12639.7 Hall, Joseph, Bp.

The works of Joseph Hall. With a table newly added [by] (Ro. Lo.) fol. [A variant, w. imprint on gen. tp:] f. E. Brewster, 1634.

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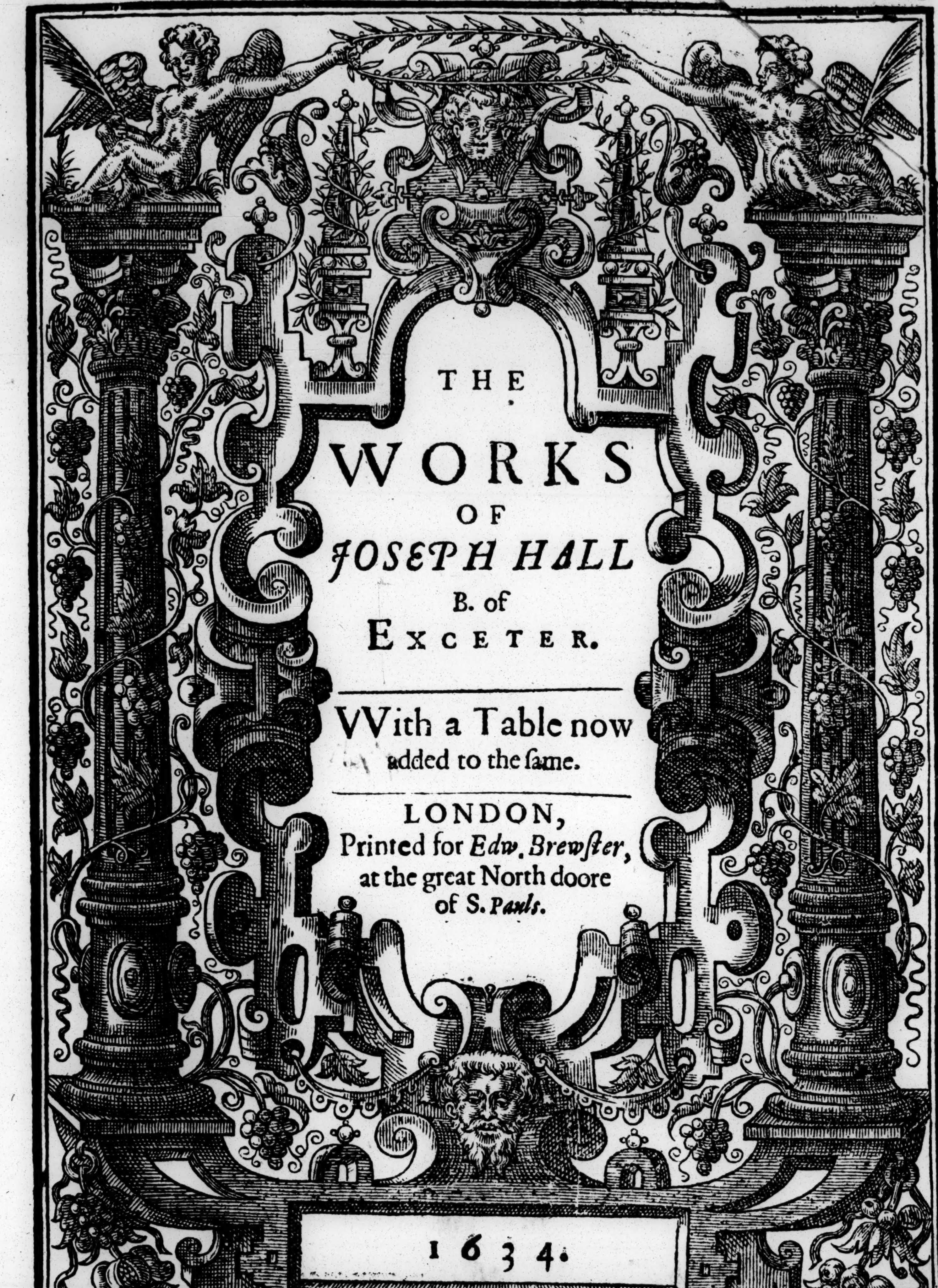
n° 1



THE
WORKS
OF
JOSEPH HALL
B. of
EXCETER.

VVith a Table now
added to the ſame.

LONDON,
Printed for *Edw. Brewſter*,
at the great North doore
of S. *Pauls*.

1634.

Apr. 12. 1949 Maggs 18— (set) Research Mat. — Egy.

TO THE HIGH AND MIGHTY MONARCH OVR DEARE AND DREAD SOVERAIGNE LORD, IAMES, BY THE GOOD providence of God, King of Great BRITAINE, FRANCE, and IRELAND; *the moſt worthy and* moſt able Defender of the Faith, and moſt gracious Patron of the Church;

All Peace and Happineſſe.

Moſt gracious Soveraigne:

I Cannot ſo over-love this iſſue of my owne braine, as to hold it worthy of your Majeſties judicious eyes; much leſſe of the higheſt Patronage under Heaven: Yet now, my very dutie hath bidden me looke ſo high; and tels me it would be no leſſe than injurious, if I ſhould not lay downe my worke, where I owe my ſervice; and that I ſhould offend if I preſumed not, Beſides; whither ſhould the rivers runne, but into the Sea? It is to your Majeſtie (under the Higheſt) that we owe both theſe ſweet opportunities of good, and all the good fruites of theſe happy opportunities: If we ſhould not therefore freely offer to your Majeſtie ſome præmetiall handfulls of that croppe, whereof you may challenge the whole harveſt, how could wee bee but ſhameleſly unthankefull? I cannot praiſe my Preſent otherwiſe than by the truth of that heart from which it proceedeth: Onely this I may ſay; that ſeldome any man hath offered to your Royall hands a greater bundle of his owne thoughts (Some

Apr. 12, 1949 Maggs 18/– (Red) [illegible] [illegible]
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whereof, as it muſt needs fall out amongſt ſo many, have beene confeſſed profitable) nor perhaps more varietie of diſcourſe: for here ſhall your Majeſtie finde Moralitie, like a good handmaid, waiting on Divinitie; and Divinitie, like ſome great Lady, every day in ſeverall dreſſes; Speculation interchanged with experience; Poſitive Theologie with Polemicall; Textuall with diſcurſorie; Popular with Scholaſticall.

I cannot diſſemble my joy to have done this little good: And if it bee the comfort, and honour of your unworthy ſervant, that the God of heaven hath vouchſafed to uſe his hand in the leaſt ſervice of his Church; How can it be but your Crowne and rejoycing, that the ſame God hath ſet apart your Majeſty, as a glorious inſtrument of ſuch an univerſall good to the whole Chriſtian World? It was a mad conceit of that old Hereſiarch, which might juſtly take his name from madnes; That an huge Giant beares up the earth with his ſhoulder; which he changes every thirtieth yeere, for eaſe; and with the removall cauſes an Earthquake. If by the device he had meant onely an Emblem of Kings (as our ancient Mythologiſts under their Saint George, *and* Chriſtopher, *have deſcribed the Chriſtian Souldier, and good Paſtor) he had not done amiſſe; for ſurely, the burthen of the whole world lies on the ſhoulders of Soveraigne authoritie; and it is no marvell if the Earth quake in the change. As Kings are to the World, ſo are good Kings to the Church: None can be ſo blinde, or envious, as not to grant, that the whole Church of God upon earth, reſts her ſelfe principally (next to her ſtay above) upon your Majeſties Royall ſupportation; You may truly ſay with* David, Ego ſuſtineo columnas ejus. *What wonder is it then, if our tongues and pens bleſſe you; if wee be ambitious of all occaſions, that may teſtifie our cheerefull gratulations of this happines to your Highneſſe, & ours in you? Which, our humble prayers unto him, by whom Kings reigne, ſhall labour to continue, till both the Earth and Heavens be truly changed.*

The unworthieſt of your
Majeſties ſervants,
IOS. HALL.

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MEDITATIONS
AND
VOWES,
DIVINE AND MORALL,
Serving for direction in Chriſtian
and Civill Practice.

III. Centuries.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS 163
ANCHORA FIDEI

Imprinted at London, 1634.

TO
THE RIGHT WORSHIPFVLL, SIR Robert Drury, Knight,

ALL INCREASE OF TRVE Honour and Vertue.

SIR, that I have made theſe my homely Aphoriſmes publike, needs no other reaſon, but that though the world is furniſhed with other writings, even to ſatietie and ſurfet, yet of thoſe which reduce Chriſtianity to practice, there is (at leaſt) ſcarce enough: wherein (yet) I muſt needs confeſſe, I had ſome eye to my ſelfe: for, having after a ſort vowed this auſtere courſe of judgment and practice to my ſelfe, I thought it beſt to acquaint the world with it, that it may either witneſſe my anſwerable proceeding, or checke mee in my ſtraying there-from. By which meanes, ſo many men as I live amongſt, ſo many monitors I ſhall have, which ſhall point mee to my owne rules, and upbraid me with my aberrations. Why I have dedicated them to your name, cannot be ſtrange to any that knowes you my patron, and mee your Paſtor. The regard of which bond, eaſily drew mee on to conſider that whereas my body, which was ever weake, began of late to languiſh more, it would not be inexpedient (at the worſt) to leave behinde mee this little monument of that great reſpect which I deſervedly *beare you. And if it ſhall pleaſe God to reprieve me untill a longer day; yet it ſhall not repent me, to have ſent this unworthy ſcrowle, to wait upon you in your neceſſary abſence; neither ſhall it be, I hope, bootleſſe for you, to adjoyne theſe my meane ſpeculations unto thoſe grounds of vertue you have ſo happily laid: to which if they ſhall adde but one ſcruple, it ſhall be to me ſufficient joy, contentment, recompence. From your* Hal-ſted. Decemb. 4.

Your Worſhips humbly devoted,

IOS. HALL.

THE FIRST CENTVRIE OF MEDITATIONS AND VOWES, Divine and Morall.

1

IN Meditation, thoſe, which begin heavenly thoughts, and proſecute them not, are like thoſe which kindle a fire under greene wood, and leave it, ſo ſoone as it but begins to flame; leeſing the hope of a good beginning, for want of ſeconding it with a ſutable proceeding: when I ſet my ſelfe to meditate, I will not give over, till I come to an iſſue. It hath beene ſaid by ſome, that the beginning is as much as the middeſt; yea, more than all: but I ſay, the ending is more than the beginning.

2

There is nothing (but Man) that reſpecteth greatneſſe: Not God; not death; not judgement. Not God: he is no accepter of perſons. Not nature: we ſee the ſonnes of Princes borne as naked as the pooreſt: and the poore child as faire, well-favoured, ſtrong, wittie, as the heire of Nobles. Not diſeaſe, death, judgement: they ſicken alike, die alike, fare alike after death. There is nothing (beſides naturall men) of whom goodneſſe is not reſpected. I will honour greatneſſe in others: but for my ſelfe, I will eſteeme a dram of goodneſſe, worth a whole world of greatneſſe.

3

As there is a fooliſh wiſdome, ſo there is a wiſe ignorance; in not prying into Gods Arke; not enquiring into things not revealed. I would faine know all that I need, and all that I may: I leave Gods ſecrets to himſelfe. It is happie for me, that God makes me of his Court, though not of his Councell.

4

As there is no vacuitie in nature, no more is there ſpiritually. Every veſſell is full; if not of liquor, yet of ayre: ſo is the heart of man; though (by nature) it is emptie of grace, yet it is full of hypocriſie, and iniquity. Now, as it is filled with grace, ſo it is empty of his evill qualities; as in a veſſell, ſo much water as goes in, ſo much aire goes out: but mans heart is a narrow-mouthed veſſell, and receives grace but by drops; and therefore takes a long time to emptie and fill. Now, as there be differences in degrees, and one heart is neerer to fulneſſe than another: ſo the beſt veſſell is not quite full, while it is in the body; becauſe there are ſtill remainders of corruption. I will neither be content with that meaſure of grace I have, nor impatient of Gods delay; but every day I will endevour to have one drop added to the reſt: ſo my laſt day ſhall fill up my veſſell to the brim.

5

Satan would ſeeme to be mannerly and reaſonable: making, as if he would be content with one halfe of the heart, whereas God challengeth all or none: as (indeed) he hath moſt reaſon to claime all, that made all. But this is nothing but a craftie fetch of Satan; for he knowes, that if he have any part, God will have none: ſo, the whole falleth to his ſhare alone. My heart (when it is both whole, and at the beſt) is but a ſtrait and unworthy lodging for God: if it were bigger and better, I would reſerve it all for him. Satan may looke in at my doores by a tentation: but he ſhall not have ſo much as one chamber-roome ſet apart for him to ſojourne in.

6

I ſee that in naturall motions, the neerer any thing comes to his end, the ſwifter it moveth. I have ſeene great rivers, which at their firſt riſing out of ſome hills ſide, might be covered with a buſhell; which, after many miles, fill a very broad channell; and drawing neere to the Sea, do even make a little Sea in their owne bankes: So the wind at the firſt riſing, as a little vapour from the crannies of the earth, and paſſing forward about the earth, the further it goes, the more bluſtering and violent it waxeth. A Chriſtians motion (after he is regenerate) is made naturall to God-ward: and therefore, the neerer he comes to heaven, the more zealous he is. A good man muſt not be like *Ezekias* Sunne, that went backward; nor like *Ioſhuahs* Sunne, that ſtood ſtill; but *Davids* Sunne, that (like a Bridegroome) comes out of his chamber, and as a Champion rejoyceth to runne his race: only herein is the difference, that when he comes to his high noone, he declineth not. How ever therefore, the minde (in her naturall faculties) followes the temperature of the body, yet in theſe ſupernaturall things ſhee quite croſſes it. For with the coldeſt complexion of age, is joyned in thoſe that are truly religious, the ferventeſt zeale and affection to good things: which is therefore the more reverenced, and better acknowledged, becauſe it cannot be aſcribed to the hot ſpirits of youth. The Devill himſelfe deviſed that old ſlander of early holineſſe; *A Young Saint, an old Devill.* Somtimes young Devils have proved old Saints; never the contrary: but true Saints in youth, do alwayes prove Angels in their age. I will ſtrive to be ever good; but if I ſhould not finde my ſelfe beſt at laſt, I ſhould feare I was never good at all.

7

Conſent harteneth ſinne; which a little diſlike would have daunted at firſt. As we ſay, There would be no theeves, if no receivers: ſo would there not be ſo many open mouths to detract and ſlander, if there were not ſo many open eares to entertaine them. If I cannot ſtop another mans mouth from ſpeaking ill, I will either open my mouth to reprove it, or elſe I will ſtop mine eares from hearing it; and let him ſee in my face, that he hath no roome in my heart.

8

I have oft wondered how fiſhes can retaine their freſh taſte, and yet live in ſalt waters; ſince I ſee that every other thing participates of the nature of the place wherein it abides. So, the waters paſſing thorow the channels of the earth, vary their ſavour with the veines of ſoile, thorow which they ſlide. So, brute creatures, tranſported from one region to another, alter their former qualitie, and degenerate by little and little. The like danger I have ſeene in the manners of men, converſing with evill companious in corrupt places: For, beſides that, it blemiſheth our reputation, and makes us thought ill, though wee be good; it breeds in us an inſenſible declination to ill; and workes in us, if not an approbation, yet a leſſe diſlike of thoſe ſinnes, to which, our eares and eyes are ſo continually inured. I may have a bad acquaintance: I will never have a wicked companion.

9

Expectation, in a weake minde, makes an evill, greater; and a good, leſſe: but in a reſolved mind, it digeſts an evill, before it come: and makes a future good, long before preſent. I will expect the worſt, becauſe it may come: the beſt, becauſe I know it will come.

10

Some promiſe what they cannot doe, as Satan to Chriſt; ſome, what they could, but meane not to doe, as the ſons of *Iacob* to the *Sechemites*; ſome, what they meant for the

time,

A time, and after, retrait, as *Laban* to *Iacob*; ſome, what they doe alſo give, but unwillingly, as *Herod*; ſome, what they willingly give, and after repent them, as *Ioſhua* to the *Gibeonites*: So great diſtruſt is there in man, whether from his impotence, or faithleſneſſe. As in other things, ſo in this, I ſee God is not like man: but in what ever he promiſes, he approves himſelfe moſt faithfull, both in his ability and performances. I will therefore ever truſt God on his bare word; even with hope, beſides hope, above hope, againſt hope; and onwards I will relie on him for ſmall matters of this life: for how ſhall I hope to truſt him in impoſſibilities, if I may not in likelihoods? How ſhall I depend on him for raiſing my body from duſt, and ſaving my ſoule; if I miſtruſt him for a cruſt of bread, towards my preſervation?

11

If the world would make me his Minion, he could give me but what he hath. And B what hath he to give? but a ſmoke of honour, a ſhadow of riches, a ſound of pleaſures, a blaſt of fame; which when I have had in the beſt meaſure, I may be worſe, I cannot bee better: I can live no whit longer, no whit merrier, no whit happier. If he profeſſe to hate me, what can he doe, but diſgrace me in my name, impoveriſh mee in my eſtate, afflict me in my body? in all which, it is eaſie, not to bee ever the more miſerable. I have beene too long beguiled with the vaine ſemblances of it: Now henceforth, accounting my ſelfe borne to a better world, I will in an holy loſtineſſe beare my ſelfe as one too good to bee enamoured of the beſt pleaſures, to bee danted with the greateſt miſeries of this life.

12

I ſee there is no man ſo happy as to have all things; and no man ſo miſerable, as not to have ſome. Why ſhould I looke for a better condition than all others? If I have C ſomewhat, and that of the beſt things; I will in thankeſulneſſe enjoy them, and want the reſt with contentment.

13

Conſtraint makes an eaſie thing toilſome; whereas againe, love makes the greateſt toile pleaſant. How many miles doe wee ride and run, to ſee one ſilly beaſt follow another, with pleaſure! which if we were commanded to meaſure, upon the charge of a Superiour, we ſhould complaine of wearineſſe. I ſee the folly of the moſt men, that make their lives miſerable, and their actions tedious, for want of love to that they muſt doe: I will firſt labour to ſettle in my heart a good affection to heavenly things: ſo Lord, thy yoke ſhall be eaſie, and thy burthen light.

14

I am a ſtranger even at home: therefore if the dogs of the world barke at me, I nei- D ther care nor wonder.

15

It is the greateſt madneſſe in the world, to bee an hypocrite in religious profeſſion. Men hate thee, becauſe thou art a Chriſtian, ſo much in appearance. God hates thee double, becauſe thou art but in appearance: ſo, while thou haſt the hatred of both, thou haſt no comfort of thy ſelfe. Yet if thou wilt not be good as thou ſeemeſt; I hold it better to ſeeme ill as thou art. An open wicked man doth much hurt with notorious ſinnes; but an hypocrite doth at laſt more ſhame goodneſſe, by ſeeming good. I had rather be an open wicked man, than an hypocrite: but I had rather bee no man, than either of them.

16

When I caſt downe mine eyes upon my wants, upon my ſinnes, upon my miſeries; E me thinkes no man ſhould be worſe, no man ſo ill as I; my meanes ſo many, ſo forcible, and almoſt violent; my progreſſe ſo ſmall, and inſenſible; my corruptions ſo ſtrong, my infirmities ſo frequent and remedileſſe; my body ſo unanſwerable to my minde. But when I looke up to the bleſſings that God hath enriched me withall, me thinkes I ſhould ſoone be induced to thinke none more happy than my ſelfe: God is my friend, and my father: the world not my maſter, but my ſlave: I have friends not many, but ſo tried that I dare truſt them: an eſtate not ſuperfluous, not needy; yet neerer to defect, than abundance: A calling, if deſpiſed of men, yet honourable with God: a body not ſo ſtrong, as to admit ſecurity, (but often checking me in occaſion of pleaſure) nor yet ſo weake, as to afflict me continually: A mind not ſo furniſhed with knowledge, that I may boaſt of it; nor yet ſo naked, that I ſhould deſpaire of obtaining it: My miſeries afford me joy, mine enemies advantage; my account is caſt up for another world. And if thou thinke I have ſaid too much good of my ſelfe, either I am thus, or I would be.

17

The worldlings life is (of all other) moſt diſcomfortable. For, that which is his God doth not alwayes favour him: that which ſhould be, never.

18

There are three meſſengers of death; Caſualtie, Sickneſſe, Age. The two firſt are doubtfull; ſince many have recovered them both: the laſt is certaine. The two firſt are ſudden: the laſt leaſurely and deliberate. As for all men, upon ſo many ſummons, ſo eſpecially for an old man, it is a ſhame to be unprepared for death: for where others ſee they may die, hee ſees he muſt die. I was long agone old enough to die: but if I live till age, I will thinke my ſelfe too old to live longer.

19

I will not care what I have; whether much, or little. If little, my account ſhall be leſſe; if more, I ſhall doe the more good, and receive the more glory.

20

I care not for any companion, but ſuch as may teach me ſomewhat; or learne ſomewhat of me. Both theſe ſhall much pleaſure me; (one, as an Agent, the other as a Subject to worke upon) neither know I, whether more. For though it be an excellent thing to learne; yet I learne, but to teach others.

21

If earth (that is provided for mortality, and is poſſeſſed by the Makers enemies) have ſo much pleaſure in it, that Worldlings thinke it worth the account of their heaven: ſuch a Sunne to enlighten it, ſuch an heaven to wall it about, ſuch ſweet fruits and flowres to adorne it, ſuch varietie of creatures, for the commodious uſe of it: What muſt heaven needs bee, that is provided for God himſelfe, and his friends? How can it bee leſſe in worth, than God is above his creatures, & Gods friends better than his enemies? I will not onely be content, but deſirous to be diſſolved.

22

It is commonly ſeene, that boldneſſe puts men forth before their time, before their abilitie. Wherein we have ſeene many, that (like Lapwings, and Partridges) have run away with ſome part of their ſhell on their heads: whence it followes, that as they began boldly, ſo they proceed unprofitably, and conclude not without ſhame. I would rather be haled by force of others to great duties, than ruſh upon them unbidden. It were better a man ſhould want worke, than that great workes ſhould want a man anſwerable to their weight.

23

I will uſe my friend as *Moſes* did his rod: While it was a rod, he held it familiarly in his hand: when once a Serpent, he ran away from it.

24

I have ſeldome ſeene much oſtentation, and much learning met together. The Sun, riſing, and declining makes long ſhadowes; at mid-day when hee is at higheſt, none at all. Beſides that, skill when it is too much ſhowne, loſeth the grace: as freſh coloured wares, if they be often opened, loſe their brightneſſe, and are ſoiled with much handling. I had rather applaud my ſelfe for having much, that I ſhew not; than that others ſhould applaud me for ſhewing more than I have.

25

An ambitious man is the greateſt enemie to himſelfe, of any in the world beſides: for he ſtill torments himſelfe with hopes, and deſires, and cares: which he might avoid, if he would remit of the height of his thoughts, and live quietly. My only ambition ſhall be, to reſt in Gods favour on earth, and to be a Saint in heaven.

26

A There was never good thing eaſily come by. The Heathen man could ſay, God ſels knowledge for ſweat; and ſo he doth honour for jeopardy. Never any man hath got either wealth or learning with eaſe. Therefore the greateſt good muſt needs bee moſt difficult. How ſhall I hope to get Chriſt, if I take no paines for him? And if in all other things the difficultie of obtaining, whets the minde ſo much the more to ſeeke; why ſhould it in this alone daunt mee? I will not care what I doe, what I ſuffer, ſo I may winne Chriſt. If men can endure ſuch cutting, ſuch lancing, and ſearing of their bodies, to protract a miſerable life yet a while longer; what paine ſhould I refuſe for eternitie?

27

If I die, the world ſhall miſſe me but a little; I ſhall miſſe it leſſe. Not it me, becauſe
B it hath ſuch ſtore of better men: Not I it, becauſe it hath ſo much ill, and I ſhall have ſo
much happineſſe.

28

Two things make a man ſet by; Dignitie, and Deſert. Amongſt fooles, the firſt without the ſecond is ſufficient: amongſt wiſe men, the ſecond without the firſt. Let me deſerve well, though I bee not advanced. The conſcience of my worth ſhall cheere me more in others contempt, than the approbation of others can comfort me, againſt the ſecret checke of my owne unworthineſſe.

29

The beſt qualities doe ſo cleave to their ſubjects, that they cannot be communicated
to others. For whereas patrimony and vulgar account of honour follow the bloud,
in many generations; Vertue is not traduced by propagation, nor learning bequeathed
C by our Will to our heires; leſt the givers ſhould wax proud, and the receivers negligent.
I will account nothing my owne, but what I have gotten; nor that mine owne, becauſe
it is more of gift than deſert.

30

Then onely is the Church moſt happy, when Truth and Peace kiſſe each other; and then miſerable, when either of them balke the way, or when they meet and kiſſe not. For truth, without peace, is turbulent: and peace, without truth, is ſecure injuſtice. Though I love peace well, yet I love maine truths better. And though I love all truths well, yet I had rather conceale a ſmall truth, than diſturbe a common peace.

31

An indiſcreet good action, is little better than a diſcreet miſchiefe. For in this the
doer wrongs onely the Patient: but in that other, the wrong is done to the good action:
D for both it makes a good thing odious (as many good tales are marr'd in telling)
and beſides, it prejudices a future opportunitie. I will rather let paſſe a good gale of
wind, and ſtay on the ſhore; than lanch forth, when I know the wind will be the contrary.

32

The World teacheth me, that it is madneſſe to leave behinde me thoſe goods that I may carry with me: Chriſtianitie teacheth me, that what I charitably give alive, I carrie with me dead: and experience teacheth me, that what I leave behind, I loſe. I will carrie that treaſure with me by giving it, which the worldling loſeth by keeping it: ſo, while his corps ſhall carrie nothing but a winding cloth to his grave, I ſhall be richer under the earth, than I was above it.

33

E Every worldling is an hypocrite: for while his face naturally lookes upward to heaven, his heart grovels beneath on the earth: yet if I would admit of any diſcord in the inward and outward parts; I would have an heart that ſhould looke up to heaven in an holy contemplation of the things above, and a countenance caſt downe to the earth, in humiliation. This onely diſſimilitude is pleaſing to God.

34

The heart of man is a ſhort word, a ſmall ſubſtance; ſcarce enough to give a Kite one meale, yet great in capacitie; yea, ſo infinite in deſire, that the round Globe of the world cannot fill the three corners of it. When it deſires more, and cries, Give, give, I will ſet it over to that infinite good, where the more it hath, it may deſire more, and ſee more to be deſired : when it deſires but what it needeth, my hands ſhall ſoone ſatiſfie it. For, if either of them may containe it, when it is without the body; much more may both of them fill it, while it is within.

35

With men it is a good rule; To trie firſt, and then to truſt : with God it is contrary; I will firſt truſt him (as moſt wiſe, omnipotent, mercifull) and trie him afterwards. I know it is as impoſſible for him to deceive me, as not to be.

36

As Chriſt was both a Lambe, and a Lion: ſo is every Chriſtian; A Lambe, for patience in ſuffering, and innocencie of life : A Lion, For boldneſſe in his innocencie. I would ſo order my courage and mildneſſe, that I may bee neither Lion-like in my converſation, nor ſheepiſh in the defence of a good cauſe.

37

The godly ſow in teares, & reape in joy. The ſeed-time is commonly wateriſh, and lowring. I will be content with a wet ſpring, ſo I may be ſure of a cleere and joyfull Harveſt.

38

Every man hath an Heaven and an Hell. Earth is the wicked mans Heaven; his Hell is to come: on the contrary, the godly have their Hell upon earth; where they are vexed with tentations, and afflictions, by Satan and his complices: their Heaven is above in endleſſe happineſſe. If it be ill with me on earth, it is well my torment is ſo ſhort, and ſo eaſie: I will not be ſo covetous to hope for two Heavens.

39

Man, on his death-bed hath a double proſpect: which in his life-time the interpoſition of pleaſure and miſeries debarred from him. The good man lookes upward, & ſees heaven open, with *Steven*, and the glorious Angels ready to carrie up his ſoule: The wicked man lookes downeward, and ſees three terrible ſpectacles; *Death, judgment, Hell*, one beyond another, and all to be paſſed thorow by his ſoule. I marvell not that the godly have beene ſo cheerefull in death, that thoſe torments, whoſe very ſight hath overcome the beholders, have ſeemed eaſie to them. I marvell not that a wicked man is ſo loth to heare of death; ſo deject, when he feeleth ſickneſſe, and ſo deſperate when he feeleth the pangs of death; nor that every *Balaam* would faine die the death of the righteous. Henceforth I will envie none, but a good man: I will pitty nothing ſo much as the proſperitie of the wicked.

40

Not to be afflicted, is a ſigne of weakneſſe. For, therefore God impoſeth no more on mee, becauſe he ſees I can beare no more. God will not make choyce of a weake Champion. When I am ſtronger, I will looke for more: and when I ſuſtaine more, it ſhall more comfort me, that God findes me ſtrong, than it ſhall grieve me to be preſſed with an heavie affliction.

41

That the wicked have peace in themſelves, is no wonder: they are as ſure as Tentation can make them. No Prince makes warre with his owne ſubjects. The godly are ſtill enimies; therefore they muſt looke to be aſſaulted both by ſtratagems and violence. Nothing ſhall more joy me, than my inward quietneſſe. A juſt warre is a thouſand times more happy, than an ill-conditioned peace.

42

Goodneſſe is ſo powerfull, that it can make things ſimply evill (namely, our ſins) good to us: not good in nature, but good in the event; good, when they are done, not good to be done. Sinne is ſo powerfull, that it can turne the holieſt ordinances of God into it ſelfe: but herein our ſinne goes beyond our goodneſſe; That ſinne defiles a man or action otherwiſe good; but all the goodneſſe of the world cannot juſtifie one ſinne; as the holy fleſh in the skirt, makes not the bread holy that toucheth it; but the uncleane touching an holy thing, defileth it. I will loath every evill for it owne ſake : I will doe good, but not truſt to it.

A 43

Fooles meaſure good actions by the event after they are done; wiſe men before-hande, by judgement upon the rules of reaſon and faith. Let mee doe well; let God take charge of the ſucceſſe. If it be well accepted, it is well; if not my thanke is with God.

44

He was never good man that amends not. For, if he were good, he muſt needs deſire to be better. Grace is ſo ſweet, that who-ever taſts of it, muſt needs long after more: and if he deſire it, he will endevour it; and if he doe but endevour, God will crowne it with ſucceſſe. Gods familie admitteth of no Dwarfes (which are unthriving, and ſtand at a ſtay) but men of meaſures. What ever become of my bodie, or my eſtate, I will ever labour to finde ſomewhat added to the ſtature of my ſoule.

45

B Pride is the moſt dangerous of all ſinnes. For, both it is moſt inſinuative (having crept into Heaven and Paradiſe) and moſt dangerous where it is. For, where all other Tentations are about evill, this alone is converſant only about good things; and one dram of it poiſons many meaſures of grace. I will not bee affraid more of doing good things amiſſe, than of being proud when I have well performed them.

46

Not only commiſſion makes a ſinne. A man is guiltie of all thoſe ſinnes he hateth not. If I cannot avoid all, yet I will hate all.

47

Prejudice is ſo great an enemie to truth, that it makes the minde uncapable of it. In matters of faith, I will firſt lay a ſure ground and then beleeve, though I cannot argue; holding the concluſion in ſpight of the premiſſes: but in other leſſe matters, I will not ſo C foreſtall my minde with reſolution, as that I will not bee willing to be beter informed. Neither will I ſay in my ſelfe, I will hold it, therefore it ſhall bee truth: but this is truth, therefore I will hold it. I will not ſtrive for victorie, but for truth.

48

Drunkenneſſe and Covetouſneſſe doe much reſemble one another. For the more a man drinkes, the more hee thirſteth: and the more he hath, ſtill the more he coveteth. And for their effects, beſides other, both of them have the power of tranſforming a man into a beaſt; and of all other beaſts, into a ſwine. The former is evident to ſence: the other, though more obſcure, is no more queſtionable. The covetous man in two things plainly reſembleth a ſwine; That hee ever roots in the earth, nor ſo much as looking towards heaven: That hee never doth good till his death. In deſiring, my rule ſhall bee neceſſitie of nature, or eſtate. In having, I will account that my good, which D doth me good.

49

I acknowledge no maſter of Requeſts in Heaven, but one; Chriſt my Mediator. I know I cannot be ſo happie as not to need him; nor ſo miſerable, that he ſhould contemne me. I will alwaies aske, and that of none but where I am ſure to ſpeed; but where there is ſo much ſtore, that when I have had the moſt, I ſhall leave no leſſe behinde. Though numberleſſe drops be in the Sea; yet if one be taken out of it, it hath ſo much the leſſe, though inſenſible: but God, becauſe he is infinite, can admit of no diminution. Therefore are men niggardly, becauſe the more they give, the leſſe they have: but thou, Lord, maieſt give what thou wilt, without abatement of thy ſtore. Good praiers never came weeping home: I am ſure I ſhall receive either what I aske, or what I ſhould aske.

50

E I ſee that a fit bootie many times makes a theefe: and many would be proud, if they had but the common cauſes of their neighbours. I account this none of the leaſt favours of God, That the world goes no better forward with me: For, I feare, if my eſtate were better to the world, it might be worſe to God. As it is an happy neceſſity that inforceth to good; ſo is that next happy that hinders from evill.

51

It is the baſeſt love of all others, that is for a benefit; for herein wee love not another ſo much as our ſelves. Though there were no heaven, O Lord, I would love thee:

A Now there is one, I will eſteeme it, I will deſire it; yet ſtill I will love thee for thy goodneſſe ſake. Thy ſelfe is reward enough, though thou broughteſt no more.

52

I ſee men point the field, and deſperatly jeopard their lives (as prodigall of their bloud) in the revenge of a diſgracefull word againſt themſelves; while they can bee content to heare God pulled out of Heaven with blaſphemy, and not feele ſo much as a riſing of their bloud. Which argues our cold love to God, and our over-fervent affection to our ſelves. In mine owne wrongs, I will hold patience laudable, but in Gods injuries, impious.

53

It is an hard thing to ſpeake well; but it is harder to be well ſilent, ſo as it may be free from ſuſpition of affection, or ſullenneſſe, or ignorance: elſe loquacity, and not ſilence, would be a note of wiſdome. Herein I will not care how little, but how well. B He ſaid well for this; Not that which is much, is well; but that which is well is much.

54

There is nothing more odious than fruitleſſe old age. Now (for that no tree beares fruit in Autumne, unleſſe it bloſſome in the ſpring) to the end that my age may be profitable, and laden with ripe fruit; I will endevour that my youth may bee ſtudious, and flowred with the bloſſomes of learning and obſervation.

55

Revenge commonly hurts both the offerer, and ſufferer: as we ſee in the fooliſh Bee (though in all other things commendable, yet herein the patterne of fond ſpightfulneſſe) which in her anger invenometh the fleſh, and loſeth her ſting, and ſo lives a Drone ever after. I account it the only valour, To remit a wrong; and will applaud it to my ſelfe as right Noble and Chriſtian, that I might hurt, and will not. C

56

He that lives well, cannot chuſe but die well. For, if hee die ſuddenly, yet he dies not unpreparedly: if by leaſure, the conſcience of his well-lead life makes his death more comfortable: But it is ſeldome ſeene, that he which liveth ill, dieth well. For the conſcience of his former evils, his preſent paine, and the expectation and feare of greater, ſo take up his heart, that hee cannot ſeeke God. And now it is juſt with God, not to be ſought, or not to be found, becauſe he ſought to him in his life time, and was repulſed. Whereas therefore there are uſually two maine cares of good men, to Live well, and Die well: I will have but this one; to Live well.

57

With God there is no free man, but his ſervant, though in the Gallies: no ſlave, but the ſinner, though in a Palace: none noble but the vertuous, if never ſo baſely deſcended: D none rich, but hee that poſſeſſeth God, even in rags: none wiſe, but hee that is a foole to himſelfe and the world: none happy, but he whom the world pities: Let me be free, noble, rich, wiſe, happy to God; I paſſe not what I am to the world.

58

When the mouth prayeth, man heareth; when the heart, God heareth. Every good prayer knocketh at heaven for a bleſſing: but an importunate prayer pierceth it, (though as hard as braſſe) and makes way for it ſelfe into the eares of the Almightie. And as it aſcends lightly up, carried with the wings of faith; ſo it comes ever laden downe againe upon our heads. In my prayers my thoughts ſhall not be guided by my words, but my words ſhall follow my thoughts.

59

If that ſervant were condemned of evill, that gave God no more than his owne, E which hee had received; what ſhall become of them that rob God of his owne? If God gaine a little glory by me, I ſhall gaine more by him. I will labour ſo to husband the ſtocke that God hath left in my hands, that I may returne my ſoule better than I received it; and that hee may take it better than I returne it.

60

Heaven is compared to an hill; and therefore is figured by *Olympus*, among the Heathen; by mount Sion, in Gods Booke: Hell, contrariwiſe, to a pit. The aſcent to the

A the one is hard therefore, and the deſcent to the other eaſie and headlong : and ſo as if wee once beginne to fall, the recoverie is moſt difficult : and not one (of many) ſtaies till hee comes to the bottome. I will bee content to pant, and blow, and ſweat in climbing up to heaven: as, contrarily, I will bee warie of ſetting the firſt ſtep downward towards the pit. For, as there is a *Iacobs* Ladder into heaven, ſo there are blinde ſtaires that goe winding downe into death, whereof each makes way for other. From the object is raiſed an ill ſuggeſtion : ſuggeſtion drawes on delight, delight conſent, conſent endevour, endevour practice ; practice cuſtome, cuſtome excuſe, excuſe defence, defence obſtinacie, obſtinacie boaſting of ſinne, boaſting, a reprobate ſenſe. I will watch over my waies : and doe thou Lord watch over mee, that I may avoid the firſt degrees of ſinne. And if thoſe overtake my frailtie, yet keepe me that preſumptuous ſinnes prevaile not over mee. Beginnings, are with more eaſe and ſafetie declined, B when wee are free ; than proceedings when wee have begunne.

61

It is fitter for youth to learne, than teach ; and for age to teach, than learne : and yet fitter for an old man to learne than to be ignorant. I know I ſhall never know ſo much, that I cannot learne more ; and I hope I ſhall never live ſo long, as till I be too old to learne.

62

I never loved thoſe Salamanders, that are never well but when they are in the fire of contention. I will rather ſuffer a thouſand wrongs, than offer one : I will ſuffer an hundred, rather than returne one : I will ſuffer many ere I will complaine of one, and endevour to right it by contending. I have ever found, that to ſtrive with my ſuperiour, is furious ; with my equall, doubtfull ; with my inferiour, ſordid and baſe ; with any, full of unquietneſſe.

C 63

The praiſe of a good ſpeech ſtandeth in words and matter: Matter, which is as a faire and well-featur'd body ; Elegance of words, which is as a neat and well-faſhioned garment. Good matter, ſlubbered up in rude and careleſſe words, is made lothſome to the hearer ; as a good body mis-ſhapen with unhandſome clothes. Elegancie without ſoundneſſe, is no better than a nice vanitie. Although therefore the moſt hearers are like Bees, that goe all to the flowers, never regarding the good herbs (that are of as wholeſome uſe, as the other of faire ſhew:) yet let my ſpeech ſtrive to be profitable ; plauſible, as it happens: better the coat be mis-ſhapen, than the body.

64

I ſee, that as black and white colours to the eyes, ſo is the vice and vertue of others to the judgement of men. Vice gathers the beames of the ſight in one ; that the eye may D ſee it and be intent upon it: Vertue ſcatters them abroad ; and therefore hardly admits of a perfect apprehenſion. Whence it comes to paſſe, that (as judgement is according to ſenſe) we do ſo ſoone eſpy, and ſo earneſtly cenſure a man for one vice ; letting paſſe many laudable qualities undiſcerned, or at leaſt unacknowledged. Yea, whereas every man is once a foole, and doth that (perhaps) in one fit of his folly, which he ſhall at leaſure repent of (as *Noah*, in one houres drunkenneſſe, uncovered thoſe ſecrets, which were hid ſix hundred yeeres before) the world is hereupon ready to call in queſtion all his former integritie, and to exclude him from the hope of any future amendment. Since God hath given me two eyes ; the one ſhall be buſied about the preſent fault that I ſee, with a deteſting commiſeration ; the other about the commendable qualities of the offender ; not without an unpartiall approbation of them. So ſhall I doe God no wrong, in robbing him of the glory of his gifts, mixed with infirmities : nor yet, in the meane time, E encourage Vice ; while I doe diſtinctly reſerve for it a due proportion of hatred.

65

God is above man ; the brute creatures under him ; he ſet in the midſt. Leſt he ſhould be proud that he hath infinite creatures under him, that One is infinite degrees above him. I doe therefore owe awe unto God ; mercy to the inferiour creatures ; knowing, that they are my fellowes, in reſpect of creation ; whereas there is no proportion betwixt me, and my Maker.

66

One ſaid, It is good to inure thy youth to ſpeake well, for good ſpeech is many times drawne into the affection: But, I would feare, that ſpeaking well without feeling, were the next way to procure an habituall hipocriſie. Let my good words follow good affections; not goe before them. I will therefore ſpeake as I thinke: but withall, I will labour to thinke well; and then I know, I cannot but ſpeake well.

67

When I conſider my ſoule, I could be proud, to thinke of how divine a nature & qualitie it is: but when I caſt downe mine eyes to my body (as the Swan to her black legs) and ſee what loathſome matter iſſues from the mouth, noſtrils eares, pores, and other paſſages, and how moſt carrion-like of all other creatures it is after death; I am juſtly aſhamed to thinke, that ſo excellent a gueſt dwels but in a meere cleanly dunghill.

68

Euery worldling is a mad man. For, beſides that he preferreth profit and pleaſure to Vertue, the World to God, Earth to Heaven, Time to Eternity; he pampers the body, and ſtarves the ſoule. He feedes one Fowle an hundred times, that it may feed him but once; and ſeekes all Lands and Seas for dainties, not caring whether any, or what repaſt he provideth for his ſoule. He cloaths the body with all rich ornaments, that it may be as faire without as it is filthy within; whileſt his ſoule goes bare and naked, having not a rag of knowledge to cover it. Yea, hee cares not to deſtroy his ſoule, to pleaſe the body, when for the ſalvation of the ſoule, he will not ſo much as hold the body ſhort of the leaſt pleaſure. What is, if this be not, a reaſonable kind of madneſſe? Let me enjoy my ſoule no longer, than I preferre it to my body. Let me have a deformed, leane, crooked, unhealthfull, neglected body; ſo that I may find my ſoule ſound, ſtrong, well furniſhed, well diſpoſed both for earth and heaven.

69

Aſa was ſicke but of his feet, farre from the heart: yet becauſe he ſought to the Phyſitians, not to God, he eſcaped not. ***Ezechiah*** was ſicke to die: yet becauſe he truſted to God not to Phyſitians, he was reſtored. Meanes, without God, cannot helpe: God, without meanes, can, and often doth. I will uſe good meanes, not reſt in them.

70

A mans beſt monument is his vertuous actions. Fooliſh is the hope of immortality, and future praiſe, by the coſt of ſenſeleſſe ſtone; when the Paſſenger ſhall only ſay, Here lyes a faire ſtone, and a filthy carkaſſe. That only can report thee rich: but for other praiſes, thy ſelfe muſt build thy monument alive; and write thy owne Epitaph in honeſt and honourable actions. Which are ſo much more noble than the other, as living men are better than dead ſtones: Nay, I know not if the other be not the way to worke a perpetuall ſucceſſion of infamie, whiles the cenſorious Reader, vpon occaſion thereof, ſhall comment upon thy bad life: whereas in this, every mans heart is a Tombe, and every mans tongue writeth an Epitaph upon the well-behaved. Either I will procure me ſuch a monument, to be remembred by; or elſe it is better to be inglorious, than infamous.

71

The baſeſt things are ever moſt plentifull. Hiſtory and experience tell us, that ſome kind of Mouſe breedeth 120. young ones in one neſt: whereas the Lion, or Elephant, beareth but one at once. I have ever found, The leaſt wit, yeeldeth the moſt words. It is both the ſureſt and wiſeſt way, to Speake little and Thinke more.

72

An evill man is clay to God, wax to the Devill. God may ſtampe him into powder, or temper him anew; but none of his meanes can melt him. Contrariwiſe, a good man is Gods wax, and Satans clay: he relents at every looke of God, but is not ſtirred at any tentation. I had rather bow than breake, to God: but, for Satan, or the world I had rather be broken in peeces with their violence, than ſuffer my ſelfe to be bowed unto their obedience.

73

It is an eaſie matter for a man to bee careleſſe of himſelfe; and yet much eaſier to bee

73

A It is an eaſie matter for a man to be careleſſe of himſelfe; and yet much eaſier to be enamoured of himſelfe. For, if he be a Chriſtian, whiles he contemneth the world perfectly, it is hard for him to reſerve a competent meaſure of love to himſelfe: if a worldling, it is not poſſible but he muſt over-love himſelfe. I will ſtrive for the meane of both; and ſo hate the world, that I may care for my ſelfe: and ſo care for my ſelfe, that I be not in love with the world.

74

I will hate popularity and oſtentation (as ever dangerous; but moſt of all in Gods buſineſſe) which who ſo affect, doe as ill ſpokeſmen; who when they are ſent to wooe for God, ſpeake for themſelves. I know how dangerous it is to have God my Rivall.

75

B Earth affords no ſound contentment. For, what is there under Heaven not troubleſome, beſides that which is called pleaſure? and, that, in the end, I finde moſt irkſome of all other. My ſoule ſhall ever looke upward for joy, and downward for penitence.

76

God is ever with me, ever before me. I know, he cannot but over-ſee me alwaies; though my eyes be held that I ſee him not: yea, he is ſtill within me, though I feele him not: neither is there any moment, that I can live without God. Why doe I not, therefore, alwaies live with him? Why doe I not account all houres loſt, wherein I enjoy him not?

77

There is no man ſo happy as the Chriſtian. When he looks up unto Heaven, hee thinkes, That is my home: the God that made it, and owes it, is my father: the Angels, more glorious in nature than my ſelfe, are my attendants: mine enemies are my C vaſſals. Yea, thoſe things which are the terribleſt of all to the wicked, are moſt pleaſant to him. When he heares God thunder above his head, he thinkes, This is the voice of my father. When he remembreth the Tribunall of the laſt judgement, he thinkes, It is my Saviour that ſits in it: when death, he eſteemes it but as the Angell ſet before Paradiſe; which with one blow admits him to eternall joy. And (which is moſt of all) nothing in earth or hell can make him miſerable. There is nothing in the world worth envying, but a Chriſtian.

78

As man is a little world: ſo every Chriſtian is a little Church within himſelfe. As the Church, therefore, is ſometimes in the wane, through perſecution; other times in her full glory and brightneſſe: ſo let me expect my ſelfe ſomtimes drooping under Tentations, and ſadly hanging downe the head for the want of the feeling of Gods preſence; D at othertimes carried with the full ſaile of a reſolute aſſurance, to Heaven: knowing, that as it is a Church at the weakeſt ſtay, ſo ſhall I, in my greateſt dejection, hold the Child of God.

79

Tentations on the right hand, are more perillous than thoſe on the left; and deſtroy a thouſand, to the others ten: as the Sunne, more uſually, cauſeth the traveller to caſt off his cloake, than the wind. For, thoſe on the left hand miſcarry men but two waies: to diſtruſt, and deniall of God; more rare ſinnes: but the other to all the reſt, wherewith mens lives are ſo commonly defiled. The ſpirit of Chriſtians is like the Engliſh Ieat; whereof we reade, that it is fired with water, quenched with oyle. And theſe two, proſperity and adverſitie, are like heat and cold: the one gathers the powers of the ſoule together, and makes them abler to reſiſt, by uniting them: the other diffuſes them; and, E by ſuch ſeparation, makes them eaſier to conquer. I hold it therefore as Praiſe-worthy with God, for a man to contemne a proffered honour, or pleaſure, for conſcience ſake; as, on the racke not to deny his profeſſion. When theſe are offered, I will not nibble at the bait; that I be not taken with the hooke.

80

God is Lord of my body alſo: and therefore challengeth as well reverent geſture, as inward devotion. I will ever, in my prayers, either, ſtand, as a ſervant, before my maſter; or kneele, as a ſubject, to my Prince.

81

I have not beene in others breaſts: but, for my owne part, I never taſted of ought, that might deſerve the name of pleaſure. And, if I could, yet a thouſand pleaſures cannot countervaile one torment: becauſe the one may be exquiſite; the other, not without compoſition. And, if not one torment, much leſſe a thouſand. And if not for a moment, much leſſe for eternitie. And, if not the torment of a part, much leſſe of the whole. For if the paine but of a tooth be ſo intolerable, what ſhall the racking of the whole body be? And if of the body; what ſhall that be, which is primarily of the ſoule? If there be pleaſures that I heare not of, I will be wary of buying them ſo over-deare.

82

As Hypocriſie is a common counterfeit of all vertues: ſo there is no ſpeciall vertue, which is not (to the very life of it) ſeemingly reſembled, by ſome ſpeciall vice. So, devotion is counterfeited by ſuperſtition; good thrift, by niggardlineſſe; charitie, with vaine-glorious pride. For, as charity is bounteous to the poore, ſo is vaine-glory to the wealthy: as charity ſuſtaines all, for truth; ſo pride, for a vaine praiſe: both of them make a man courteous and affable. So the ſubſtance of every vertue is in the heart: which, ſince it hath not a window made into it, by the Creator of it, (but is reſerved under locke and key for his owne view) I will judge only by appearance. I had rather wrong my ſelfe, by credulitie; than others, by unjuſt cenſures and ſuſpitions.

83

Every man hath a kingdome within himſelfe: Reaſon, as the Princeſſe, dwels in the higheſt and inwardeſt roome: the ſenſes are the Guard and attendants on the Court; without whoſe aid, nothing is admitted into the Preſence: The ſupreme faculties (as will, memory, &c.) are the Peeres: The outward parts, and inward affections, are the commons: Violent Paſſions are as Rebels, to diſturbe the common peace. I would not be a Stoicke, to have no paſſions: for that were to overthrow this inward government God hath erected in me; but a Chriſtian, to order thoſe I have. And for that I ſee, that as (in commotions) one mutinous perſon drawes on more; ſo in paſſions, that one makes way for the extremitie of another, (as exceſſe of love cauſeth exceſſe of griefe, upon the loſſe of what we loved:) I will doe as wiſe Princes uſe, to thoſe they miſdoubt for faction; ſo hold them downe, and keepe them bare, that their very impotencie and remiſneſſe ſhall afford me ſecuritie.

84

I looke upon the things of this life, as an owner; as a ſtranger. As an owner, in their right; as a ſtranger, in their uſe. I ſee, that owning is but a conceit, beſides uſing: I can uſe (as I lawfully may) other mens commodities as my owne; walke in their woods, looke on their faire houſes, with as much pleaſure as my owne; yet againe, I will uſe my owne, as if it were anothers; knowing, that though I hold them by right, yet it is only by Tenure at will.

85

There is none like to *Luthers* three maſters; Prayer, Tentation, Meditation. Tentation ſtirs up holy Meditation: Meditation prepares to prayer: and Prayer makes profit of Tentation; and fetcheth all divine knowledge from Heaven. Of others, I may learne the Theorie of Divinitie; of theſe onely, the Practice. Other maſters teach me by rote, to ſpeake Parrot-like of heavenly things: theſe alone, with feeling and underſtanding.

86

Affectation is the greateſt enemie both of doing well, and good acceptance of what is done. I hold it the part of a wiſe man, to endevour rather that fame may follow him, than goe before him.

87

I ſee a number, which, with *Shimei*, whiles they ſeeke their ſervant, which is riches, loſe their ſoules. No worldly thing ſhall draw me without the gates, within which God hath confined me.

88

It is an hard thing for a man to finde wearineſſe in pleaſure, while it laſteth; or contentment in paine, while he is under it. After both (indeed) it is eaſie: yet both of theſe

A muſt be found in both; or elſe we ſhall be drunken with pleaſures, and overwhelmed with ſorrow. As thoſe, therefore, which ſhould eat ſome diſh over-deliciouſly ſweet doe allay it with tart ſawce, that they may not be cloyed: and thoſe that are to receive bitter pills (that they may not be annoyed with their unpleaſing taſte) rowle them in Sugar: So in all pleaſures it is beſt to labour, not how to make them moſt delightfull, but how to moderate them from exceſſe: and in all ſorrowes, ſo to ſettle our hearts in true grounds of comfort, that we may not care ſo much for being bemoaned of others, as how to be moſt contented in our ſelves.

89

In wayes, we ſee Travellers chuſe not the faireſt, and greeneſt, if it be either croſſe or contrary; but the neereſt, though miry and uneven: ſo, in opinions, let me follow not the plauſibleſt, but the trueſt, though more perplexed.

90

B Chriſtian ſociety is like a bundle of ſtickes laid together, whereof one kindles another. Solitary men have feweſt provocations to evill; but againe feweſt incitations to good. So much, as doing good, is better than not doing evill, will I account Chriſtian good fellowſhip better than an Eremitiſh and melancholike ſolitarineſſe.

91

I had rather confeſſe my ignorance, than falſly profeſſe knowledge. It is no ſhame, not to know all things, but it is a iuſt ſhame to over-reach in any thing.

92

Sudden extremity is a notable triall of faith, or any other diſpoſition of the ſoule. For as in a ſudden feare, the bloud gathers to the heart, for guarding of that part which is principall: ſo the powers of the ſoule combine themſelves in an hard exigent, C that they may be eaſily judged of. The faithfull (more ſuddenly than any caſualtie) can lift up his heart to his ſtay in Heaven: Whereas the worldling ſtands amazed, and diſtraught with the evill; becauſe hee hath no refuge to flie unto. For, not being acquainted with God in his peace, how ſhould he but have him to ſeeke in his extremitie? When therefore ſome ſudden ſtitch girds me in the ſide, like to be the meſſenger of death; or when the ſword of my enemie, in an unexpected aſſault, threatens my bodie; I will ſeriouſly note how I am affected: ſo the ſuddeneſt evill, as it ſhall not come unlooked for, ſhall not goe away unthought of. If I finde my ſelfe couragious, and heavenly-minded, I will rejoyce in the truth of Gods grace in me; knowing that one dram of tried faith is worth a whole pound of ſpeculative; and that, which once ſtood by me, will never faile me: If dejected, and heartleſſe, herein I will acknowledge cauſe of humiliation; and, with all care and earneſtneſſe, ſeeke to ſtore my ſelfe againſt D the dangers following.

93

The Rules of civill policie may well be applied to the minde. As therefore for a Prince, that he may have good ſucceſſe againſt either Rebels, or forraine enemies, it is a ſure axiome, *Divide and Rule:* but when he is once ſeated in the Throne over loyall ſubiects, *Vnite and Rule:* ſo, in the regiment of the ſoule, there muſt be variance ſet in the judgement, and the conſcience and affections; that, that which is amiſſe may be ſubdued: but, when all parts are brought to order, it is the only courſe to maintaine their peace; that, all ſeeking to eſtabliſh and helpe each other, the whole may proſper. Alwayes to be at warre, is deſperate: alwayes at peace, ſecure, and over-Epicure-like. I doe account a ſecure peace, a juſt occaſion of this civill diſſention in my ſelfe; and a true Chriſtian peace, the end of all my ſecret warres: which when I have atchieved, I E ſhall reigne with comfort; and never will be quiet, till I have atchieved it.

94

I brought ſinne enough with me into the world to repent of all my life, though I ſhould never actually ſinne: and ſinne enough actually every day, to ſorrow for, though I had brought none with me into the world: but laying both together, my time is rather too ſhort for my repentance. It were madneſſe in me to ſpend my whole life in jollity and pleaſure, whereof I have ſo ſmall occaſion: and neglect the opportunitie of my ſo juſt ſorrow: eſpecially, ſince before I came into the World, I ſinned; after I am

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gone out of the world, the contagion of my ſinne paſt, ſhall adde to the guilt of it: yet, in both theſe eſtates, I am uncapable of repentance. I will doe that while I may, which, when I have neglected, is unrecoverable. A

95

Ambition is torment enough for an enemie. For, it affords as much diſcontentment in enjoying, as in want; making men like poyſoned Rats: which when they have taſted of their bane, cannot reſt, till they drinke; and then can much leſſe reſt, till their death. It is better for me to live in the wiſe mens ſtockes, in a contented want; than in a fooles Paradiſe, to vex my ſelfe with wilfull unquietneſſe.

96

It is not poſſible but a conceited man muſt be a foole. For, that over-weening opinion he hath of himſelfe, excludes all opportunity of purchaſing knowledge. Let a veſſell be once full of never ſo baſe liquor, it will not give roome to the coſtlieſt; but ſpils beſide, whatſoever is infuſed. The proud man, though he be empty of good ſubſtance, yet is full of conceit. Many men had proved wiſe, if they had not ſo thought themſelves. I am empty enough to receive knowledge enough; Let me thinke my ſelfe but ſo bare as I am, and more I need not. O Lord, doe thou teach me how little, how nothing I have; and give me no more, than I know I want. B

97

Every man hath his turne of ſorrow: whereby (ſome more, ſome leſſe) all men are in their times miſerable. I never yet could meet with the man that complained not of ſomwhat. Before ſorrow come, I will prepare for it: when it is come, I will welcome it: when it goes, I will take but halfe a farewell of it; as ſtill expecting his returne.

98

There be three things that follow an injury ſo farre as it concerneth our ſelves; (for, as the offence toucheth God, it is above our reach) Revenge, Cenſure, Satisfaction; which muſt be remitted of the mercifull man. Yet not all at all times: but revenge alwaies, leaving it to him that can, and will doe it: Cenſure oft-times; Satisfaction ſometimes. He that deceives me oft, though I muſt forgive him, yet charitie bindes me not, not to cenſure him for untruſty; and he, that hath endammaged me much, cannot plead breach of charitie, in my ſeeking his reſtitution. I will ſo remit wrongs, as I may not encourage others to offer them; and ſo retaine them, as I may not induce God to retaine mine to him. C

99

Garments that have once one rent in them, are *ſubject* to be torne on every naile, and every bryer; and glaſſes, that are once crackt, are ſoone broken: ſuch is mans good name once tainted with juſt reproach. Next to the approbation of God, and the teſtimony of mine owne conſcience, I will ſeeke for a good reputation amongſt men: not by cloſe cariage, concealing faults, that they may not be knowne to my ſhame: but avoiding all vices, that I may not deſerve it. The efficacie of the agent, is in the Patient well diſpoſed. It is hard for me ever to doe good, unleſſe I be reputed good. D

100

Many vegetable, and many brute creatures exceed man in length of age. Which hath opened the mouthes of Heathen Philoſophers to accuſe Nature, as a ſtep-mother to Man; who hath given him the leaſt time to live, that onely could make uſe of his time, in getting knowledge. But herein Religion doth moſt magnifie God, in his wiſdome and juſtice; teaching us, that other creatures live long, and periſh to nothing, onely Man recompences the ſhortneſſe of his life, with eternitie after it; that the ſooner hee dies well, the ſooner he comes to perfection of knowledge, which he might in vaine ſeeke below: the ſooner hee dies ill, the leſſe hurt he doth with his knowledge. There is great reaſon then, why man ſhould live long; greater, why he ſhould die early. I will never blame God, for making mee too ſoone happy; for changing my ignorance, for knowledge; my corruption, for immortalitie; my infirmities, for perfection. *Come Lord Ieſus, come quickly.* E

FINIS.

MEDITATIONS
AND
VOWES,

DIVINE
AND
MORALL.

THE SECOND CENTVRY.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

¶ Imprinted at London, 1633.

TO THE RIGHT VERTVOVS AND VVORSHIPFVLL LADIE, THE Ladie Drury, all increaſe of Grace.

MADAME, *I know your Chriſtian ingenuitie ſuch, that you will not grudge others the communication of this your private right: which yet I durſt not have preſumed to adventure, if I feared that either the benefit of it would be leſſe, or the acceptation. Now it ſhall bee no leſſe yours: only it ſhall bee more knowne to be yours. Vouchſafe therefore to take part with your worthy Husband, of theſe my ſimple Meditations. And if your long and gratious experience have written you a larger volume of wholeſome lawes, and better informed you by precepts fetcht from your owne feeling, than I can hope for, by my bare ſpeculation: yet where theſe my not unlikely rules ſhall accord with yours, let your redoubled aſſent allow them, and they confirme it. I made them not for the eye, but for the heart: neither doe I commend them to your reading, but your practice: wherein alſo it ſhall not be enough that you are a meere and ordinary agent, but that you be a patterne propounded unto others imitation. So ſhall your vertuous and holy progreſſe, beſides your owne peace and happineſſe, be my Crowne and rejoycing, in the day of our common appearance.* Halſted. Decemb. 4.

Your L. humbly devoted,
IOS. HALL.

MEDITATIONS
AND
VOWES.

THE SECOND CENTURIE.

1

A Man under Gods affliction, is like a bird in a net; the more he ſtriveth, the more he is intangled. Gods Decree cannot be eluded with impatience. What I cannot avoid, I will learne to beare.

2

I finde, that all worldly things require a long time in getting; and afford a ſhort pleaſure in enjoying them. I will not care much, for what I have; nothing, for what I have not.

3

I ſee naturall bodies forſake their owne place and condition, for the preſervation of the whole; but of all other creatures, Man; and of all other Men, Chriſtians have the leaſt intereſt in themſelves. I will live, as given to others, lent only to my ſelfe.

4

That which is ſaid of the Elephant, that being guiltie of his deformitie, he cannot abide to looke on his owne face in the water (but ſeekes for troubled and muddy channels) we ſee well morallized, in men of evill conſcience, who know their ſoules are ſo filthy, that they dare not ſo much as view them; but ſhift off all checks of their former iniquitie, with vaine excuſes of good-fellowſhip. Whence it is, that every ſmall reprehenſion ſo galls them; becauſe it calls the eye of the ſoule home to it ſelfe, and makes them ſee a glimpſe of what they would not. So have I ſeene a fooliſh and timorous Patient, which knowing his wound very deepe, would not endure the Chirurgion to ſearch it: whereon what can enſue, but a feſtering of the part, and a danger of the whole body? So I have ſeene many prodigall waſters runne ſo farre in bookes, that they cannot abide to heare of reckoning. It hath beene an old and true Proverbe, Oft and even reckonings make long friends: I will oft ſumme my eſtate with God, that I may know what I have to expect, and anſwer for. Neither ſhall my ſcore runne on ſo long with God, that I ſhall not know my debts, or feare an Audit, or deſpaire of pardon.

5

I account this body, nothing, but a cloſe priſon to my ſoule; and the earth a larger priſon to my body. I may not breake priſon, till I be looſed by death: but I will leave it, not unwillingly, when I am looſed.

6

A The common feares of the World are cauſeleſſe, and ill placed. No man feares to doe ill; every man to ſuffer ill: wherein, if we conſider it well, we ſhall finde that we feare our beſt friends. For my part, I have learned more of God and of my ſelfe, in one weekes extremitie, than all my whole lifes proſperitie had taught me afore. And, in reaſon and common experience, proſperitie uſually makes us forget our death: adverſitie on the other ſide, makes us neglect our life. Now (if we meaſure both of theſe, by their effects) forgetfulneſſe of death makes us ſecure: neglect of this life makes us carefull of a better. So much therefore as neglect of life is better than forgetfulneſſe of death; and watchfulneſſe better than ſecuritie: ſo much more beneficiall will I eſteeme adverſitie, than proſperitie.

7

Even griefe it ſelfe is pleaſant to the remembrance, when it is once paſt: as joy is, whiles B it is preſent. I will not therefore in my conceit, make any ſo great difference betwixt joy and griefe: ſith griefe paſt, is joyfull; and long expectation of joy, is grievous.

8

Every ſickneſſe is a litle death. I will be content to die oft, that I may die once well.

9

Oft-times thoſe things which have beene ſweet in opinion, have proved bitter in experience. I will therefore ever ſuſpend my reſolute judgement, untill the triall and event: in the meane while I will feare the worſt, and hope the beſt.

10

In all divine and morall good things, I would faine keepe that I have, and get that I want. I doe not more loath all other covetouſneſſe, than I affect this. In all theſe things alone, I profeſſe never to have enough. If I may increaſe them, therefore, either by C labouring, or begging, or uſurie, I ſhall leave no meanes unattempted.

11

Some children are of that nature, that they are never well, but while the rod is over them: ſuch am I to God; Let him beat me, ſo he amend me: let him take all away from me, ſo he give me himſelfe.

12

There muſt not be one uniforme proceeding with all men, in reprehenſion: but that muſt vary according to the diſpoſition of the reproved. I have ſeene ſome men as thornes, which eaſily touched, hurt not; but if hard and unwarily, fetch bloud of the hand: others, as nettles, which if they be nicely handled, ſting and pricke; but if hard and roughly preſſed, are pulled up without harme. Before I take any man in hand, I will know whether he be a thorne or a nettle. D

13

I will account no ſinne little; ſince there is not the leaſt, but workes out the death of the ſoule. It is all one, whether I be drowned in the ebber ſhore, or in the midſt of the deepe Sea.

14

It is a baſe thing to get goods, to keepe them. I ſee that God (which only is infinitely rich) holdeth nothing in his owne hands, but gives all to his creatures. But, if we will needs lay up, where ſhould we rather repoſe it, than in Chriſts treaſury? The poore mans hand is the treaſury of Chriſt. All my ſuperfluity ſhall be there hoorded up, where I know it ſhall be ſafely kept, and ſurely returned me.

15

The Schoole of God, and Nature, require two contrary manners of proceeding. In E the Schoole of Nature, we muſt conceive, and then beleeve: in the Schoole of God, we muſt firſt beleeve, and then we ſhall conceive. He that beleeves no more than he conceives, can never be a Chriſtian; nor he a Philoſopher, that aſſents without reaſon. In Natures Schoole, we are taught to bolt out the truth, by Logicall diſcourſe: God cannot endure a Logician. In his Schoole he is the beſt Scholler, that reaſons leaſt, and aſſents moſt. In divine things, what I may I will conceive: the reſt I will beleeve and admire. Not a curious head, but a credulous and plaine heart, is accepted with God.

16

No worldly pleaſure hath any abſolute delight in it: but as a Bee, having honey in the mouth, hath a ſting in the taile. Why am I ſo fooliſh, to reſt my heart upon any of them; and not rather labour to aſpire to that one abſolute Good, in whom is nothing ſavouring of griefe, nothing wanting to perfect happineſſe?

17

A ſharp reproofe I account better than a ſmooth deceit. Therefore when my friend checks me, I will reſpect it with thankfulneſſe: when others flatter me, I will ſuſpect it, and reſt in mine owne cenſure of my ſelfe; who ſhould be more privy (and leſſe partiall) to my owne deſervings.

18

Extremity diſtinguiſheth friends: Worldly pleaſures, like Phyſicians, give us over when once wee lie a dying; and yet the death-bed had moſt need of comforts: Chriſt Ieſus ſtandeth by his, in the pangs of death; and after death at the barre of judgement; not leaving them either in their bed, or grave. I will uſe them therefore to my beſt advantage; not truſt them. But for thee, O my Lord, which in mercy and truth canſt not faile me, (whom I have found ever faithfull and preſent in all extremities) Kill me, yet will I truſt in thee.

19

Wee have heard of ſo many thouſand generations paſſed, and we have ſeene ſo many hundreds die within our knowledge; that I wonder any man can make account to live one day. I will die daily. It is not done before the time, which may be done at all times.

20

Deſire oft-times makes us unthankfull. For, who ſo hopes for that he hath not, uſually forgets that which he hath. I will not ſuffer my heart to rove after high or impoſſible hopes; leſt I ſhould, in the meane time, contemne preſent benefits.

21

In hoping well, in being ill, and fearing worſe, the life of man is wholly conſumed. When I am ill, I will live in hope of better: when well, in feare of worſe: neither will I, at any time, hope without feare; leſt I ſhould deceive my ſelfe with too much confidence (wherein evill ſhall be ſo much more unwelcome and intolerable, becauſe I looked for good) nor, againe, feare without hope; leſt I ſhould be over-much dejected: nor doe either of them, without true contentation.

22

What is man to the whole earth? What is earth to the heaven? What is heaven to his Maker? I will admire nothing in it ſelfe; but all things in God, and God in all things.

23

There be three uſuall cauſes of ingratitude, upon a benefit received: Envie, Pride, Covetouſneſſe: Envie, looking more at others benefits, than our owne; Pride, looking more at our ſelves, than the benefit; Covetouſneſſe, looking more at what we would have, than what we have. In good turnes, I will neither reſpect the giver, nor my ſelfe, nor the gift, nor others; but only the intent and good will from whence it proceeded. So ſhall I requite others great pleaſures, with equall good will, and accept of ſmall favours, with great thankfulneſſe.

24

Whereas the cuſtome of the world is, to hate things preſent, to deſire future, and magnifie what is paſt; I will contrarily eſteeme that which is preſent, beſt. For, both what is paſt, was once preſent; and what is future, will be preſent: future things next, becauſe they are preſent in hope; what is paſt, leaſt of all, becauſe it cannot be preſent: yet ſomewhat becauſe it was.

25

We pittie the folly of the Larke, which (while it playeth with the fether, and ſtoopeth to the glaſſe) is caught in the fowlers net: and yet cannot ſee our ſelves alike made fooles by Satan; who, deluding us by the vaine fethers and glaſſes of the world, ſuddenly enwrappeth us in his ſnares. We ſee not the nets indeed; it is too much that we

ſhall feele them, and that they are not ſo eaſily eſcaped after, as before avoided. O Lord, A
keepe thou mine eyes from beholding vanitie. And though mine eyes ſee it, let not my heart ſtoope to it, but loath it a frre off. And, if I ſtoope at any time, and be taken, ſet thou my ſoule at libertie: that I may ſay, My ſoule is eſcaped, even as a bird out of the ſnare of the Fowler; the ſnare is broken, and I am delivered.

26

In ſuffering evill, to looke to ſecondary cauſes, without reſpect to the higheſt, maketh impatience. For ſo we bite at the ſtone, and neglect him that threw it. If we take a blow at our equall, we returne it with uſurie: if of a Prince, we repine not. What matter is it, if God kill me, whether he doe it by an Ague, or by the hand of a Tyrant? Againe, in expectation of good, to looke to the firſt cauſe, without care of the ſecond, argues idleneſſe, and cauſeth want. As we cannot help our ſelves, without God: ſo God will not ordinarily help us, without our ſelves. In both, I will looke up to God, without repining B
at the meanes in one, or truſting them in the other.

27

If my money were another mans, I could but keepe it: only the expending ſhewes it my owne. It is greater glory, comfort, and gaine, to lay it out well, than to keepe it ſafely. God hath made me, not his Treaſurer, but his Steward.

28

Auguſtines friend, *Nebridius*, not unjuſtly hated a ſhort anſwer, to a weighty and difficult queſtion; becauſe the diſquiſition of great truths requires time, and the determining is perillous: I will as much hate a tedious and farre-fetched anſwer to a ſhort and eaſie queſtion. For, as that other wrongs the truth, ſo this the hearer.

29

Performance is a binder. I will requeſt no more favour of any man than I muſt needs. C
I will rather chuſe to make an honeſt ſhift, than over-much enthrall my ſelfe, by being beholding.

30

The World is a ſtage; every man an actor, and plaies his part, here, either in a Comedie, or Tragedie. The good man is a Comedian; which (how-ever he begins) ends merrily: but the wicked man acts a Tragedie; and therefore ever ends in horrour. Thou ſeeſt a wicked man vaunt himſelfe on this ſtage: ſtay till the laſt act, and looke to his end (as *David* did) and ſee whether that be peace. Thou wouldeſt make ſtrange Tragedies, if thou wouldeſt have but one Act. Who ſees an Oxe, grazing in a fat and ranke paſture, and thinkes not that he is neere to the ſlaughter? whereas the leane beaſt, that toiles under the yoke, is farre enough from the ſhambles. The beſt wicked man cannot be ſo envied in his firſt ſhewes, as he is pitiable in the concluſion. D

31

Of all objects of Beneficence, I will chuſe either an old man, or a childe; becauſe theſe are moſt out of hope to requite. The one forgets a good turne: the other lives not to repay it.

32

That, which *Pythagoras* ſaid of Philoſophers, is more true of Chriſtians: (for, Chriſtianitie is nothing but a divine and better Philoſophy.) Three ſorts of men come to the Market: buyers, ſellers, lookers on. The two firſt are both buſie, and carefully diſtracted about their Market: onely the third live happily; uſing the world as if they uſed it not.

33

There be three things, which of all other I will never ſtrive for: the wall, the way, the E
beſt ſeat. If I deſerve well, a low place cannot diſparage me ſo much as I ſhall grace it: if not, the height of my place ſhall adde to my ſhame; whiles every man ſhall condemne me of pride matched with unworthineſſe.

34

I ſee there is not ſomuch difference betwixt a man and a beaſt, as betwixt a Chriſtian, and a naturall man. For, whereas man lives but one life of reaſon, above the beaſt; a Chriſtian lives foure lifes, above a naturall man: The life of inchoate regeneration, by grace; the perfect life of imputed righteouſneſſe; the life of glory begun, in the ſeparation of the ſoule; the life of perfect glory, in the ſociety of the body, with the ſoule in full happineſſe: The worſt whereof is better by many degrees, than the beſt life of a naturall man. For whereas the dignity of the life is meaſured, by the cauſe of it, (in which regard the life of the plant is baſeſt, becauſe it is but from the juyce, ariſing from the root, adminiſtred by the earth: the life of the bruit creature better than it, becauſe it is ſenſitive: of a man better than it, becauſe reaſonable) and the cauſe of this life, is the Spirit of God; ſo farre as the Spirit of God is above reaſon, ſo farre doth a Chriſtian exceed a meere naturaliſt. I thanke God much that he hath made me a man, but more, that he hath made me a Chriſtian: without which, I know not whether it had beene better for me to have beene a beaſt, or not to have beene.

35

Great mens favours, friends promiſes, and dead mens ſhooes, I will eſteeme, but not truſt to.

36

It is a fearefull thing to ſinne; more fearfull to delight in ſinne; yet worſe than worſt, to boaſt of it. If therefore I cannot avoid ſinne, becauſe I am a man; yet I will avoid the delight, defenſe and boaſting of ſinne, becauſe I am a Chriſtian.

37

Thoſe things which are moſt eagerly deſired, are moſt hardly both gotten and kept; God commonly croſſing our deſires, in what we are over-fervent. I will therefore account all things as too good to have, ſo nothing too deare to loſe.

38

A true friend is not borne every day. It is beſt to be courteous to all, entire with few. So may we (perhaps) have leſſe cauſe of joy: I am ſure, leſſe occaſion of ſorrow.

39

Secrecies, as they are a burthen to the minde, ere they be uttered: ſo are they no leſſe charge to the receiver, when they are uttered. I will not long after more inward ſecrets, leſt I ſhoud procure doubt to my ſelfe, and jealous feare to the diſcloſer: But as my mouth ſhall be ſhut with fidelity, not to blab them; ſo mine eare ſhall not be too open to receive them.

40

As good Phyſicians, by one receit make way for another: ſo is it the ſafeſt courſe in practice: I will reveale a great ſecret to none, but whom I have found faithfull in leſſe.

41

I will enjoy all things in God, and God in all things; nothing in it ſelfe: So ſhall my joyes neither change, nor periſh. For how ever the things themſelves may alter, or fade: yet he, in whom they are mine, is ever like himſelfe, conſtant, and everlaſting.

42

If I would provoke my ſelfe to contentation; I will caſt downe mine eyes to my inferiours; and there ſee better men in worſe condition: if to humilitie, I will caſt them up to my betters; and ſo much more deject my ſelfe to them, by how much more I ſee them thought worthy to be reſpected of others, and deſerve better in themſelves.

43

True vertue reſts in the conſcience of it ſelfe, either for reward, or cenſure. If therefore I know my ſelfe upright, falſe rumours ſhall not daunt me: if not anſwerable to the good report of my favourers, I will my ſelfe finde the firſt fault, that I may prevent the ſhame of others.

44

I will account vertue the beſt riches, knowledge the next, riches the worſt; and therefore will labour to be vertuous and learned, without condition: as for riches, if they fall in my way, I refuſe them not; but if not, I deſire them not.

45

An honeſt word I account better, than a careleſſe oath. I will ſay nothing but what I dare ſweare, and will performe. It is a ſhame for a Chriſtian to abide his tongue a falſe ſervant, or his minde a looſe miſtreſſe.

46

There is a juſt and eaſie difference to be put betwixt a friend and an enemy; betwixt a familiar, and a friend; and much good uſe to be made of all: but, of all, with diſcretion. I will diſcloſe my ſelfe no whit to my enemy, ſomewhat to my friend, wholly to no man; leſt I ſhould be more others, than mine owne. Friendſhip is brittle ſtuffe. How know I, whether he that loves me, may not hate me hereafter?

47

No man, but is an eaſie Iudge of his owne matters; and lookers on oftentimes ſee the more. I will therefore ſubmit my ſelfe to others, in what I am reproved: but in what I am praiſed, only to my ſelfe.

48

I will not be ſo merry, as to forget God; nor ſo ſorrowfull, to forget my ſelfe.

49

As nothing makes ſo ſtrong and mortall hoſtility, as diſcord in religions: ſo nothing in the world unites mens hearts ſo firmely, as the bond of faith. For, whereas there are three grounds of friendſhip, Vertue, Pleaſure, Profit; and by all confeſſions, that is the ſureſt, which is upon vertue: it muſt needs follow, that what is grounded on the beſt, and moſt heavenly Vertue, muſt be the faſteſt: which, as it unites man to God ſo inſeparably, that no tentations, no torments, not all the gates of Hell can ſever him; ſo it unites one Chriſtian ſoule to another ſo firmely, that no outward occurrences, no imperfections in the party loved, can diſſolve them. If I love not the child of God (for his owne ſake, for his Fathers ſake) more than my friend (for my commodity, or my kinſman for bloud) I never received any ſparke of true heavenly love.

50

The good duty, that is deferred upon a conceit of preſent unfitneſſe, at laſt growes irkſome; and thereupon altogether neglected. I will not ſuffer my heart to entertaine the leaſt thought of lothneſſe towards the taske of devotion, wherewith I have ſtinted my ſelfe: but violently breake thorow any motion of unwillingneſſe; not without a deepe checke to my ſelfe, for my backwardneſſe.

51

Hearing is a ſenſe of great apprehenſion; yet farre more ſubject to deceit, than ſeeing: not in the manner of apprehending, but in the uncertainty of the object. Words are vocall interpreters of the minde; actions, reall: and therefore how ever both ſhould ſpeake according to the truth of what is in the heart; yet words doe more belie the heart, than actions. I care not what words I heare, when I ſee deeds. I am ſure, what a man doth, he thinketh: not ſo alwaies, what he ſpeaketh. Though I will not be ſo ſevere a cenſor, that, for ſome few evill acts, I ſhould condemne a man of falſe-heartedneſſe: yet, in common courſe of life I need not be ſo mopiſh, as not to beleeve rather the language of the hand, than of the tongue. He, that ſayes well, and doth well, is without exception commendable: but, if one of theſe muſt be ſevered from the other, I like him well, that doth well, and ſaith nothing.

52

That, which they ſay of the Pelican, that when the Shepherds, in deſire to catch her, lay fire not farre from her neſt; which ſhee finding, and fearing the danger of her young, ſeekes to blow out with her wings, ſo long till ſhee burne her ſelfe and makes her ſelfe a prey, in an unwiſe pittie to her young; I ſee morally verified in experience, of thoſe which indiſcreetly medling with the flame of diſſention kindled in the Church, rather increaſe than quench it; rather fire their owne wings than helpe others. I had rather bewaile the fire afarre off, than ſtirre in the coles of it. I would not grudge my aſhes to it, if thoſe might abate the burning: but, ſince I ſee this is daily increaſed with partaking, I will behold it with ſorrow; and meddle no otherwiſe than by prayers to God, and intreaties to men; ſeeking my owne ſafety, and the peace of the Church, in the freedome of my thought, and ſilence of my tongue.

53

That which is ſaid of *Lucillaes* faction, that anger bred it, pride foſtered it, and covetouſneſſe confirm'd it, is true of all Schiſmes, though with ſome inverſion. For, the moſt are bred through pride, (whiles men, upon an high conceit of themſelves, ſcorne to goe in the common road, and affect ſingularity in opinion) are confirmed through anger, (whiles they ſtomacke and grudge any contradiction) and are nouriſhed through covetouſneſſe, whiles they ſeeke ability to beare out their part. In ſome others againe, covetouſneſſe obtaines the firſt place, anger the ſecond, pride the laſt. Herein therefore I have beene alwayes wont to commend and admire the humility of thoſe great and profound wits, whom depth of knowledge hath not led to by-paths in judgement; but (walking in the beaten path of the Church) have bent all their forces to the eſtabliſhment of received truths: accounting it greater glory to confirme an ancient verity, than to deviſe a new opinion (though never ſo profitable) unknowne to their predeceſſours. I will not reject a truth, for meere noveltie: (Old truths may come newly to light; neither is God tied to times, for the gift of his illumination) but I will ſuſpect a novell opinion, of untruth; and not entertaine it, unleſſe it may be deduced from ancient grounds.

54

The eare and the eye are the mindes receivers; but the tongue is only buſied in expending the treaſure received. If therefore the revenues of the minde be uttered as faſt, or faſter than they are received; it cannot be, but that the minde muſt needs be held bare, and can never lay up for purchaſe. But, if the receivers take in ſtill with no utterance, the minde may ſoone grow a burthen to it ſelfe, and unprofitable to others. I will not lay up too much, and utter nothing, leſt I be covetous: nor ſpend much, and ſtore up little, leſt I be prodigall and poore.

55

It is a vaine-glorious flattery for a man to praiſe himſelfe: An envious wrong to detract from others. I will therefore ſpeake no ill of others, no good of my ſelfe.

56

That which is the miſery of Travellers, to finde many Oaſts, and few friends, is the eſtate of Chriſtians in their pilgrimage to a better life. Good friends may not, therefore, be eaſily forgone: neither muſt they be uſed as ſuits of apparell; which when we have worne threed-bare, we caſt off, and call for new. Nothing, but death or villany, ſhall divorce me from an old friend; but ſtill I will follow him ſo farre, as is either poſſible or honeſt: and then I will leave him, with ſorrow.

57

True friendſhip neceſſarily requires Patience. For there is no man, in whom I ſhall not miſlike ſomewhat, and who ſhall not, as juſtly miſlike ſomewhat in me. My friends faults therefore, if little, I will ſwallow and digeſt; if great, I will ſmother them: however, I will winke at them to others; but, lovingly notifie them to himſelfe.

58

Injuries hurt not more in the receiving, than in the remembrance. A ſmall injury ſhall goe as it comes: a great injury may dine or ſup with me; but none at all ſhall lodge with me. Why ſhould I vex my ſelfe, becauſe another hath vexed me?

59

It is good dealing with that, over which we have the moſt power. If my ſtate will not be framed to my minde, I will labour to frame my minde to my eſtate.

60

It is a great miſery to be either alwaies, or never alone: ſociety of men hath not ſo much gaine as diſtraction. In greateſt company I will be alone to my ſelfe: in greateſt privacie, in company with God.

61

Griefe for things paſt that cannot be remedied, and care for things to come that cannot be prevented, may eaſily hurt, can never benefit me. I will therefore commit my ſelfe to God in both, and enjoy the preſent.

62

Let my eſtate be never ſo meane, I will ever keepe my ſelfe rather beneath, than either levell or above it. A man may riſe when he will, with honour: but cannot fall without ſhame.

63

Nothing doth ſo beſoole a man, as extreme paſſion. This doth both make them fooles, which otherwiſe are not; and ſhew them to be fooles, that are ſo. Violent paſſions, if I cannot tame them, that they may yeeld to my eaſe; I will at leaſt ſmother them by concealement, that they may not appeare to my ſhame.

64

The minde of man, though infinite in deſier, yet is finite in capacitie. Since I cannot hope to know all things, I will labour firſt to know what I needs muſt, for their uſe: next, what I beſt may, for their convenience.

65

Thouh time be precious to me (as all irrevocable good things deſerve to be) and of all other things, I would not be laviſh of it; yet I will account no time loſt, that is either lent to, or beſtowed upon my friend.

66

The practiſes of the beſt men are more ſubject to errour than their ſpeculations. I will honour good examples: but I will live by good precepts.

67

As charitie requires forgetfullneſſe of evill deeds: ſo patience requires forgetfulneſſe of evill accidents. I will remember evills paſt, to humble me; not to vex me

68

It is both a miſery and a ſhame for a man to be a Bankrupt in love: which he may eaſily pay, and bee never the more impoveriſhed. I will be in no mans debt, for good will: but will at leaſt returne every man his owne meaſure, if not with uſury. It is much better to be a Creditor, than a Debtor, in any thing; but eſpecially of this: yet of this I will ſo be content to be a Debtor, that I will alwaies be paying it where I owe it; and yet never will have ſo paid it, that I ſhall not owe it more.

69

The Spaniſh Proverb is too true; Dead men and abſent finde no friends. All mouthes are boldly opened, with a conceite of impunitie. My eare ſhall be no grave to bury my friends good name. But as I will be my preſent friends ſelfe; So will I be my abſent friends deputie; to ſay for him what he would (and cannot) ſpeake for himſelfe.

70

The loſſe of my friend, as it ſhall moderately grieve me; ſo it ſhall another way much benefite me, in recompence of his want: for it ſhall make me thinke more often, and ſeriouſly of earth, and of heaven. Of earth, for his body which is repoſed in it: Of Heaven, for his ſoule which poſſeſſeth it before me: Of earth, to put me in minde of my like frailty and mortality: Of Heaven, to make me deſire, and (after a ſort) emulate his happineſſe and glory.

71

Varietie of objects is wont to cauſe diſtraction: when againe a little one, laid cloſe to the eye (if but of a peny breadth) wholly takes up the ſight; which could elſe ſee the whole halfe Heaven at once. I will have the eyes of my minde ever fore-ſtalled, and filled with theſe two obiects; the ſhortneſſe of my life, eternity after death.

72

I ſee that he is more happy, that hath nothing to loſe, than he that loſeth that which he hath. I will therefore neither hope for riches, nor feare povertie.

73

I care not ſo much in any thing for multitude, as for choice. Bookes and friends I will not have many: I had rather ſeriouſly converſe with a few, than wander amongſt many.

74

The wicked man is a very coward, and is afraid of every thing. Of God; becauſe he is his enemie: of Satan, becauſe he is his tormentor: of Gods creatures, becauſe they (joyning with their Maker) fight againſt him: of him ſelfe, becauſe he beares about him his owne accuſer and executioner The godly man contrarily, is afraid of nothing. Not

of

A of God, becauſe he knowes him his beſt friend, and therefore will not hurt him: not of
Satan, becauſe he cannot hurt him: not of afflictions, becauſe he knowes they proceed
from a loving God, and end to his owne good: not of the creatures, ſince the very ſtones of
the field are in league with him: not of himſelfe, ſince his conſcience is at peace. A
wicked man may be ſecure, becauſe he knowes not what he hath to feare; or deſperate,
through extremitie of feare: but, truly couragious he cannot be. Faithleſneſſe cannot
chuſe but be falſe-hearted. I will ever, by my courage, take triall of my faith. By how
much more I feare, by ſo much leſſe I beleeve.

75

The godly man lives hardly, and (like the Ant) toiles here, during the Summer of
his peace, holding himſelfe ſhort of his pleaſures, as looking to provide for an hard Win-
ter. Which, when it comes, he is able to weare it out comfortably: whereas the wicked
B man doth prodigally laſh out all his joyes, in the time of his proſperitie; and (like the
Graſhopper) ſinging merrily all Summer, is ſtarved in winter. I will ſo enjoy the pre-
ſent, that I will lay up more for hereafter.

76

I have wondred oft, and bluſhed for ſhame, to reade in meere Philoſophers (which
had no other Miſtreſſe, but Nature) ſuch ſtrange reſolution in the contempt of both for-
tunes (as they call them:) ſuch notable precepts for a conſtant ſetledneſſe and tranquil-
litie of minde; and to compare it with my owne diſpoſition, and practice: whom I have
found too much drooping and dejected under ſmall croſſes; and eaſily againe carried away
with little proſperitie: To ſee ſuch courage and ſtrength to contemne death, in thoſe
which thought they wholly periſhed in death; and to finde ſuch faint-heartedneſſe in
my ſelfe, at the firſt conceit of death, who yet am thorowly perſwaded of the future
C happineſſe of my ſoule. I have the benefit of nature as well as they; beſides infinite other
helpes that they wanted. Oh the dulneſſe and blindneſſe of us unworthy Chri-
ſtians! that ſuffer Heathens, by the dim candle-light of Nature, to goe further than
we by the cleere Sun of the Goſpell: that an indifferent man could not tell by our
practice, whether were the Pagan. Let mee never for ſhame account my ſelfe a Chri-
ſtian, unleſſe my Art of Chriſtianity have imitated and gone beyond nature, ſo farre,
that I can finde the beſt Heathen as farre below mee in true reſolution, as the vul-
gar ſort were below them. Elſe, I may ſhame Religion; it can neither honeſt nor
helpe me.

77

If I would be irreligious and unconſcionable, I would make no doubt to be rich. For
if a man will defraud, diſſemble, forſweare, bribe, oppreſſe, ſerve the time, make uſe of
D all men for his owne turne, make no ſcruple of any wicked action for his advantage; I
cannot ſee how he can eſcape wealth and preferment. But for an upright man to riſe, is
difficult: while his conſcience ſtraightly curbes him in, from every unjuſt action; and
will not allow him to advance himſelfe by indirect meanes. So riches come ſeldome
eaſily, to a good man; ſeldome hardly, to the conſcienceleſſe. Happy is that man
that can be rich with truth, or poore with contentment. I will not envy the gravell, in
the unjuſt mans throat. Of riches let me never have more, than an honeſt man can
beare away.

78

God is the God of order, not of confuſion. As therefore, in naturall things, he uſeth
to proceed from one extreme to another by degrees, through the meane: ſo doth hee
in ſpirituall. The Sun riſeth not at once to his higheſt, from the darkneſſe of midnight;
E but firſt ſends forth ſome feeble glimmering of light in the dawning; then lookes out
with weake and wateriſh beames; and ſo by degrees aſcends to the midſt of Heaven. So
in the ſeaſons of the yeere, we are not one day ſcorched with a Summer heat; and on
the next, frozen with a ſudden extremity of cold. But Winter comes on ſoftly; firſt,
by cold dewes, then hoare froſts; untill at laſt it deſcend to the hardeſt weather of all;
ſuch are Gods ſpirituall proceedings: He never brings any man from the eſtate of ſinne,
to the eſtate of glory, but through the eſtate of grace. And as for grace, hee ſeldome
brings a man from groſſe wickedneſſe to any eminence of perfection. I will be charita-

bly iealous of thoſe men, which from notorious lewdneſſe leape at once into a ſudden forwardneſſe of profeſſion. Holineſſe doth not, like *Ionas* gourd, grow up in a night. I like it better, to goe on, ſoft and ſure, than for an haſtie fit to runne my ſelfe out of winde; and after ſtand ſtill and breathe me.

79

It hath beene ſaid of old; To doe well and heare ill, is princely. Which as it is moſt true, by reaſon of the envy which followes upon iuſtice: ſo is the contrary no leſſe iuſtified, by many experiments. To doe ill, and to heare well, is the faſhion of many great men. To doe ill, becauſe they are borne out with the aſſurance of impunity: To heare well, becauſe of abundance of Paraſites; which as Ravens to a carkaſſe, gather about great men. Neither is there any ſo great miſery in greatneſſe as this, that it conceales men from themſelves: and when they will needs have a ſight of their owne actions, it ſhewes them a falſe glaſſe to looke in. Meanneſſe of ſtate (that I can find) hath none ſo great inconvenience. I am no whit ſorry, that I am rather ſubject to contempt, than flattery.

80

There is no earthly bleſſing ſo precious, as health of body: without which, all other worldly good things are but troubleſome. Neither is there any thing more difficult, than to have a good ſoule, in a ſtrong and vigorous body (for, it is commonly ſeene, that the worſe part drawes away the better:) But to have an healthfull and ſound ſoule in a weake ſickly body, is no novelty; whiles the weakeneſſe of the body is an help to the ſoule; playing the part of a perpetuall monitor, to incite it to good, and check it for evill. I will not be over-glad of health, nor over-fearefull of ſickneſſe. I will more feare the ſpirituall hurt, that may follow upon health, than the bodily paine that accompanies ſickneſſe.

81

There is nothing more troubleſome to a good minde, than to doe nothing. For, beſides the furtherance of our eſtate, the minde doth both delight, and better it ſelfe with exerciſe. There is but this difference then betwixt labour and idleneſſe; that labour is a profitable and pleaſant trouble: idleneſſe, a trouble both unprofitable and comfortleſſe. I will be ever doing ſomething; that either God when he commeth, or Satan when he tempteth, may find me buſied. And yet, ſince (as the old proverb is) better it is to be idle than effect nothing; I will not more hate doing nothing, than doing ſomething to no purpoſe. I ſhall doe good, but a while; let me ſtrive to doe it, while I may.

82

A faithfull man hath three eyes: The firſt of ſenſe, common to him with bruit creatures: the ſecond of reaſon, common to all men: the third of faith, proper to his profeſſion: whereof each looketh beyond other; and none of them medleth with others objects. For, neither doth the eye of ſenſe reach to intelligible things and matters of diſcourſe: nor the eye of reaſon to thoſe things which are ſupernaturall and ſpirituall: neither doth faith looke downe, to things that may be ſenſibly ſeene. If thou diſcourſe to a bruit beaſt of the depths of Philoſophy, never ſo plainly, he vnderſtands not, becauſe they are beyond the view of his eye, which is only of ſenſe. If to a meere carnall man, of divine things; he perceiveth not the things of God: neither indeed can doe, becauſe they are ſpiritually diſcerned. And therefore no wonder if thoſe things ſeeme unlikely, incredible, impoſſible to him, which the faithfull man (having a proportionable meanes of apprehenſion) doth as plainly ſee, as his eye doth any ſenſible thing. Tell a plaine Country-man, that the Sunne, or ſome higher or leſſer ſtarre is much bigger than his Cart-wheele; or, at leaſt, ſo many ſcores bigger than the whole earth; hee laughes thee to ſcorne, as affecting admiration with a learned untruth. Yet the Scholler, by the eye of reaſon, doth as plainly ſee and acknowledge this truth as that his hand is bigger than his pen. What a thick miſt, yea what a palpable, and more than Ægyptian darkeneſſe, doth the naturall man live in! what a world is there that he doth not ſee at all! and how little doth he ſee in this, which is his proper element! There is no bodily thing, but the bruit creatures ſee as well as hee; and ſome of them better.

A As for his eye of reaſon, how dim is it in thoſe things which are beſt fitted to it! what one thing is there in nature, which he doth perfectly know? what herbe, or flower, or worme that he treads on, is there, whoſe true eſſence he knoweth? No, not ſo much, as what is in his owne boſome; what it is where it is, or whence it is that giues Being to himſelfe. But, for thoſe things which concerne the beſt world, he doth not ſo much as confuſedly ſee them; neither knoweth whether they be. Hee ſees no whit into the great and awfull Maieſtie of God. He diſcernes him not in all his creatures, filling the world with his infinite and glorious preſence. He ſees not his wiſe providence, over-ruling all things, diſpoſing all caſuall events, ordering all ſinfull actions of men to his owne glory. He comprehends nothing of the beautie, maieſtie, power, and mercie of the Saviour of the world, ſitting in his humanitie at his Fathers right hand. He ſees not the unſpeakable happineſſe of the glorified ſoules of the Saints. He ſees not the whole B heavenly Common-wealth of Angels (aſcending and deſcending to the behoofe of Gods children) waiting upon him at all times inviſibly (not excluded with cloſeneſſe of priſons, nor deſolateneſſe of wilderneſſes) and the multitude of evill ſpirits paſſing and ſtanding by him, to tempt him unto evill: but, like unto the fooliſh bird when he hath hid his head that he ſees no body, he thinkes himſelfe altogether unſeene; and then counts himſelfe ſolitary, when his eye can meet with no companion. It was not without cauſe, that we call a meere foole a naturall. For how-ever worldings have ſtill thought Chriſtians Gods fooles, we know them the fooles of the world. The deepeſt philoſopher that ever was (ſaving the reverence of the Schooles) is but an ignorant ſot, to the ſimpleſt Chriſtian. For the weakeſt Chriſtian may, by plaine information, ſee ſomewhat into the greateſt myſteries of Nature, becauſe he hath the eye of Reaſon common with the beſt: but the beſt Philoſopher, by all the demonſtration in the world, C can conceive nothing of the myſteries of godlineſſe, becauſe he utterly wants the eye of faith. Though my inſight into matters of the world be ſo ſhallow, that my ſimplicitie moveth pitie, or maketh ſport unto others; it ſhall be my contentment and happineſſe, that I ſee further into better matters. That which I ſee not, is worthleſſe, and deſerveth little better then contempt: that which I ſee, is unſpeakable, ineſtimable, for comfort, for glory.

83

It is not poſſible for an inferiour to live at peace, unleſſe he have learned to be contemned. For the pride of his ſuperiours, and the malice of his equals and inferiours, ſhall offer him continuall and inevitable occaſions of unquietneſſe. As contentation is the mother of inward peace with our ſelves: ſo is humility the mother of peace with others. For if thou be uile in thine owne eyes firſt, it ſhall the leſſe trouble thee to be D accounted vile of others. So that a man of an high heart, in a low place, cannot want diſcontentment: whereas a man of lowly ſtomacke, can ſwallow and digeſt contempt, without any diſtemper. For, wherein can he be the worſe for being contemned, who out of his owne knowledge of his deſerts, did moſt of all contemne himſelfe? I ſhould be very improvident, if in this calling I did not looke for daily contempt: wherein we are made a ſpectacle to the world, to Angels, and Men. When it comes, I will either embrace it, or contemne it: Embrace it, when it is within my meaſure; when above contemne it. So embrace it, that I may more humble my ſelfe under it: and ſo contemne it, that I may not give heart to him that offers it; nor diſgrace him, for whom I am contemned.

84

Chriſt raiſed three dead men to life: One, newly departed; another, on the Bere; a E third, ſmelling in the grave: to ſhew us that no degree of death is ſo deſperate, that it is paſt helpe. My ſinnes are many, and great: yet if they were more, they are farre below the mercy of him that hath remitted them, and the value of his ranſome that hath payed for them. A man hurts himſelfe moſt by preſumption: but wee cannot doe God a greater wrong, than to deſpaire of forgiveneſſe. It is a double injury to God, firſt, that we offend his juſtice by ſinning; then, that we wrong his mercy, with deſpairing &c.

85

For a man to be weary of the world through miſeries that he meets with (and for that cauſe to covet death) is neither difficult, nor commendable; but rather argues a baſe weakneſſe of minde. So it may be a cowardly part, to contemne the utmoſt of all terrible things, in a feare of lingering miſery: but for a man either living happily here on earth, or reſolving to live miſerably, yet to deſire his removall to Heaven, doth well become a true Chriſtian courage; and argues a noble mixture of patience and faith. Of patience, for that he can and dare abide to live ſorrowfully: of faith, for that he is aſſured of his better Being other-where; and therefore prefers the abſent joyes he lookes for, to thoſe he feeles in preſent: No ſorrow ſhall make me wiſh my ſelfe dead, that I may not be at all. No contentment ſhall hinder me from wiſhing my ſelfe with Chriſt, that I may be happier.

86

It was not for nothing that the wiſe Creator of all things hath placed gold & ſilver and all precious minerals under our feet to be trod upon, and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten: whereas he hath placed the nobleſt part of his creation above our heads: and that ſo open to our view, that we cannot chuſe but every moment behold them. Wherein what did he elſe intend, but to draw away our mindes from theſe worthleſſe, and yet hidden treaſures, (to which hee fore-ſaw we would be too much addicted) and to call them to the contemplation of thoſe better things, which (beſide their beauty) are more obvious to us, that in them we may ſee and admire the glory of their maker, and withall ſeeke our owne? How doe thoſe men wrong themſelves, and miſconſtrue God, who (as if hee had hidden theſe things, becauſe he would have them ſought, and laid the other open for neglect) bend themſelves wholly to the ſeeking of theſe earthly commodities! and doe no more minde Heaven, than if there were none. If we could imagine a beaſt to have reaſon, how could he be more abſurd in his choice? How eaſie is it to obſerve, that ſtill the higher we goe, the more purity and perfection we finde! (So earth is the very droſſe and dregs of all the elements: water ſomewhat more pure than it; yet alſo more feculent than the aire above it: the lower aire leſſe pure than his uppermoſt regions; and yet theſe as farre inferiour to the loweſt heavens: which againe are more exceeded by the glorious and Empyriall ſeat of God, which is the heaven of the juſt:) Yet theſe brutiſh men take up their reſt, and place their felicity in the loweſt and worſt of all Gods workmanſhip; not regarding that which with it owne glory can make them happy. Heaven is the proper place of my ſoule: I will ſend it up thither continually in my thoughts, whiles it ſojournes with me, before it goe to dwell there for ever.

87

A man need not to care for more knowledge, than to know himſelfe: he needs no more pleaſure, than to content himſelfe: no more victory, than to overcome himſelfe: no more riches, than to enjoy himſelfe. What fooles are they that ſeeke to know all other things, and are ſtrangers in themſelves? that ſeeke altogether to ſatisfie other mens humours, with their owne diſpleaſure: that ſeeke to vanquiſh Kingdomes and Countries, when they are not Maſters of themſelves; that have no hold of their owne hearts, yet ſeeke to be poſſeſſed of all outward commodities. Goe home to thy ſelfe, firſt, vaine heart: and when thou haſt made ſure worke there, (in knowing, contenting, overcomming, enjoying thy ſelfe) ſpend all the ſuperfluity of thy time and labour, upon orhers.

88

It was an excellent rule that fell from the *Epicure* (whoſe name is odious to us, for the father of looſeneſſe;) That if a man would be rich, honourable, aged, he ſhould not ſtrive ſo much to adde to his wealth, reputation, yeeres, as to detract from his deſires. For certainly, in theſe things which ſtand moſt upon conceit, hee hath the moſt that deſireth leaſt. A poore man that hath little, and deſires no more, is in truth richer than the greateſt Monarch, that thinketh he hath not what he ſhould, or what he might, or that grieves there is no more to have. It is not neceſſitie, but ambition, that ſets mens hearts on the racke. If I have meat, drinke, apparell, I will learne therewith to be content. If I had the world full of wealth beſide, I could enjoy no more than I uſe: the reſt could

A could pleaſe me no otherwiſe but by looking on. And why can I not thus ſolace my ſelfe, while it is others?

89

An inconſtant and wavering minde, as it makes a man unfit for ſociety (for that there can be no aſſurance of his words, or purpoſes, neither can we build on them, without deceit:) ſo, beſides that, it makes a man ridiculous, it hinders him from ever attaining any perfection in himſelfe, (for a rolling ſtone gathers no moſſe; and the minde, while it would be every thing, proves nothing. Oft changes cannot be without loſſe:) Yea, it keepes him from enjoying that which he hath attained. For, it keepes him ever in worke; building, pulling downe, ſelling, changing, buying, commanding, forbidding. So, whiles he can be no other mans friend, he is the leaſt his owne. It is the ſafeſt courſe for a mans profit, credit, and eaſe, to deliberate long, to reſolve ſurely; hardly to alter, not to enter upon that, whoſe end he fore-ſees not anſwerable; and when he is once entred, not to ſurceaſe till B he have attained the end he fore-ſaw. So may he, to good purpoſe, begin a new worke, when he hath well finiſhed the old.

90

The way to Heaven, is like that which *Ionathan* and his Armour-bearer paſſed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is, foule and thornie: whereto we muſt make ſhift to climbe on our hands and knees; but when we are come up, there is victorie and triumph. Gods children have three ſutes of apparell, whereof two are worne daily, on earth; the third laid up for them in the Ward-robe of Heaven: They are ever either in blacke, mourning; in red, perſecuted; or in white, glorious. Any way ſhall be pleaſant to me, that leads unto ſuch an end. It matters not, what rags, or what C colours I weare with men; ſo I may walke with my Saviour in white, and reigne with him in glory.

91

There is nothing more eaſie, than to ſay Divinitie by rote; and to diſcourſe of ſpirituall matters from the tongue or pen of others: but to heare God ſpeake it to the ſoule, and to feele the power of religion in our ſelves, and to expreſſe it out of the truth of experience within, is both rare, and hard. All that we feele not in the matters of God, is but hypocriſie: and therefore the more we profeſſe, the more we ſin. It will never be well with me, till in thoſe greateſt things I be careleſſe of others cenſures, fearefull onely of Gods, and my owne: till ſound experience have really catechiſed my heart, and made me know God, and my Saviour, otherwiſe than by words; I will never be quiet till I can ſee, and feele, and taſte God: my hearing I will account as onely ſerving to effect this, and my D ſpeech onely to expreſſe it.

92

There is no enemie can hurt us, but by our owne hands. Satan could not hurt us, if our owne corruption betraied us not: afflictions cannot hurt us without our owne impatience: tentations cannot hurt us, without our owne yeeldance: death could not hurt us, without the ſting of our owne ſins: ſin could not hurt us, without our owne impenitence: how might I defie all things, if I could obtaine not to be my owne enemie? I love my ſelfe too much, and yet not enough. O God, teach mee to wiſh my ſelfe but ſo well as thou wiſheſt me, and I am ſafe.

93

It grieves me to ſee all other creatures ſo officious to their Maker in their kinde: that both winds, and ſea, and heaven, and earth, obey him with all readineſſe, that each of E theſe heares other, and all of them their Creator, though to the deſtruction of themſelves; and man onely is rebellious, imitating herein the evill ſpirits, who in the receit of a more excellent kinde of reaſon, are yet more perverſe: hence it is, that the Prophets are oft times faine to turne their ſpeech to the earth, void of all ſenſe and life, from this living earth informed with reaſon: that only which ſhould make us more pliable, ſtiffneth us. God could force us, (if he pleaſed) but he had rather incline us by gentleneſſe. I muſt ſtoope to his power, why doe I not ſtoope to his will? It is a vaine thing to reſiſt his voice, whoſe hand we cannot reſiſt.

94

As all naturall bodies are mixt; ſo muſt all our morall diſpoſition: no ſimple paſſion doth well. If our joy be not allayed with ſorrow, it is madneſſe: and if our ſorrow be not tempered with ſome mixture of joy, it is helliſh and deſperate: if in theſe earthly things, we hope without all doubt, or feare without all hope, we offend on both ſides; if wee labour without all recreation, we grow dull and heartleſſe: if we ſport our ſelves without all labour, we grow wilde and unprofitable: theſe compoſitions are wholſome, as for the bodie, ſo for the minde; which though it be not of a compounded ſubſtance, as the bodie; yet hath much varietie of qualities and affections, and thoſe contrary to each other. I care not how ſimple my heavenly affections are, which the more free they are from compoſition, are the neerer to God: nor how compounded my earthly, which are eaſily ſubject to extremities: if joy come alone, I will aske him for his fellow; and evermore in ſpight of him, couple him with his contrary: that ſo while each are enemies to other, both may be friends to me.

95

Ioy and ſorrow are hard to conceale: as from the countenance, ſo from the tongue: there is ſo much correſpondence betwixt the heart and the tongue, that they will move at once: every man therefore ſpeakes of his owne pleaſure and care: the Hunter and Falconer of his games; the Plough-man of his teame; the Souldier of his march, and colours. If the heart were as full of God, the tongue could not refraine to talke of him. The rareneſſe of Chriſtian communication, argues the common povertie of grace. If Chriſt be not in our hearts, we are Godleſſe: if he be there without our joy, we are ſenſeleſſe: if we rejoyce in him, and ſpeake not of him, we are ſhamefully unthankfull: every man taketh, yea raiſeth occaſion to bring in ſpeech of what he liketh. As I will thinke of thee alwayes, O Lord, ſo it ſhall be my joy to ſpeake of thee often: and if I finde not opportunitie, I will make it.

96

When I ſee my Saviour hanging in ſo forlorne a faſhion upon the Croſſe; his head drouping downe, his temples bleeding with thornes, his hands and feet with the nailes, and ſide with the ſpeare; his enemies round about him, mocking at his ſhame, and inſulting over his impotence: how ſhould I thinke any otherwiſe of him, than, as himſelfe complaineth, forſaken of his Father? But when againe I turne mine eyes, and ſee the Sun darkened, the earth quaking, the rocks rent, the graves opened, the theefe confeſſing, to give witneſſe to his Deitie; and when I ſee ſo ſtrong a guard of providence over him, that all his malicious enemies are not able ſo much as to breake one bone of that body, which ſeemed careleſly neglected, I cannot but wonder at his glory, and ſafetie. God is ever neere, though oft unſeene; and if he winke at our diſtreſſe, hee ſleepeth not: the ſenſe of others muſt not be judges of his preſence, and care; but our faith: what care I, if the world give me up for miſerable, whiles I am under his ſecret protection? O Lord, ſince thou art ſtrong in our weakneſſe, and preſent in our ſenſleſneſſe; give me but as much comfort in my ſorrow, as thou giveſt me ſecuritie, and at my worſt I ſhall be well.

97

In ſins and aflictions our courſe muſt be contrarie: we muſt begin to deteſt the greateſt ſin firſt, and deſcend to the hatred of the leaſt; we muſt firſt begin to ſuffer ſmall afflictions with patience, that we may aſcend to the endurance of the greateſt. Then alone ſhall I be happy when by this holy method, I have drawne my ſoule to make conſcience of of the leaſt evill of ſinne, and not to ſhrinke at the leaſt evill of affliction.

greatest

98

Preſcription is no plea againſt the King: much leſſe can long cuſtome plead for error againſt that our ſupreame Lord, to whom a thouſand yeares are but as yeſterday: yea, Time, which pleads voluntarily for continuance of things lawfull, will take no fee, not to ſpeake againſt an evill uſe. Hath an ill cuſtome laſted long? it is more than time it were abrogated: age is an agravation to ſinne. Hereſie or abuſe, if it be gray-headed, deſerves ſharper oppoſition: to ſay, I will doe ill becauſe I have done ſo, is perillous and impious preſumption: continuance can no more make any wickedneſſe ſafe, than the author of ſin, no Devill: If I have once ſinned, it is too much; if oft, woe be to me, if the iteration of my offence cauſe boldneſſe, and not rather more ſorrow, more deteſtation: woe be to me and my ſin, if I be not the better becauſe I have ſinned.

99

It is ſtrange to ſee the varieties and proportion of ſpirituall and bodily diets: there be ſome creatures that are fatted and delighted with poyſons: others live by nothing but aire; and ſome (they ſay) by fire: others will taſte no water but muddie: others feed on their fellowes, or (perhaps) on part of themſelves: others, on the excretions of nobler creatures: ſome ſearch into the earth for ſuſtenance, or dive into the waters: others content themſelves with what the upper earth yeelds them without violence. All theſe and more, are anſwered in the Palate of the ſoule: there be ſome (yea the moſt) to whom ſinne (which is of a moſt venomous nature) is both food and dainties; others, that thinke it the onely life, to feed on the popular aire of applauſe; others, that are never well out of the fire of contentions; and that wilfully trouble all waters with their private humours and opinions; others, whoſe cruelty delights in oppreſſion, and bloud; yea, whoſe envie gnawes upon their owne hearts; others, that take pleaſure to revive the wicked and foule hereſies of the greater wits of the former times; others, whoſe worldly mindes root altogether in earthly cares; or who not content with the ordinary proviſion of doctrine, affect obſcure ſubtilties, unknowne to wiſer men; others, whoſe too indifferent mindes feed on what-ever opinion comes next to hand, without any carefull diſquiſition of truth; ſo ſome feed foule: others (but few) cleane, and wholeſome. As there is no beaſt upon Earth, which hath not his like in the Sea, and which (perhaps) is not in ſome ſort paralelled in the Plants of the earth: ſo there is no beaſtiall diſpoſition, which is not anſwerably found in ſome men. Mankind therefore hath within it ſelfe his Goats, Chameleons, Salamanders, Camels, Wolves, Dogs, Swine, Moles, and what ever ſorts of beaſts: there are but a few men amongſt men: to a wiſe man the ſhape is not ſo much as the qualities: If I be not a man within, in my choices, affections, inclinations; it had beene better for mee to have beene a beaſt without: A beaſt is but like it ſelfe; but an evill man is halfe a beaſt, and halfe a Devill.

100

Forced favours are thankleſſe: and commonly with noble mindes find no acceptation: for a man to give his ſoule to God, when he ſees he can no longer hold it; or to beſtow his goods, when he is forced to depart with them; or to forſake his ſinne, when he cannot follow it, are but unkinde and cold obediences: God ſees our neceſſity, and ſcornes our compelled offers; what man of any generous ſpirit will abide himſelfe made the laſt refuge of a craved, denied, and conſtrained curteſie? While God gives me leave to keepe my ſoule, yet then to bequeath it to him, and whiles ſtrength and opportunitie ſerve me to ſinne, then to forſake it, is both accepted and crowned: God loves neither, grudged, nor neceſſary gifts: I will offer betimes, that he may vouchſafe to take: I will give him the beſt, that he may take all.

O God, give me this grace, that I may give thee my ſelfe, freely and ſeaſonably: and then I know thou canſt not but accept me, becauſe this gift is thine owne.

FINIS.

MEDITATIONS
AND
VOWES,

DIVINE
AND
MORALL.

THE THIRD CENTVRY.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. IO. 3. ANCHORA FIDEI

¶ Imprinted at LONDON, 1634.

TO THE RIGHT WORSHIPFVLL, SIR
Edmund Bacon, Knight,

INCREASE OF HONOVR,
ſtrength of body, perfection of
Vertue.

SIR, There is no wiſe man would give his thoughts for all the world: which as they are the moſt pleaſing and noble buſineſſe of man, being the naturall and immediate iſſue of that reaſon, whereby he is ſevered from brute creatures: ſo they are in their uſe moſt beneficiall to our ſelves, and others. For, by the meanes hereof, we enjoy both God and our ſelves; and hereby we make others partners of thoſe rich excellencies, which God hath hid in the minde. And though it be moſt eaſie and ſafe, for a man, with the Pſalmiſt to commune with his owne heart in ſilence; yet is it more behovefull to the common good, for which (both as men and Chriſtians) we are ordained, that thoſe thoughts which our experience hath found comfortable and fruitfull to our ſelves, ſhould (with neglect of all cenſures) be communicated to others. The concealement whereof (mee thinkes) can proceed from no other ground, but either timorouſneſſe, or envie. Which conſideration hath induced me to cloath theſe naked thoughts in plaine and ſimple words, and to adventure them into the light, after their fellowes: Conſecrating them the rather to your name, for that (beſides all other reſpects of dutie) they are part of thoſe me-

ditations, which in my late peregrination with you, tooke mee up under the ſolitarie hills of Ardenna, *wanting as then the opportunitie of their employment. I offer them to you not for that your ſelfe is not ſtored with choyce of better; but as poore men uſe to bring preſents to the rich: If they may carry acceptation from you and bring profit unto any ſoule, it ſhall abundantly ſatisfie me, who ſhould thinke it honour enough, if I might be uouchſafed to bring but one pinne towards the decking of the Spouſe of Chriſt; whiles others, out of their abundance, adorne her with coſtly robes, and rich medals. I commend their ſucceſſe to God, their patronage to you, their uſe to the world. That God multiplie his rare favours upon you, and your worthy Ladie; and goe you on to favour.*

Your Worſhips humbly devoted,

IOS. HALL.

MEDITATIONS AND VOWES.

THE THIRD CENTURIE.

1

GOod men are placed by God, as ſo many ſtarres in the lower firmament of the world. As they muſt imitate thoſe heavenly bodies, in their light and influence; ſo alſo in their motion: and therefore as the Planets have a courſe proper to themſelves, againſt the ſway of the Heaven that carries them about; ſo muſt each good man have a motion out of his owne judgement, contrary to the cuſtomes and opinions of the vulgar; finiſhing his owne courſe with the leaſt ſhew of reſiſtance. I will never affect ſingularity, except it be among thoſe that are vicious. It is better to do, or think well alone, than to follow a multitude in evill.

2

What ſtrange variety of actions doth the eye of God ſee at once round about the D compaſſe of the earth, and within it! Some building houſes; ſome delving for metals; ſome marching in troups, or encamping one againſt another; ſome bargaining in the market; ſome travelling on their way; ſome praying in their cloſets; others quaffing at the Taverne, ſome rowing in the Gallies; others dallying in their chambers; and in ſhort, as many different actions as perſons: yet all have one common intention of good to themſelves; true in ſome, but in the moſt, imaginary. The glorified ſpirits have but one uniforme worke, wherein they all joyne; The praiſe of their Creator. This is one difference betwixt the Saints above, and below: They above are free both from buſineſſe, and diſtraction: theſe below are free (though not abſolutely) from diſtraction, not at all from buſineſſe. *Paul* could thinke of the cloke that he left at *Troas*; and of the ſhaping of his skins for his tents: yet, thorow theſe hee look't ſtill at heaven. This world is made for buſineſſe: my actions muſt vary according to occaſions: my end E ſhall be but one, and the ſame now on earth, that it muſt be one day in heaven.

3

To ſee how the Martyrs of God died, and the life of their perſecutors, would make a man out of love with life, and out of all feare of death. They were fleſh and bloud, as well as wee; life was as ſweet to them, as to us; their bodies were as ſenſible of paine as ours; wee goe to the ſame heaven with them. How comes it then, that they were ſo couragious in abiding ſuch torments in their death, as the very mention ſtrikes horror into any Reader, and we are ſo cowardly in encountering a faire and naturall death?

If this valour had been of themſelves, I would never have looked after them in hope of imitation. Now, I know it was he for whom they ſuffered, and that ſuffered in them, which ſuſtained them. They were of themſelves as weake as I; and God can be as ſtrong in me, as he was in them. O Lord, thou art not more unable to give me this grace; but I am more unworthy to receive it: and yet thou regardeſt not worthineſſe, but mercy. Give me their ſtrength, and what end thou wilt.

4

Our firſt age is all in hope. When wee are in the wombe, who knowes whether wee ſhall have our right ſhape and proportion of body, being neither monſtrous nor deformed? When we are borne, who knowes whether with the due features of a man, we ſhall have the faculties of reaſon and underſtanding? When yet our progreſſe in yeeres diſcovereth wit or folly; who knowes, whether with the power of reaſon we ſhall have the gace of faith to be Chriſtians? and when we begin to profeſſe well, whether it be a temporary, and ſeeming, or a true and ſaving faith? Our middle age is halfe in hope for the future, and halfe in proofe for that is paſt: Our old age is out of hope, and altogether in proofe. In our laſt times therefore wee know, both what wee have beene, and what to expect. It is good for youth to looke forward, and ſtill to propound the beſt things unto it ſelfe; for an old man to looke backward, and to repent him of that wherein he hath failed, and to recollect himſelfe for the preſent: but in my middle age, I will looke both backward and forward; comparing my hopes with my proofe; redeeming the time, ere it be all ſpent, that my recoverie may prevent my repentance. It is both a folly and miſery to ſay, This I might have done.

5

It is the wonderfull mercy of God, both to forgive us our debts to him in our ſins, and to make himſelfe a debtor to us in his promiſes. So that now both wayes the ſoule may be ſure; ſince he neither calleth for thoſe debts which he hath once forgiven; nor withdraweth thoſe favours, and that heaven which he hath promiſed: but as hee is a mercifull creditor to forgive, ſo hee is a true debtor to pay whatſoever hee hath undertaken: whence it is come to paſſe, that the penitent ſinner owes nothing to God but love and obedience, and God owes ſtill much and all to him: for hee owes as much as hee hath promiſed; and what he owes by vertue of his bleſſed promiſe, wee may challenge. O infinite mercy! He that lent us all that wee have, and in whoſe debt-bookes we runne hourely forward till the ſumme be endleſſe; yet owes us more, and bids us looke for payment. I cannot deſerve the leaſt favour hee can give; yet will I as confidently challenge the greateſt, as if I deſerved it. Promiſe indebteth no leſſe thā loane or deſert.

6

It is no ſmall commendation to manage a little well. He is a good Waggoner, that can turne in a narrow roome. To live well in abundance, 'tis the praiſe of the eſtate, not of the perſon. I will ſtudie more how to give a good account of my little, than how to make it more?

7

Many Chriſtians doe greatly wrong themſelves with a dull and heavie kinde of ſullennes; who not ſuffering themſelves to delight in any worldly thing, are thereupon oft-times ſo heartleſſe, that they delight in nothing. Theſe men, like to careleſſe gueſts, when they are invited to an excellent banquet, loſe their dainties for want of a ſtomake; and loſe their ſtomake for want of exerciſe. A good conſcience keeps alwaies good cheere: hee cannot chuſe but fare well that hath it, unleſſe hee loſe his appetite with neglect and ſlothfulnes. It is a ſhame for us Chriſtians, not to finde as much joy in God, as worldlings doe in their forced merriments; and lewd wretches in the practice of their ſinnes.

8

A wiſe Chriſtian hath no enemies. Many hate and wrong him: but hee loves all men, and all pleaſure him. Thoſe that profeſſe love to him, pleaſure him with the comfort of their ſocietie, and the mutuall reflection of freindſhip: thoſe that profeſſe hatred, make him more warie of his waies; ſhew him faults in himſelfe, which his freinds would either not have eſpied, or not cenſured: ſend him the more willingly to ſeeke favour

A above ; and as the worſt doe beſtead him, though againſt their wills ; ſo he againe doth voluntarily good to them. To doe evill for evill, as *Ioab* to *Abner*, is a ſinfull weakneſſe: To doe good for good, as *Ahaſuerus* to *Mordecai*, is but naturall juſtice: To doe evill for good, as *Iudas* to Chriſt, is unthankfulneſſe & villanie: Onely to doe good for evill, agrees with Chriſtian profeſſion. And what greater work of freindſhip, than to doe good? If men will not be my freinds in love, I will perforce make them my friends in a good uſe of their hatred. I will be their freind, that are mine, and would not be.

9

All temporall things are troubleſome. For if we have good things, it is a trouble to forgoe them; and when we ſee they muſt be parted from, either we wiſh they had not beene ſo good, or that we never had enjoyed them. Yea, it is more trouble to loſe them, than it was before joy to poſſeſſe them. If contrarily, we have evill things, their very B preſence is troubleſome; and ſtill wee wiſh that they were good, or that wee were diſburdened of them. So good things are troubleſome in event, evill things in their uſe. They in the future, theſe in the preſent: they, becauſe they ſhall come to an end, theſe becauſe they doe continue. Tell mee, thy wife, or thy childe lies dying, and now makes up a loving and dutifull life, with a kinde and loving parture; whether hadſt thou rather for thy owne part, ſhee had bin ſo good, or worſe? would it have coſt thee ſo many hearty ſighes and teares, if ſhee had beene perverſe and diſobedient? Yet if in her life time I put thee to this choice, thou thinkeſt it no choice at all, in ſuch inequalitie. It is more torment (ſayeſt thou) to live one unquiet moneth, then it is pleaſure to live an age in love. Or if thy life be yet dearer : Thou haſt lived to gray haires, not haſtned with care, but bred with late ſucceſſion of yeeres. Thy table was ever covered with variety of diſhes. Thy backe ſoftly and richly clad : Thou never gaveſt denyall to either C skin or ſtomake : Thou ever favouredſt thy ſelfe; and health, thee. Now death is at thy threſhold, and unpartially knockes at thy dore; doſt thou not wiſh thou hadſt lived with cruſts, and beene clothed with rags? Wouldſt not thou have given a better welcome to death, if he had found thee, lying upon a pallet of ſtraw, and ſupping of watergruell; after many painfull nights, and many ſides changed in vaine? Yet this beggerly eſtate thou deteſteſt in health, and pittieſt in others, as truly miſerable. The ſumme is ; A begger wiſheth he might be a Monarch while hee lives ; and the great Potentate wiſheth he had lived a begger when he comes to die : and, if beggerie be to have nothing, he ſhall be ſo in death, though he wiſhed it not. Nothing therfore but eternitie can make a man truly happy ; as nothing can make perfect miſery but eternitie : for as temporall good things afflict us in their ending, ſo temporall ſorrowes afford us joy in the hope of their end. What folly is this in us to ſeeke for our trouble, to neglect our happineſſe? I can D be but well; and this that I was well, ſhall one day be grievous. Nothing ſhall pleaſe me, but that once I ſhall be happie for ever.

10

The eldeſt of our fore-fathers lived not ſo much as a day to God, to whom a thouſand yeeres is as no more; we live but as an houre to the day of our fore-fathers, for if nine hundred and ſixty were but their day, our foureſcore is but as the twelfth part of it: and yet of this our houre wee live ſcarce a minute to God. For, take away all that time that is conſumed in ſleeping, dreſſing, feeding, talking, ſporting; of that little time there can remaine not much more than nothing : yet the moſt ſeeke paſtimes to haſten it. Thoſe which ſeeke to mend the pace of Time, ſpurre a running horſe. I had more need to redeeme it with double care and labour, than to ſeeke how to ſell it for nothing.

11

E Each day is a new life, and an abridgement of the whole. I will ſo live, as if I counted every day my firſt, and my laſt : as if I began to live but then, and ſhould live no more afterwards.

12

It was not in vaine, that the ancient founders of languages uſed the ſame word in many tongues, to ſignifie both Honour and Charge; meaning therein to teach us the inſeparable connexion of theſe two. For there ſcarce ever was any charge without ſome opinion of honour : neither ever was there honour without a charge ; which two as they are not without reaſon joyned together in name by humane inſtitution, ſo they are moſt wiſely coupled together by God in the diſpoſition of theſe worldly eſtates. Charge without Honour, to make it amends, would be too toilſome, and muſt needs diſcourage and over-lay a man. Honour without charge would be too pleaſant, and therefore both would be too much ſought after, and muſt needs carrie away the minde in the enjoying it. Now many dare not be ambitious, becauſe of the burden; chuſing rather to live obſcurely and ſecurely: And yet on the other ſide thoſe that are under it, are refreſhed in the Charge with the ſweetneſſe of Honour. Seeing they cannot be ſeparated, it is not the worſt eſtate to want both. They whom thou enviest for honour, perhaps envie thee more for thy quietneſſe.

13

He that taketh his owne cares upon himſelfe, loads himſelfe in vaine with an uneaſie burden. The feare of what may come, expectation of what will come, deſire of what will not come, and inabilitie of redreſſing all theſe, muſt needs breed him continuall torment. I will caſt my cares upon God, he hath bidden mee: they cannot hurt him; he can redreſſe them.

14

Our infancie is full of folly; youth, of diſorder and toile; age, of infirmitie. Each time hath his burden, and that which may juſtly worke our wearineſſe: yet infancie longeth after youth; and youth, after more age: and he that is very old, as he is a childe for ſimplicitie, ſo he would be for yeeres. I account old age the beſt of three; partly, for that it hath paſſed thorow the folly and diſorder of the others; partly, for that the inconveniences of this are but bodily, with a bettered eſtate of the minde; and partly, for that it is neareſt to diſſolution. There is nothing more miſerable, than an old man that would be young againe. It was an anſwer worthy the commendations, of *Petrarch*, and that which argued a minde truly philoſophicall of him, who when his friend bemoned his age appearing in his white temples, telling him hee was ſorrie to ſee him looke ſo old, replied: Nay, be ſorrie rather that ever I was young, to be a foole.

15

There is not the leaſt action or event, (what-ever the vaine Epicures have imagined) which is not over-ruled, and diſpoſed by a providence: which is ſo far from detracting ought from the majeſtie of God for that the things are ſmall, as that there can be no greater honour to him, than to extend his providence and decree to them becauſe they are infinite. Neither doth this hold in naturall things only, which are chained one to another by a regular order of ſucceſſion, but even in thoſe things which fall out by caſualtie and imprudence: whence that worthy Father, when as his ſpeech digreſſed his intention to a confutation of the errors of the Manichees, could preſently gheſſe, that in that unpurpoſed turning of it, God intended the converſion of ſome unknowne Auditor; as the event proved his conjecture true ere many daies. When ought falls out contrary to that I purpoſed, it ſhall content me, that God purpoſed it as it is falne out: ſo the thing hath attained his owne end, whiles it miſſed mine. I know what I would, but God knoweth what I ſhould will. It is enough that his will is done, though mine be croſſed.

16

It is the moſt thankleſſe office in the world, to be a mans Pandar unto ſinne. In other wrongs, one man is a Wolfe to another: but in this, a Devill. And, though at the firſt this damnable ſervice carry away reward, yet in concluſion, it is requited with hatred and curſes. For, as the ſicke man extremely diſtaſted with a loathſome potion, hateth the very cruze wherin it was brought him; ſo doth the conſcience, once ſoundly deteſting ſinne, loath the meanes that induced him to commit it. Contrarily, who withſtands a man in his proſecution of a ſinne, while he doteth upon it, beares away frownes, and heart-burnings for a time: but when the offending party comes to himſelfe, and right reaſon, he recompenceth his former diſlike with ſo much more love, and ſo many more thankes. The franticke man returned to his wits, thinkes him his beſt friend that bound him, and beat him moſt. I will doe my beſt to croſſe any man in his ſinnes, if I have not thankes of him, yet of my conſcience I ſhall.

A 17

God muſt be magnified in his very judgements. He lookes for praiſe, not only for heaven, but for hell alſo. His juſtice is himſelfe, as well as his mercy. As heaven then is for the praiſe of his mercy; ſo hell for the glory of his juſtice. We muſt therefore be ſo affected to judgements as the Author of them is, who delighteth not in bloud, as it makes his creature miſerable, but as it makes his juſtice glorious. Every true Chriſtian then muſt learne to ſing that compound ditty of the Pſalmiſt: *Of mercy and judgement.* It ſhall not only joy me to ſee God gratious and bountifull in his mercies, and deliverances of his owne; but alſo to ſee him terrible in vengeance to his enemies. It is no cruelty to rejoyce in juſtice. The fooliſh mercy of men is cruelty to God.

18

Rareneſſe cauſeth wonder, and more than that, incredulity, in thoſe things which B in themſelves are not more admirable, than the ordinary proceedings of Nature. If a blazing ſtarre be ſeene in the skie, every man goes forth to gaze, and ſpends, every evening, ſome time in wondering at the beames of it. That any fowle ſhould be bred of corrupted wood reſolved into wormes: or that the Chameleon ſhould ever change his colours, and live by aire: that the Oſtrich ſhould digeſt yron: that the Phœnix ſhould burne her ſelfe to aſhes, and from thence breed a ſucceſſor; we wonder, and can ſcarce credit. Other things more uſuall, no leſſe miraculous, we know and neglect. That there ſhould be a bird, that knoweth, and noteth the houres of day and night, as certainly as any Aſtronomer by the courſe of Heaven, if we knew not, who would beleeve? Or that the load-ſtone ſhould by his ſecret vertue ſo draw yron to it ſelfe, as that a whole chaine of needles ſhould all hang by inſenſible points at each other, only by the influence that it ſends downe from the firſt, if it were not ordinary, would ſeeme C incredible. Who would beleeve when hee ſees a fowle mounted as high as his ſight can deſcrie it, that there were an engine to be framed, which could fetch it downe into his fiſt? Yea, to omit infinite examples, that a little deſpiſed creature ſhould weave nets out of her owne entrailes, and in her platformes of building ſhould obſerve as juſt proportions as the beſt Geometrician, we ſhould ſuſpect for an untruth, if we ſaw it not daily practiſed in our owne windowes. If the ſunne ſhould ariſe but once to the earth, I doubt, every man would be a Perſian, and fall downe and worſhip it: whereas now it riſeth and declineth without any regard. Extraordinary events each man can wonder at. The frequence of Gods beſt workes cauſeth neglect: not that they are ever the worſe for commonneſſe; but becauſe wee are ſoone cloyed with the ſame conceit, and have contempt bred in us through familiarity. I will learne to note Gods power and wiſdome, and to give him praiſe of both, in his ordinary workes: ſo thoſe things which D are but triviall to the moſt ignorant, ſhall be wonders to me; and that not for nine dayes, but for euer.

19

Thoſe that affect to tell novelties and wonders, fall into many abſurdities, both in buſie enquiry after matters impertinent, and in a light credulitie, to what-ever they heare; and in fictions of their owne, and additions of circumſtances to make their reports the more admired. I have noted theſe men, not ſo much wondered at for their ſtrange ſtories, while they are telling, as derided afterwards, when the euent hath wrought their diſproofe and ſhame. I will deale with rumours as grave men doe by ſtrange faſhions, take them up when they are growne into common uſe before: I may beleeve, but I will not relate them but under the name of my authour; who ſhall either warrant me with defence, if it be true; or if falſe, beare my ſhame.

E 20

It was a witty and true ſpeech of that obſcure *Heraclitus*, That all men awaking are in one common world, but when wee ſleepe, each man goes into a ſeverall world by himſelfe; which though it be but a world of fancies, yet is the true image of that little world which is in every mans heart. For the imaginations of our ſleepe, ſhew us what our diſpoſition is awaking. And as many in their dreames reveale thoſe their ſecrets to others, which they would never have done awake: ſo all may and doe diſcloſe to themſelves in their ſleepe thoſe ſecret inclinations, which after much ſearching, they could not have found out waking. I doubt not therefore, but as God heretofore hath taught future things in dreames (which kind of revelation is now ceaſed) ſo ſtill he teacheth the preſent eſtate of the heart this way. Some dreames are from our ſelves, vaine & idle, like our ſelves: Others are divine, which teach us good, or move us to good: and others devilliſh, which ſollicite us to evill. Such anſwer commonly ſhall I give to any temptation in the day, as I doe by night. I will not lightly paſſe over my very dreames. They ſhall teach me ſomewhat; ſo neither night nor day ſhall be ſpent unprofitably: The night ſhall teach me what I am; the day what I ſhould be.

21

Men make difference betwixt ſervants, friends, and ſonnes. Servants, though neere us in place, yet for their inferiority, are not familiar. Friends, though by reaſon of their equality, and our love, they are familiar; yet ſtill we conceive of them as others from our ſelves. But children we thinke of, affectionately, as the divided peeces of our owne bodies. But all theſe are one to God: his ſervants are his friends, his friends are his ſons, his ſons his ſervants. Many claime kindred of God, & profeſſe friendſhip to him, becauſe theſe are privileges without difficultie, and not without honour: all the triall is in ſervice. The other are moſt in affection, & therefore ſecret, and ſo may be diſſembled, this conſiſting in action, muſt needs ſhew it ſelfe to the eyes of others. Yee are my friends, if ye doe whatſoever I commaund you: friendſhip with God is in ſervice, and this ſervice is in action. Many weare Gods cloth that know not their Maſter, that never did good chare in his ſervice: ſo that God hath many retainers that weare his livery, for a countenance, never wait on him; whom hee will never owne for ſervants either by favour, or wages; few ſervants, and therefore few ſons. It is great favour in God, and great honour to me, that he will vouchſafe to make me the loweſt drudge in his family; which place if I had not, and were a Monarch of men, I were accurſed. I deſire no more but to ſerve; yet, Lord, thou giveſt me more, to be thy ſonne. I heare *David* ſay, *Seemeth it a ſmall matter to you, to be the ſonne in law to a King?* What is it then, oh what is it to be the true adopted ſon of the King of glory? Let me not now ſay as *David* of *Saul*, but as *Sauls* grand-child to *David*; Oh, what is thy ſervant, that thou ſhouldeſt looke upon ſuch a dead dog as I am?

22

I am a ſtranger here below, my home is above; yet I can thinke too well of theſe forraine vanities, and cannot thinke enough of my home. Surely, that is not ſo farre above my head, as my thoughts; neither doth ſo far paſſe me in diſtance, as in comprehenſion: and yet I would not ſtand ſo much upon conceiving, if I could admire it enough: but my ſtraight heart is filled with a *little* wonder; & hath no roome for the greateſt part of Glory that remaineth. O God, what happineſſe haſt thou prepared for thy choſen? What a purchaſe was this, worthy of the bloud of ſuch a Saviour? As yet I doe but looke towards it afar off: but it is eaſie to ſee by the outſide, how goodly it is within: Although as thine houſe on earth, ſo that above hath more glory within, than can be bewrayed by the outward appearance. The outer part of thy Tabernacle here below, is but an earthly & baſe ſubſtance; but within, it is furniſhed with a living, ſpirituall, and heavenly gueſt: ſo the outer heavens, though they be as gold to all other materiall creatures; yet they are but droſſe to thee: yet how are even the outmoſt walls of that houſe of thine, beautified with glorious lights, whereof every one is a world for bigneſſe, and as an heaven for goodlineſſe! Oh teach me by this to long after, and wonder at the inner part, before thou letſt me come in to behold it.

23

Riches or beautie, or what ever worldly good that hath beene, doth but grieve vs; that which is, doth not ſatisfie vs; that which ſhall be, is uncertaine. What folly is it to truſt to any of them?

24

Securitie makes worldlings merry: & therefore are they ſecure, becauſe they are ignorant. That is only ſolid joy, which ariſeth from a reſolution; when the heart hath caſt up a full account of all cauſes of diſquietnes, & findeth the cauſes of his joy more forcible: thereupon ſetling it ſelfe in a ſtayed courſe of rejoycing. For the other, ſo ſoone as ſorrow makes it ſelfe to be ſeene, eſpecially in an unexpected forme, is ſwallowed up in diſpaire; whereas this can meet with no occurrence, which it hath not prevented in thought. Securitie and ignorance may ſcatter ſome refuſe morſels of joy, ſauced with much bitterneſſe; or may be like ſome boaſting houſe-keeper, which keepeth open doores for one day with much cheere, and lives ſtarvedly all the yeere after. There is no good Ordinary but in a good conſcience. I pity that unſound joy in others, and will ſeeke for this ſound joy in my ſelfe. I had rather weepe upon a juſt cauſe, than rejoyce unjuſtly.

25

As love keepes the whole law, ſo love only is the breaker of it; being the ground, as of all obedience, ſo of all ſinne; for whereas ſinne hath beene commonly accounted to have two roots, Love and Feare; it is plaine, that feare hath his originall from love: for no man feares to loſe ought but what he loves. Heare is ſinne and righteouſneſſe brought both into a ſhort ſumme, depending both upon one poore affection: It ſhall be my only care therefore to beſtow my love well, both for object, and meaſure. All that is good, I may love, but in ſeverall degrees; what is ſimply good, abſolutely; what is good by circumſtance, only with limitation. There be theſe three things that I may love without exception, God, my neighbour, my ſoule; yet ſo as each have their due place: My body, goods, fame, &c. as ſervants to the former. All other things I will either not care for, or hate.

26

One would not thinke, that pride and baſe-mindedneſſe ſhould ſo well agree; yea, that they love ſo together, that they never goe aſunder. That envie ever proceeds from a baſe minde, is granted of all: Now the proud man, as he faine would be envied of others, ſo he envieth all men. His betters he envies, becauſe he is not ſo good as they: he envies his inferiours, becauſe he feares they ſhould prove as good as he: his equals, becauſe they are as good as he. So under big lookes, he beares a baſe minde, reſembling ſome Cardinals mule, which to make up the traine, beares a coſtly Port-mantle ſtuffed with traſh. On the contrary, who is more proud than the baſeſt? (the *Cinicke* tramples on *Platoes* pride, but with a worſe) eſpecially if hee be but a little exalted; wherein we ſee baſe men ſo much more haughty, as they have had leſſe before what they might be proud of. It is juſt with God, as the proud man is baſe in himſelfe, ſo to make him baſely eſteemed in the eyes of others; & at laſt to make him baſe without pride. I will contemne a proud man, becauſe he is baſe, and pittie him becauſe he is proud.

27

Let me but have time to my thoughts; but leiſure to thinke of Heaven, and grace to my leaſure; and I can be happy in ſpight of the world. Nothing, but God that gives it, can bereave me of grace; and he will not; for his gifts are without repentance. Nothing but death can abridge me of time; and when I begin to want time to thinke of heaven, I ſhall have eternall leiſure to enjoy it. I ſhall be both wayes happy, not from any vertue of apprehenſion in me, (which have no peere in worthyneſſe) but from the glory of that I apprehend; wherein the act and object are from the author of happineſſe. He gives me this glory; let me give him the glory of his gift. His glory is my happineſſe; let my glory be his.

28

God beſtowes favours upon ſome in anger, as he ſtrikes otherſome in love: (The Iſraelites had better have wanted their Quailes, than to have eaten them with ſuch ſauce.) And ſomtimes at our inſtancie removing a leſſer puniſhment, leaves a greater, though inſenſible, in the roome of it. I will not ſo much ſtrive againſt affliction, as diſpleaſure. Let me rather be afflicted in love, than proſper without it.

29

It is ſtrange that we men having ſo continuall uſe of God, and being ſo perpetually beholding to him, ſhould be ſo ſtrange to him, and ſo litle acquainted with him: ſince we account it a perverſe nature in any man, that being provoked with many kinde offices, refuſes the familiarity of a worthy friend, which doth ſtill ſeeke it, and hath deſerved it. Whence it comes, that we are ſo loth to thinke of our diſſolution and going to God: for naturally where wee are not acquainted, wee liſt not to hazard our welcome; chuſing rather to ſpend our money at a ſimple Inne, than to turne in for a free lodging to an unknowne Oaſt, whom wee have only heard of, never had friendſhip with; whereas to an entire friend, whoſe nature and welcome we know, and whom we have elſe-where familiarly converſed withall, we goe as boldly and willingly as to our home, knowing that no houre can be unſeaſonable to ſuch a one: whiles on the other ſide we ſcrape acquaintance with the world, that never did us good, even after many repulſes. I will not live with God, and in God, without his acquaintance, knowing it my happineſſe to have ſuch a freind. I will not let one day paſſe without ſome act of renewing my familiarity with him: not giving over till I have given him ſome teſtimony of my love to him, and joy in him; and till he hath left behinde him ſome pledge of his continued favour to me. A

30

Men, for the moſt part, would neither die nor be old. When we ſee an aged man that hath over-lived all the teeth of his gummes, the haire of his head, the ſight of his eyes, the taſte of his palate; we profeſſe, wee would not live till ſuch a comberſome age wherein we prove burdens to our deareſt friends, and our ſelves: yet if it be put to our choyce what yeere we would die, we ever ſhift it off till the next; and want not excuſes for this prorogation, rather than faile, alleaging, we would live to amend; when yet wee doe but adde more to the heape of our ſinnes by continuance. Nature hath nothing to pleade for this folly, but that life is ſweete: wherein wee give occaſion of renewing that ancient check, or one not unlike to it, whereby that primitive viſion taxed the timorouſneſſe of the ſhrinking Confeſſors; Yee would neither live to be old, nor die ere your age: what ſhould I doe with you? The Chriſtian muſt not thinke it enough to endure the thought of death with patience, when it is obtruded upon him by neceſſitie; but muſt voluntarily call it into his minde with joy; not only abiding it ſhould come, but wiſhing that it might come. I will not leave till I can reſolve, if I might die to day, not to live till to morrow. B C

31

As a true friend is the ſweeteſt contentment in the world: ſo in his qualities he well reſembleth hony, the ſweeteſt of all liquors. Nothing is more ſweet to the taſte nothing more ſharpe and cleanſing, when it meets with an exulcerate ſore. For my ſelfe, I know I muſt have faults; and therefore I care not for that friend, that I ſhall never ſmart by. For my friends, I know they cannot be faultleſſe; and therefore as they ſhall finde me ſweet in their praiſes and encouragements, ſo ſharpe alſo in their cenſure. Either let them abide me no friend to their faults, or no friend to themſelves.

32

In all other things we are lead by profit; but in the maine matter of all, we ſhew our ſelves utterly unthriftie; and whiles we are wiſe in making good markets in theſe baſe commodities, we ſhew our ſelves fooliſh in the great match of our ſoules. God and the world come both to one ſhop, and make proffers for our ſoules. The world, like a franke Chapman, ſayes, All theſe will I give thee, ſhewing us his bagges, and promotions, and thruſting them into our hands. God offers a crowne of glory, which yet he tels us we muſt give him day to performe, and have nothing in preſent, but our hope and ſome ſmall earneſt of the bargaine. Though we know there is no compariſon betwixt theſe two in value, finding theſe earthly things vaine & unable to give any contentment, & thoſe other of invaluable worth & benefit: yet we had rather take theſe in hand, than truſt God on his word for the future; while yet in the ſame kind we chuſe rather to take ſome rich Lordſhips in reverſion, after the long expectation of three lives expired, than a preſent ſumme much under foot: As contrarily, when God & the world are ſellers, & we come to the Mart, the world offers fine painted wares, but wil not part with them under the price of our torment: God proclaims; Come yee that want, buy for nought. Now wee thrifty men, that trie all ſhops for the cheapeſt peniworth, refuſe God, proffering his precious commodities for nothing; & pay an hard price for that which is worſe than nothing, painfull. Surely, we are wiſe for any thing but our ſoules: not ſo wiſe for the body, as fooliſh for them. O Lord, thy D E

A payment is ſure, and who knowes how preſent ? Take the ſoule that thou haſt both made and bought: and let me rather give my life for thy favour, than take the offers of the world for nothing.

33

B There was never age that more bragged of knowledge, and yet neuer any that had leſſe ſoundneſſe. Hee that knowes not God, knoweth nothing; and he that loues not God, knowes him not: for he is ſo ſweet, and infinitely full of delight, that who-euer knowes him cannot chuſe but affect him. The little loue of God then argues the great ignorance euen of thoſe that profeſſe knowledge. I will not ſuffer my affections to run before my knowledge: for then I ſhall loue faſhionably onely, becauſe I heare God is worthy of love; and ſo be ſubject to relapſes: but I will ever lay knowledge as the ground of my loue. So, as I grow in divine knowledge, I ſhall ſtill profit in an heauenly zeale.

34

Thoſe that trauell in long pilgrimages to the holy Land, what a number of weary paſes they meaſure? what a number of hard lodgings and knowne dangers they paſſe? and at laſt when they are come within view of their journeyes end, what a large tribute pay they at the *Piſan* Caſtle to the Turkes? And when they are come thither, what ſee they but the bare Sepulcher wherein their Saviour lay? and the earth that hee trode upon to the increaſe of a carnall devotion? What labour ſhould I willingly vndertake in my journey to the true Land of promiſe, the celeſtiall Ieruſalem, where I ſhall ſee and enjoy my Saviour himſelfe? What tribute of paine or death ſhould I refuſe to pay for my entrance, not into his Sepulcher, but his Palace of glory? and that not to looke upon, but to poſſeſſe it?

C 35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſnuffe the candle, but powre not in oyle. Againe, thoſe that are all in doctrine, nothing in exhortation, drowne the wike in oyle, but light it not; making it fit for vſe, if it had fire put to it; but as it is, rather capable of good, than profitable in preſent. Doctrine, without exhortation, makes men all braine, no heart. Exhortation, without doctrine, makes the heart full, leaues the braine emptie. Both together make a man: One makes a man wiſe; the other good. One ſerues that we may know our duty; the other, that we may performe it. I will labour in both: but I know not in whether more. Men cannot practiſe, unleſſe they know; and they know in vaine, if they practiſe not.

36

D There be two things in euery good worke; honour and profit. The latter God beſtowes upon us, the former he keepes to himſelfe. The profit of our workes redoundeth not to God. My well-doing extendeth not to thee. The honour of our worke may not be allowed us. My glory I will not give to another. I will not abridge God of his part, that he may not bereaue me of mine.

37

The proud man hath no God; the envious man hath no neighbour; the angry man hath not himſelfe. What can that man haue that wants himſelfe? What is a man better, if he have himſelfe, and want all others? What is he the neerer, if he have himſelfe, and others, and yet want God? What good is it then to be a man, if he be either, wrathfull, proud or envious?

38

E Man that was once the ſoveraigne Lord of all creatures, whom they ſerviceably attended at all times, is now ſent to the very baſeſt of all creatures to learne good qualities, Goe to the Piſmire, &c. and ſee, the moſt contemptible creature's prefer'd before him: The Aſſe knoweth his owner; wherein we, like the miſerable heire of ſome great Peere, whoſe houſe is decayed through the treaſon of our progenitors, heare and ſee what Honours and Lord-ſhips we ſhould have had; but now find our ſelves below many of the vulgar: we have not ſo much cauſe of exaltation, that we are men, and not beaſts; as we have of humiliation, in thinking how much we were once better than wee are, and that now in many duties wee are men inferiour to beaſts: ſo as thoſe whom wee

contemne, if they had our reaſon, might more juſtly contemne vs ; and as they are, may
teach us by their examples, and doe condemne us by their practice. A

39

The idle man is the Devils cuſhion, on which he taketh his free eaſe : who as he is
uncapable of any good, ſo he is fitly diſpoſed for all evill motions. The ſtanding water
ſoone ſtinketh ; whereas the current ever keepes cleere and cleanly : conveying downe
all noiſome matter that might infect it, by the force of his ſtreame. If I doe but little
good to others by my endevours, yet this is great good to me, that by my labour I keepe
my ſelfe from hurt.

40

There can be no neerer conjunction in nature, than is betwixt the body and the ſoule:
yet theſe two are of ſo contrary diſpoſition, that as it falls out in an ill-matched man and
wife, thoſe ſervants which the one likes beſt, are moſt diſpraiſed of the other ; ſo here,
one ſtill takes part againſt the other in their choice : what benefits the one, is the hurt of B
the other. The glutting of the body pines the ſoule; and the ſoule thrives beſt when the body
is pinched. Who can wonder, that there is ſuch faction amongſt others, that ſees ſo
much in his very ſelfe ? True wiſdome is to take, not with the ſtronger, as the faſhion of
the world is, but with the better : following herein, not uſurped power, but juſtice. It is
not hard ro diſcerne, whoſe the right is ; whether the ſervant ſhould rule or the miſtreſſe
I will labour to make and keepe the peace, by giving each part his owne indifferently :
but if more be affected with an ambitious contention, I will rather beat *Hagar* out of
doores, than ſhee ſhall over-rule her miſtreſſe.

41

I ſee Iron firſt heated red hot in the fire, and after beaten and hardened with cold
water. Thus will I deale with an offending friend : firſt heat him with deſerved praiſe
of his vertue, and then beat upon him with reprehenſion: ſo good nurſes, when their children C
are fallen, firſt take them up and ſpeake them faire, chide them afterwards : Gentle
ſpeech is a good preparative for rigor. He ſhall ſee that I love him by my approbation;
and that I love not his faults by my reprooſe. If he love himſelfe, he will love thoſe that
miſlike his vices ; and if he love not himſelfe, it matters not whether he love me.

42

The liker we are to God, which is the beſt and only good, the better and happier we
muſt needs be. All ſinnes make us unlike him, as being contrary to his perfect holineſſe;
but ſome ſhew more direct contrariety : ſuch is envy. For whereas God bringeth good
out of evill ; the envious man fetcheth evill out of good ; wherein alſo his ſinne proves
a kinde of puniſhment : for whereas to good men even evill things worke together to
their good, contrarily, to the envious, good things worke together to their evill. The evill,
in any man, though never ſo proſperous, I will not envy, but pitty : The good graces I D
will not repine at, but holily emulate ; rejoycing that they are ſo good, but grieving
that I am no better.

43

The covetous man is like a ſpider, as in this, that he doth nothing but lay his nets to
catch every Flie, gaping only fot a booty of gaine ; ſo yet more, in that whiles hee makes
nets for theſe flies, he conſumeth his owne bowels : ſo that which is his life is his death.
If there be any creature miſerable, it is he ; and yet he is leaſt to be pittied, becauſe hee
makes himſelfe miſerable ; ſuch as he is I will account him ; and will therefore ſweepe
downe his webs and hate his poyſon.

44

In heaven there is all life, and no dying : in hell is all death, and no life. In earth there
is both living and dying ; which, as it is betwixt both, ſo it prepares for both. So that E
he which here below dyes to ſinne, doth after live in heaven ; and contrarily, hee that
lives in ſinne upon earth, dies in hell afterwards. What if I have no part of joy here
below, but ſtill ſucceſſion of afflictions ? The wicked have no part in heaven, and yet
they enjoy the earth with pleaſure : I would not change portions with them. I rejoyce,
that ſeeing I cannot have both, yet I have the better. O Lord, let mee paſſe both my
deaths

A deaths here upon earth. I care not how I live or die, ſo I may have nothing but life to
looke for in another world.

45

The conceit of propriety hardens a man againſt many inconveniences, and addeth
much to our pleaſure. The mother abides many unquiet nights, many painfull throes, and
unpleaſant ſavours of her childe, upon this thought, It is my owne. The indulgent father
magnifies that in his owne ſonne, which he would ſcarce like in a ſtranger. The want
of this to God-ward, makes us ſo ſubject to diſcontentment, and cooleth our delight in
him, becauſe we think of him alooſe, as one in whom we are not intereſſed. If we could
think, It is my God that cheereth me with his preſence, and bleſſings, while I proſper;
that afflicteth me in love, when I am dejected; my Saviour is at Gods right hand; my
Angels ſtand in his preſence, it could not be but Gods favour would be ſweeter, his chaſtiſements
B more eaſie, his benefits more effectuall. I am not mine owne, while God is
not mine: and while he is mine, ſince I doe poſſeſſe him, I will enjoy him.

46

Nature is of her owne inclination froward, importunately longing after that which is denied her; and ſcornfull of what ſhe may have. If it were appointed that we ſhould live alwaies upon earth, how extremely would we exclaime of wearineſſe, and wiſh rather that we were not? Now it is appointed we ſhall live here but a while, and then give roome to our ſucceſſors, each one affects a kind of eternity upon earth. I will labour to tame this peeviſh and ſullen humour of nature, and will like that beſt that muſt be.

47

All true earthly pleaſure forſooke man, when he forſooke his Creator; what honeſt
C and holy delight he tooke before in the dutifull ſervices of the obſequious creatures; in
the contemplation of that admirable variety, and ſtrangeneſſe of their properties; in ſeeing
their ſweet accordance with each other, and all with himſelfe? Now moſt of our
pleaſure is, to ſet one creature together by the eares with another, ſporting our ſelves
onely with that deformity, which was bred through our owne fault: yea, there have
beene, that have delighted to ſee one man ſpill anothers bloud upon the ſand, and have
ſhouted for joy at the ſight of that ſlaughter, which hath fallen out upon no other quarrell,
but the pleaſure of the beholders: I doubt not but as we ſolace our ſelves in the diſcord
of the inferiour creatures, ſo the evill ſpirits ſport themſelves in our diſſentions. There
are better qualities of the creature, which we paſſe over without pleaſure. In recreations,
I will chuſe thoſe which are of beſt example, and beſt uſe; ſeeking thoſe by which I
may not onely be the merrier, but the better.

D 48

There is no want for which a man may not finde a remedy in himſelfe. Doe I want
riches? He that deſires but little, cannot want much. Doe I want friends? If I love God
enough, and my ſelfe but enough, it matters not. Doe I want health? If I want it
but a little, and recover; I ſhall eſteeme it the more, becauſe I wanted. If I be long ſick,
and unrecoverably, I ſhall be the fitter and willinger to die; and my paine is ſo much leſſe
ſharpe, by how much more it lingreth. Doe I want maintenance? A little, and courſe,
will content nature. Let my minde be no more ambitious, than my backe and belly, I
can hardly complaine of too little. Doe I want ſleepe? I am going whither there is no
uſe of ſleepe; where all reſt, and ſleepe not. Doe I want children? Many that have
them, wiſh they wanted: It is better to be childleſſe, than croſſed with their miſcarriage.
Doe I want learning? He hath none, that ſaith he hath enough. The next way to get
E more, is to find thou wanteſt. There is remedie for all wants, in our ſelves, ſaving only
for want of grace: and that, a man cannot ſo much as ſee and complaine that he wants,
but from above.

49

Every vertuous action (like the Sunne eclipſed) hath a double ſhadow; according to the divers aſpects of the beholders: one of glory, the other of envy. Glory followes upon good deſerts; Envy upon glory. He that is envied, may think himſelfe well: for he that envies him, thinks him more than well: I know no vice in another, whereof a man may make ſo good and comfortable uſe to himſelfe. There would be no ſhadow, if there were no light.

50

In medling with the faults of friends, I have obſerved many wrongfull courſes; what for feare, or ſelfe-love, or indiſcretion. Some I have ſeene, like unmercifull and covetous Chirurgians, keepe the wound raw, (which they might have ſeaſonably remedied) for their owne gaine. Others, that have laid healing plaiſters to skin it aloft, when there hath beene more need of Corroſives to eat out the dead fleſh within. Others, that have galled and drawne, when there hath beene nothing but ſolid fleſh, that hath wanted only filling up. Others, that have healed the ſore, but left an unſightly ſcarre of diſcredit behinde them. He that would doe good this way, muſt have Fidelitie, Courage, Diſcretion, Patience. Fidelitie, not to beare with; Courage, to reprove them; Diſcretion, to reprove them well; Patience, to abide the leiſure of amendment; making much of good beginnings, and putting up many repulſes, bearing with many weakneſſes; ſtill hoping, ſtill ſolliciting; as knowing that thoſe who have beene long uſed to fetters, cannot but halt awhile, when they are taken off.

51

God hath made all the World, and yet what a little part of it is his? Divide the World into foure parts: but one, and the leaſt containeth all that is worthy the name of Chriſtendome: the reſt overwhelmed with Turciſme, and Paganiſme: and of this leaſt part, the greater halfe yet holding aright concerning God & their Saviour in ſome common principles, overthrow the truth in their concluſions; and ſo leave the leſſer part of the leaſt part for God. Yet lower: of thoſe that hold aright concerning Chriſt, how few are there, that doe otherwiſe than faſhionably profeſſe him? And of thoſe that do ſeriouſly profeſſe him, how few are there that in their lives deny him not, living unworthy of ſo glorious a calling? Wherein I doe not pitty God, who will have glory even of thoſe that are not his: I pitty miſerable men, that doe reject their Creator and Redeemer, and themſelves in him. And I envy Satan, that he ruleth ſo large. Since God hath ſo few, I will be more thankfull that he hath vouchſafed me one of his; and be the more zealous of glorifying him, becauſe we have but a few fellowes.

52

As thoſe that have taſted of ſome delicate diſh, finde other plaine diſhes but unpleaſant; ſo it fareth with thoſe which have once taſted of heavenly things, they cannot but contemne the beſt worldly pleaſures. As therefore ſome dainty gueſt knowing there is ſo pleaſant fare to come; I will reſerve my appetite for it, and not ſuffer my ſelfe cloied with the courſe diet of the world.

53

I finde many places where God hath uſed the hand of good Angels for the puniſhment of the wicked; but never could yet find one, wherein he employed an evill Angell in any direct good to his children. Indirect I find many, if not all, through the power of him that brings light out of darkneſſe, and turnes their evill to our good: In this choice God would and muſt be imitated. From an evill ſpirit I dare not receive ought, if never ſo good; I will receive as little as I may from a wicked man. If he were as perfectly evill as the other, I durſt receive nothing; I had rather hunger, than wilfully dip my hand in a wicked mans diſh.

54

We are ready to condemne others, for that which is as eminently faulty in our ſelves. If one blinde man ruſh upon another in the way, either complaines of others blindneſſe, neither of his owne. I have heard thoſe which have had moſt corrupt lungs, complaine of the unſavory breath of others. The reaſon is, becauſe the mind caſteth altogether outward, and reflecteth not into it ſelfe. Yet it is more ſhamefull to be either ignorant of, or favourable to our owne imperfections. I will cenſure others vices fearefully, my owne confidently, becauſe I know them; and thoſe I know not, I will ſuſpect.

55

He is a very humble man, that thinks not himſelfe better than ſome others; and he is very meane, whom ſome others doe not account better than themſelves: ſo that

Veſſell that ſeemed very ſmall upon the maine, ſeemes a tall ſhip upon the Thames. As there are many better for eſtate than my ſelfe, ſo there are ſome worſe; and if I were yet worſe, yet would there be ſome lower: and if I were ſo low, that I accounted my ſelfe the worſt of all, yet ſome would account themſelves in worſe caſe. A mans opinion is in others, his being is in himſelfe. Let me know my ſelfe, let others gueſſe at me. Let others either envy or pitty me, I care not ſo long as I enjoy my ſelfe.

56

Hee can never wonder enough at Gods workmanſhip, that knowes not the frame of the world: for he can never elſe conceive of the hugeneſſe, and ſtrange proportion of the creature. And he that knowes this, can never wonder more at any thinge elſe. I will learne to know, that I may admire; and by that little I know, I will more wonder at that I know not.

57

There is nothing below but toyling, grieving, wiſhing, hoping, fearing; and wearineſſe in all theſe. What fooles are we to be beſotted with the love of our owne trouble, and to hate our liberty and reſt? The love of miſery, is much worſe than miſery it ſelfe. We muſt firſt pray, that God would make us wiſe, before we can wiſh he would make us happy.

58

If a man referre all things to himſelfe, nothing ſeemes enough: If all things to God, any meaſure will content him of earthly things; but in grace he is inſatiable. Worldlings ſerve themſelves altogether in God, making Religion but to ſerve their turnes, as a colour of their ambition, and covetouſneſſe. The Chriſtian ſeekes God onely in ſeeking himſelfe, uſing all other things but as ſubordinately to him; not caring whether himſelfe win or loſe, ſo that God may win glory in both. I will not ſuffer mine eyes and minde to bee bounded with theſe viſible things; but ſtill looke through theſe matters, at God which is the utmoſt ſcope of them: accounting them onely as a thorowfare to paſſe by, not as an habitation to reſt in.

59

He is wealthy enough, that wanteth not. He is great enough, that is his owne Maſter. He is happy enough, that lives to die well. Other things I will not care for; nor too much for theſe, ſave onely for the laſt, which alone can admit of no immoderation.

60

A man of extraordinary parts, makes himſelfe by ſtrange and ſingular behaviour, more admired; which if a man of but common faculty doe imitate, he makes himſelfe ridiculous: for that which is conſtrued as naturall to the one, is deſcried to be affected in the other. And there is nothing forced by affectation can be comely. I will ever ſtrive to goe in the common road: ſo while I am not notable, I ſhall not be notorious.

61

Gold is the beſt metall, and for the purity not ſubject to ruſt, as all others; and yet the beſt Gold hath ſome droſſe. I eſteeme not that man that hath no faults: I like him well that hath but a few, and thoſe not great.

62

Many a man marres a good eſtate, for want of skill to proportion his carriage anſwerably to his ability. A little ſaile to a large veſſell, rids no way, though the wind bee faire. A large ſaile to a little Barke drownes it. A top-ſaile to a ſhip of meane burthen in a rough weather, is dangerous. A low ſaile in an eaſie gale, yeelds little advantage. This diſproportion cauſeth ſome to live miſerably in a good eſtate: and ſome to make a good eſtate miſerable. I will firſt know what I may doe for ſafety, and then I will try what I can doe for ſpeed.

63

The rich man hath many friends; although in truth riches have them, and not the man. As the Aſſe that carried the Ægyptian Goddeſſe, had many bowed knees, yet not to the beaſt, but to the burthen. For, ſeparate the riches from the perſon, and thou ſhalt ſee friendſhip leave the man, and follow that which was ever her object: while he may command, and can either give, or controll, he hath attendance, and proffer of love at all hands.

hands; but which of theſe dares acknowledge him, when he is going to priſon for debt? Then theſe Waſpes, that made ſuch muſicke about this Gally-pot, ſhew plainly, that they came only for the honey that was in it. This is the miſery of the wealthy, that they cannot know their friends: whereas thoſe that love the poore man, love him for himſelfe. He that would chuſe a true friend, muſt ſearch out one that is neither covetous nor ambitious; for ſuch a one loves but himſelfe in thee. And if it be rare to find any not infected with theſe qualities, the beſt is to entertaine all, and truſt few.

64

That which the French Proverbe hath of ſickneſſes, is true of all evills: That they come on horſebacke, and goe away on foot. Wee have oft ſeene a ſudden fall, or one meales ſurfet hath ſtuck by many to their graves; whereas pleaſures come like Oxen, ſlow and heavily, and goe away like Poſt-horſes, upon the ſpur. Sorrowes, becauſe they are lingring gueſts, I will entertaine but moderately; knowing, that the more they are made of, the longer they will continue: and for pleaſures, becauſe they ſtay not, and doe but call to drinke at my doore, I will uſe them as paſſengers, with ſlight reſpect. He is his owne beſt friend, that makes leaſt of both of them.

65

It is indeed more commendable to give good example, than to take it: yet imitation, how-ever in civill matters it be condemned of ſervilitie, in Chriſtian practice hath his due praiſe; and though it be more naturall for beginners at their firſt imitation, that cannot ſwim without bladders; yet the beſt proficient ſhall ſee ever ſome higher ſteps of thoſe that have gone to heaven before him, worthy of his tracing: wherin much caution muſt be had, that we follow good men, and in good: Good men, for if we propound imperfect patterns to our ſelves, we ſhall be conſtrained firſt to unlearne thoſe ill habits we have got by their imitation, before we can be capable of good: ſo beſides the loſſe of labour, we are further off from our end. In good; for that a man ſhould be ſo wedded to any mans perſon, that he can make no ſeparation from his infirmities, is both abſurdly ſervile, and unchriſtian. He therefore that would follow well, muſt know to diſtinguiſh well, betwixt good men, and evill; betwixt good men and better; betwixt good qualities and infirmities. Why hath God given me education not in a Deſart alone, but in the company of good and vertuous men, but that by the ſight of their good carriage, I ſhould better mine owne? Why ſhould we have intereſt in the vices of men, and not in their vertues? And although precepts be ſurer, yet a good mans action is according to precept; yea, is a precept it ſelfe. The Pſalmiſt compares the Law of God to a Lanterne; good example beares it. It is ſafe following him that carries the light: if he walke without the light, he ſhall walke without me.

66

As there is one common end to all good men, ſalvation; and one Author of it, Chriſt: ſo there is but one way to it, doing well, and ſuffering evill. Doing well (me thinks) is like the Zodiacke in the Heaven, the high way of the Sunne, thorow which it daily paſſeth: Suffering evill, is like the Eclipticke line that goes thorow the middeſt of it. The rule of doing well, the Law of God, is uniforme and eternall; and the copies of ſuffering evill in all times agree with the originall. No man can either do well, or ſuffer ill without an example. Are we ſawne in peeces? ſo was *Eſay*. Are we beheaded? ſo *Iohn Baptiſt*. Crucified? ſo *Peter*. Throwne to wild beaſts? ſo *Daniel*. Into the furnace? ſo the three children. Stoned? ſo *Steven*. Baniſhed? ſo the beloved Diſciple. Burnt? ſo millions of Martyrs. Defamed and ſlandered? what good man ever was not? It were eaſie to be endleſſe both in torments and ſufferers: whereof each hath begun to other, all to us. I may not hope to ſpeed better than the beſt Chriſtians; I cannot feare to fare worſe. It is no matter which way I goe ſo I come to Heaven.

67

There is nothing beſide life of this nature, that it is diminiſhed by addition. Every moment we live longer than other, and each moment that we live longer, is ſo much taken out of our life. It increaſeth and diminiſheth only by minutes, and therefore is not perceived: the ſhorter ſteps it taketh, the more ſlily it paſſeth. Time ſhall not ſo ſteale upon me, that I ſhall not diſcerne it, and catch it by the fore-lockes; nor ſo ſteale from me, that it ſhall carry with it no witneſſe of his paſſage in my proficiency.

68

The prodigall man, while he ſpendeth, is magnified: when he is ſpent, is pittied: and that is all his recompence for his laviſht Patrimonie. The covetous man is grudged while he lives, and his death is rejoyced at: for when he ends, his riches beginne to be goods. He that wiſely keeps the meane betweene both, liveth well, and heares well, neither repined at by the needy; nor pittied by greater men. I would ſo manage theſe worldly commodities, as accounting them mine to diſpoſe, others to partake of.

69

A good name (if any earthly thing) is worth ſeeking, worth ſtriving for; yet to affect a bare name, when we deſerve either ill or nothing, is but a proud hypocriſie: and to be puffed up with the wrongfull eſtimation of others miſtaking our worth, is an idle and ridiculous pride. Thou art well ſpoken of upon no deſert: what then? Thou haſt deceived thy neighbours, they one another, and all of them have deceived thee: for thou madeſt them thinke of thee otherwiſe than thou art; and they have made thee thinke of thy ſelfe as thou art accounted: the deceit came from thee, the ſhame will end in thee. I will account no wrong greater, than for a man to eſteeme and report mee above that I am: not rejoycing in that I am well thought of, but in that I am ſuch as I am eſteemed.

70

It was a ſpeech worthy the commendation, and frequent remembrance of ſo divine a Biſhop as *Auguſtine*, which is reported of an aged Father in his time; who when his friends comforted him on his ſicke bed, and told him, they hoped he ſhould recover, anſwered: If I ſhall not die at all, well; but if ever, why not now? Surely it is folly, what we muſt doe, to doe unwillingly. I will never thinke my ſoule in a good caſe, ſo long as I am loth to thinke of dying; and will make this my comfort: Not, I ſhall yet live longer, but, I ſhall yet doe more good.

71

Exceſſes are never alone. Commonly thoſe that have excellent parts, have ſome extremely vicious qualities: great wits have great errours; and great eſtates have great cares: whereas mediocrity of gifts or of eſtate hath uſually but eaſie inconveniences: elſe the excellent would not know themſelves, and the meane would be too much dejected. Now thoſe whom we admire for their faculties, we pitie for their infirmities; and thoſe which find themſelves but of the ordinary pitch, joy that as their vertues, ſo their vices are not eminent. So the higheſt have a blemiſhed glory, and the meane are contentedly ſecure. I will magnifie the higheſt, but affect the meane.

72

The body is the caſe, or ſheath of the minde: yet as naturally it hideth it; ſo it doth alſo many times diſcover it. For although the forehead, eyes, and frame of the countenance doe ſometime belie the diſpoſition of the heart; yet moſt commonly they give true generall verdicts. An angry mans browes are bent together, and his eyes ſparkle with rage, which when he is well pleaſed, looke ſmooth and cheerefully. Envy hath one looke; deſire another; ſorrow yet another; contentment, a fourth, different from all the reſt. To ſhew no paſſion, is too Stoicall; to ſhew all, is impotent; to ſhew other than we feele, hypocriticall. The face and geſture doe but write, and make commentaries upon the heart. I will firſt endevour ſo to frame and order that, as not to entertaine any paſſion, but what I need not care to have laid open to the world: and therefore will firſt ſee that the Text be good; then that the gloſſe be true; and laſtly, that it be ſparing. To what end hath God ſo walled-in the heart, if I ſhould let every mans eyes into it by my countenance?

73

There is no publike action which the world is not readie to ſcan; there is no action ſo private, which the evill ſpirits are not witneſſes of; I will endevour ſo to live, as knowing that I am ever in the eyes of mine enemies.

74

When we our ſelves, and all other vices are old, then covetouſneſſe alone is young, and at his beſt age. This vice loves to dwell in an old ruinous cottage: yet that age can have no ſuch honeſt colour for niggardlineſſe and inſatiable deſire. A young man

might pleade the uncertainty of his eſtate and doubt of his future need: but an old man A
ſees his ſet period before him. Since this humour is ſo neceſſarily annexed to this age,
I will turne it the right way, and nouriſh it in my ſelfe. The older I grow, the more co-
vetoues I will be; but of the riches, not of the world I am leaving, but of all the world I am
entring into. It is good coveting what I may have, and cannot leave behind me.

75

There is a mutuall hatred betwixt a Chriſtian, and the world: for on the one ſide,
the love of the world is enmity with God; and Gods children cannot but take their Fa-
thers part. On the other, The world hates you, becauſe it hated me firſt. But the hatred
of the good man to the wicked is not ſo extreme, as that wherewith he is hated. For
the Criſtian hates ever with commiſeration and love of that good he ſees in the
worſt; knowing that the eſſence of the very Devils is good, and that the lewdeſt man
hath ſome excellent parts of nature, or common graces of the Spirit of God, which he B
warily ſingleth out in his affection. But the wicked man hates him for goodneſſe, and
therefore findes nothing in himſelfe to moderate his deteſtation. There can be no bet-
ter muſick in mine eare than the diſcord of the wicked. If he like me, I am afraid he ſpies
ſome quality in me, like to his owne. If he ſaw nothing but goodneſſe, he could not
love me, and be bad himſelfe. It was a iuſt doubt of *Phocion*, who when the people
praiſed him, asked, What evill have I done? I will ſtrive to deſerve evill of none: but
not deſerving ill, it ſhall not grive me to heare ill of thoſe that are evill. I know no
greater argument of goodneſſe, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feeds heartily on the meat ſet before him,
not regarding the metall, or forme of the platter, wherein it is ſerved; who afterwards
when his ſtomacke is ſatisfied, begins to play with the diſh, or to reade ſentences on C
his trencher. Thoſe auditors which can finde nothing to doe, but note elegant words
and phraſes, or rhetoricall colours, or perhaps an ill grace of geſture in a pithie and
materiall ſpeech, argue themſelves full ere they came to the feaſt: and therefore goe
away with a little pleaſure, no profit. In hearing others, my only intention ſhall be to
feed my mind with ſolid matter: if my eare can get ought by the way, I will not
grudge it but I will not intend it.

77

The joy of a Chriſtian in theſe worldly things is limited, and ever awed with feare of
exceſſe, but recompenced abundantly with his ſpirituall mirth: whereas the worldling
gives the reines to the minde, and powres himſelfe into pleaſure, fearing only that hee
ſhall not joy enough. He that is but *halfe* a Chriſtian, lives but miſerably; for he nei-
ther enjoyeth God, nor the world. Not God, becauſe he hath not grace enough to make D
him his owne: not the world, becauſe he hath ſome taſte of grace; enough to ſhew him
the vanity and ſinne of his pleaſures. So the ſound Chriſtian hath his heaven above, the
worldlyng here below, the unſetled Chriſtian no where.

78

Good deeds are very fruitfull; and not ſo much of their nature, as of gods bleſſing,
multipliable. We think ten in the hnndred extreme and biting uſury; God gives us
more than an hundred for ten; yea, above the increaſe of the gaine which we commend
moſt for multiplication. For out of one good action of ours, God produceth a thou-
ſand; the harveſt whereof is perpetuall: Even the faithfull actions of the old Patri-
arkes, the conſtant ſufferings of ancient Martyres live ſtill, and doe good to all ſuc-
ceſſions of ages by their example. For publike actions of vertue, beſides that they are
preſently comfortable to the doer, are alſo exemplary to others: and as they are more E
beneficiall to others, ſo are more crowned in us. If good deeds were utterly barren and
incommodious, I would ſeeke after them for the conſcience of their owne goodneſſe:
how much more ſhall I now be incouraged to performe them, for that they are ſo pro-
fitable both to my ſelfe, and to others, and to me in others? My principall care ſhall be,
that while my ſoule lives in glory in heaven, my good actions may live upon earth; and
that they may be put into the bank and multiply, while my body lies in the grave and
conſumeth.

79

A A Chriſtian for the ſweet fruit hee beares to God and men, is compared to the nobleſt of all plants, the Vine. now as the moſt generous Vine, if it be not pruned, runs out into many ſuperfluous ſtemmes, and growes at laſt weake and fruitleſſe: ſo doth the beſt man, if he be cut ſhort of his deſires, and pruned with afflictions. If it be painfull to bleed, it is worſe to wither. Let me be pruned that I may grow, rather than cut up to burne.

80

Thoſe, that doe but ſuperficially taſte of divine knowledge, find little ſweetneſſe in it; and are ready for the unpleaſant relliſh to abhorre it: whereas if they would dive deepe into the Sea, they ſhould find freſh water neere to the bottome: That it ſavours not well at the firſt, is the fault not of it, but of the diſtempered palate that taſtes it. Good B metalls and minerals are not found cloſe under the skinne of the earth, but below in the bowels of it: No good Miner caſts away his Mattocke, becauſe he finds a veine of tough clay, or a ſhelfe of ſtone; but ſtill delveth lower, and paſſing thorow many changes of ſoile, at laſt comes to his rich treaſure. We are too ſoone diſcouraged in our ſpirituall gaines. I will ſtill perſevere to ſeeke, hardning my ſelfe againſt all difficulty. There is comfort even in ſeeking, hope; and there is joy in hoping, good ſucceſſe: and in that ſucceſſe, is happineſſe.

81

He that hath any experience in ſpirituall matters, knowes that Satan is ever more violent at the laſt; then raging moſt furiouſly, when he knowes he ſhall rage but a while. Hence of the perſecutions of the firſt Church, the tenth and laſt under *Diocleſian* and *Maximinian*, and thoſe other five Tyrants, was the bloudieſt. Hence this age is the moſt C diſſolute, becauſe neereſt the concluſion. And as this is his courſe in the univerſall aſſaults of the whole Church: ſo it is the ſame in his conflicts with every Chriſtian ſoule. Like a ſubtill Orator he reſerves his ſtrongeſt force till the ſhutting up: And therefore miſerable is the folly of thoſe men who defer their repentance till then, when their onſet ſhall bee moſt ſharp, and they through paine of body, and perplexedneſſe of mind ſhall be leaſt able to reſiſt. Thoſe that have long furniſht themſelves with ſpirituall munition, find work enough in this extreme brunt of temptation: how then ſhould the careleſſe man, that with the help of all opportunities could not find grace to repent, hope to atchieve it at the laſt gaſpe, againſt greater force, with leſſe meanes, more diſtraction, no leiſure? Wiſe Princes uſe to prepare ten yeeres before for a field of one day: I will every day lay up ſomewhat for my laſt. If I win that skirmiſh, I have enough. The firſt and ſecond blow begin the battell, but the laſt only wins it.

D 82

I obſerve three ſeaſons wherein a wiſe man differs not from a foole; in his infancy, in ſleepe, and in ſilence: for in the two former we are all fooles; and in ſilence all are wiſe. In the two former yet, there may be concealement of folly; but the tongue is a blab: there cannot be any kind of folly, either ſimple, or wicked, in the heart, but the tongue will bewray it. He cannot be wiſe that ſpeakes much, or without ſenſe, or out of ſeaſon, nor be knowne for a foole that ſayes nothing. It is a great miſery to be a foole: but this is yet greater, that a man cannot be a foole but he muſt ſhew it. It were well for ſuch a one, if he could be taught to keepe cloſe his fooliſhneſſe: but then there ſhould be no fooles. I have heard ſome (which have ſcorned the opinion of folly in themſelves) for a ſpeech wherein they have hoped to ſhew moſt wit, cenſured of folly, by him that hath thought himſelfe wiſer: and another, hearing his ſentence againe, hath condemned E him for want of wit in cenſuring. Surely he is not a foole that hath unwiſe thoughts, but he that utters them. Even concealed folly is wiſdome: and ſometimes wiſdome uttered, is folly. While others care how to ſpeak, my care ſhall be how to hold my peace.

83

A worke is then onely good and acceptable, when the action, meaning, and manner are all good: For to doe good with an ill meaning, (as *Iudas* ſaluted Chriſt to betray him) is ſo much more ſinfull, by how much the action is better; which being good in the kind, is abuſed to an ill purpoſe: To doe ill, in a good meaning, (as *Vzza* in ſtaying the Arke) is ſo much amiſſe, that the good intention cannot beare out the unlawfull act: which although it may ſeeme ſome excuſe, why it ſhould not be ſo ill, yet is no warrant to juſtifie it. To meane well and doe a good action, in an ill manner, (as the Phariſee made a good prayer, but arrogantly) is ſo offenſive, that the evill manner depraveth both the other. So a thing may be evill upon one circumſtance, it cannot be good but upon all. In what ever buſineſſe I goe about, I will enquire, What I doe for the ſubſtance, How for the manner, Why for the intention: For the two firſt, I will conſult with God; for the laſt, with my owne heart.

84

I can doe nothing without a million of Witneſſes: The conſcience is as a thouſand witneſſes; and God is as a thouſand conſciences: I will therefore ſo deale with men, as knowing that God ſees me; and ſo with God, as if the world ſaw me; ſo with my ſelfe, and both of them, as knowing that my conſcience ſeeth me: and ſo with them all, as knowing I am alwaies over-looked by my accuſer, by my Judge.

85

Earthly inheritances are divided oft-times with much inequality. The privilege of primogeniture ſtretcheth larger in many places now, than it did among the ancient Iewes. The younger many times ſerves the elder; and while the eldeſt aboundeth, all the latter iſſue is pinched. In heaven it is not ſo: all the ſonnes of God are heires, none underlings; and not heires under wardſhip, and hope, but inheritors; and not inheritors of any little pittance of land, but of a kingdome; nor of an earthly kingdome, ſubject to danger of loſſe, or alteration, but one glorious and everlaſting. It ſhall content mee here, that having right to all things, yet I have poſſeſſion of nothing but ſorrow. Since I ſhall have poſſeſſion above, of all that, whereto I have right below, I will ſerve willingly, that I may reigne; ſerve for a while, that I may reigne for ever.

86

Even the beſt things ill uſed, become evills; and contrarily, the worſt things uſed well, prove good. A good tongue, uſed to deceit; a good wit, uſed to defend errour; a ſtrong arme, to murther; authority, to oppreſſe; a good profeſſion, to diſſemble; are all evill; yea Gods owne Word is the ſword of the ſpirit; which if it kill not our vices, kills our ſoules. Contrariwiſe (as poyſons are uſed to wholeſome medicine) afflictions and ſins, by a good uſe prove ſo gainfull, as nothing more. Words are as they are taken: and things are as they are uſed. There are even curſed bleſſings: O Lord, rather give me no favours, than not grace to uſe them. If I want them, thou requireſt not what thou doſt not give: but if I have them, and want their uſe, thy mercy proves my judgement.

87

Man is the beſt of all theſe inferiour creatures; yet lives in more ſorrow and diſcontentment, than the worſt of them: whiles that Reaſon wherein he excels them, and by which he might make advantage of his life, he abuſes to a ſuſpitious diſtruſt. How many haſt thou found of the fowles of the ayre, lying dead in the way for want of proviſion? They eat, and reſt, and ſing, & want nothing. Man, which hath farre better meanes to live comfortably, toileth, and careth, and wanteth; whom yet his reaſon alone might teach, that he which careth for theſe lower creatures made only for man, will much more provide for man, to whoſe uſe they were made. There is an holy careleſneſſe; free from idleneſſe; free from diſtruſt. In theſe earthly things, I will ſo depend on my Maker, that my truſt in him may not exclude all my labour; and yet ſo labour (upon my confidence on him) as my endevour may be void of perplexity.

88

The precepts, and practice of thoſe with whom we live, availe much on either part. For a man not to be ill, where he hath no provocations to evill, is leſſe commendable; but for a man to live continently in *Aſia* (as he ſaid) where he ſees nothing but allurements to uncleanneſſe: for *Lot* to be a good man in the middeſt of *Sodom*, to be abſtemious in *Germany*, and in *Italy* chaſte, this is truly praiſe-worthy. To ſequeſter our ſelves from the company of the world, that we may depart from their vices, proceeds from a baſe and diſtruſting minde: as if we would ſo force goodneſſe upon our ſelves, that therefore only we would be good, becauſe wee cannot be ill. But for a man ſo to

A be perſonally, and locally in the throng of the world, as to withdraw his affections from
it, to uſe it, and yet to contemne it at once, to compell it to his ſervice without any Infe-
ction, becomes well the noble courage of a Chriſtian. The world ſhall be mine, I will
not be his; and yet ſo mine, that his evill ſhall be ſtill his owne.

89

He that lives in God, cannot be weary of his life, becauſe he ever findes both ſome-
what to doe, and ſomewhat to ſolace himſelfe with; cannot be over-loth to part with it,
becauſe he ſhall enter into a nearer life and ſociety with that God in whom he delight-
eth. Whereas he that lives without him, lives many times uncomfortably here, becauſe
partly he knowes not any cauſe of joy in himſelfe; and partly he findes not any
worthy emploiment to while himſelfe withall; dies miſerably, becauſe he either knowes
not whither he goes, or knowes he goes to torment. There is no true life, but the life of
B faith. O Lord, let me live out of the world with thee (if thou wilt) but let me not live
in the world without thee.

90

Sinne is both evill in it ſelfe, and the effect of a former evill, and the cauſe of ſinne
following; a cauſe of puniſhment, and laſtly a puniſhment it ſelfe. It is a damnable ini-
quity in man, to multiply one ſinne upon another; but to puniſh one ſinne by another,
in God is a judgement both moſt juſt, and moſt fearefull; ſo as all the ſtore-houſe of God
hath not a greater vengeance: with other puniſhments the body ſmarteth, the ſoule
with this. I care not how God offends me with puniſhments, ſo he puniſh me not with
offending him.

91

I have ſeene ſome afflict their bodies with wilfull famine, and ſcourges of their owne
C making; God ſpares me that labour; for he whips me daily with the ſcourge of a weake
body; and ſometimes with ill tongues. He holds me ſhort many times of the feeling of
his comfortable preſence, which is in truth ſo much more miſerable an hunger than that
of the body, by how much the ſoule is more tender, and the food denied, more ex-
cellent. Hee is my Father; infinitely wiſe, to proportion out my correction accord-
ing to my eſtate; and infinitely loving, in fitting me with a due meaſure. He is a pre-
ſumptuous child, that will make choice of his owne rod. Let me learne to make a right
uſe of his corrections, and I ſhall not need to correct my ſelfe. And if it ſhould pleaſe
God to remit his hand a little; I will governe my body, as a Maſter, not as a Tyrant.

92

If God had not ſaid, *Bleſſed are thoſe that hunger*, I know not what could keepe weake
Chriſtians from ſinking in deſpaire: Many times all I can doe, is to find and complaine
D that I want him, & wiſh to recover him: Now this is my ſtay, that he in mercy eſteemes
us not onely by having, but by deſiring alſo; and after a ſort accounts us to have that
which we want, and deſire to have: and my ſoule aſſuming, tells me I doe unfainedly
wiſh him, and long after that grace I miſſe. Let me deſire ſtill more, and I know I ſhall
not deſire alwayes. There was never ſoule miſcaried with longing after grace. O bleſ-
ſed hunger, that ends alwayes in fulneſſe! I am ſory that I can but hunger; and yet I
would not be full; for the bleſſing is promiſed to the hungry: Give me more, Lord, but
ſo as I may hunger more. Let me hunger more, and I know I ſhall be ſatisfied.

93

There is more in the Chriſtian than thou ſeeſt. For he is both an entire body of him-
ſelfe, and he is a limme of another more excellent; even that glorious myſticall body of
his Saviour; to whom he is ſo united, that the actions of either are reciprocally refer-
E red to each other. For, on the one ſide, the Chriſtian lives in Chriſt, dies in Chriſt, in
Chriſt fulfils the Law, poſſeſſeth heaven: on the other, Chriſt is perſecuted by *Paul* in
his members, and is perſecuted in *Paul* afterwards by others: he ſuffers in us, he lives in
us, he workes in and by us: ſo thou canſt not doe either good or harme to a Chriſtian,
but thou doeſt it to his Redeemer, to whom he is inviſibly united. Thou ſeeſt him as
a man, and therefore worthy of favour for humanities ſake: Thou ſeeſt him not as a
Chriſtian, worthy of honour for his ſecret and yet true union with our Saviour. I will
love every Chriſtian, for that I ſee; honour him, for that I ſhall ſee.

94

Hell it ſelfe is ſcarce a more obſcure dungeon, in compariſon of the earth, than earth is in reſpect of heaven. Here, the moſt ſee nothing, and the beſt ſee little: Here, halfe our life is night; and our very day is darkneſſe, in reſpect of God. The true light of the world and the Father of lights dwelleth above: There is the light of knowledge to informe us, and the light of joy to comfort us; without all change of darkneſſe. There was never any captive loved his dungeon, and complained when he muſt bee brought out to light and liberty: Whence then is this naturall madneſſe in us men, that wee delight ſo much in this uncleane, noyſome, dark, and comfortleſſe priſon of earth? and thinke not of our releaſe to that lightſome and glorious Paradiſe above us, without griefe and repining? We are ſure that we are not perfectly well here: if we could be as ſure that we ſhould be better above, we would not feare changing. Certainly our ſenſe tells us we have ſome pleaſure here; and we have not faith to aſſure us of more pleaſure above: and hence we ſettle our ſelves to the preſent, with neglect of the future, though infinitely more excellent: The heart followes the eyes: and unknowne good is uncared for. O Lord, doe thou breake thorow this darkneſſe of ignorance, and faithleſneſſe, wherewith I am compaſſed. Let me but ſee my heaven, and I know I ſhall deſire it.

95

To be carried away with an affectation of fame, is ſo vaine, and abſurd, that I wonder it can be incident to any wiſe man. For what a mole-hill of earth is it, to which his name can extend, when it is furtheſt carried by the wings of report? And how ſhort a while doth it continue where it is once ſpred? Time (the devourer of his owne brood) conſumes both us and our memories; not braſſe, nor marble can beare age. How many flattering Poets have promiſed immortality of name to their Princes, who now together are buried long ſince in forgetfulneſſe! Thoſe names and actions, that are once on the file of heaven, are paſt the danger of defacing. I will not care whether I be knowne, or remembred, or forgotten amongſt men, if my name and good actions may live with God in the records of eternity.

96

There is no man, nor no place free from ſpirits, although they teſtifie their preſence by viſible effects but in few. Every man is an Oaſt to entertaine Angels, though not in viſible ſhapes, as *Abraham* and *Lot*. The evill ones doe nothing but provoke us to ſinne, and plot miſchieves againſt us, by caſting into our way dangerous objects, by ſuggeſting ſinfull motions to our mindes, ſtirring up enemies againſt us amongſt men, by frighting us with terrors in our ſelves, by accuſing us to God. On the contrary, The good Angels are ever removing our hinderances from good, and our occaſions of evill, mitigating our tentations; helping us againſt our enemies; delivering us from dangers; comforting us in ſorrowes; furthering our good purpoſes; and at laſt carrying up our ſoules to Heaven. It would affright a weake Chriſtian that knowes the power and malice of wicked ſpirits, to conſider their preſence, and number, but when with the eyes of *Eliſhaes* ſervant, he ſees thoſe on his ſide as preſent, as diligent, more powerfull; he cannot but take heart againe: eſpecially if he conſider, that neither of them is without God, limiting the one the bounds of their tentation; directing the other in the ſafeguard of his children. Whereupon it is come to paſſe, that though there be many legions of Devils, and every one more ſtrong than many legions of men, & more malicious than ſtrong, yet the little flocke of Gods Church liveth and proſpereth. I have ever with me inviſible friends, and enemies. The conſideration of mine enemies ſhall keepe me from ſecurity, and make me fearfull of doing ought to advantage them. The conſideration of my ſpirituall friends ſhall comfort me againſt the terrour of the other; ſhall remedy my ſolitarineſſe; ſhall make me wary of doing ought indecently, grieving me rather, that I have ever heretofore made them turne away their eyes, for ſhame of that whereof I have not beene aſhamed; that I have no more enjoyed their ſocietie; that I have beene no more affected with their preſence. What though I ſee them not? I beleeve them. I were no Chriſtian, if my faith were not as ſure as my ſenſe.

97

There is no word or action, but may be taken with two hands; either with the right

hand

A hand of charitable conſtruction, or the ſiniſter interpretation of malice, and ſuſpicion; and all things doe ſo ſucceed, as they are taken. I have noted evill actions well taken, paſſe currant for either indifferent or commendable: Contrarily a good ſpeech or action ill taken, ſcarce allowed for indifferent; an indifferent one, cenſured for evill; an evill one for notorious: So favour makes vertues of vices; and ſuſpicion makes vertues faults; and faults crimes. Of the two, I had rather my right hand ſhould offend; It is alwaies ſafer offending on the better part. To conſtrue an evill act well, is but a pleaſing and profitable deceit of my ſelfe: but to miſconſtrue a good thing, is a treble wrong; to my ſelfe, the action, the author. If no good ſenſe can be made of a deed or ſpeech, let the blame light upon the author: If a good interpretation may be given, and I chuſe a worſe, let me be as much cenſured of others, as that miſconceit is puniſhment to my ſelfe.

B

97

I know not how it comes to paſſe, that the mind of man doth naturally both over-prize his owne, in compariſon of others, and yet contemne and neglect his owne, in compariſon of what he wants. The remedy of this later evill is, to compare the good things we have, with the evils which we have not, and others grone under. Thou art in health and regardeſt it not; Looke on the miſery of thoſe which on their bed of ſickneſſe, through extremity of paine and anguiſh, intreat death to releaſe them. Thou haſt cleare eye-ſight, ſound limbs, uſe of reaſon; and paſſeſt theſe over with ſleight reſpect: Think how many there are which in their uncomfortable blindneſſe, would give all the world for but one glimpſe of light: how many that deformedly crawle on all foure, after the manner of the moſt loathſome creatures: how many that in mad phrenſies are worſe than brutiſh, worſe than dead: thus thou mighteſt be, and art not.
C If I be not happy for the good that I have, I am yet happy for the evils that I might have had, and have eſcaped. I have deſerved the greateſt evill; every evill that I miſſe, is a new mercy.

98

Earth, which is the baſeſt element, is both our mother that brought us forth, our ſtage that beares us alive, and our grave wherein at laſt we are entombed; giving to us both our originall, our harbour, our Sepulcher: She hath yeelded her back to beare thouſands of generations; and at laſt opened her mouth to receive them; ſo ſwallowing them up, that ſhe ſtill both beareth more, and lookes for more; not bewraying any change in her ſelfe, while ſhe ſo oft hath changed her brood, and her burden. It is a wonder we can be proud of our parentage, or of our ſelves, while we ſee both the baſeneſſe and ſtability of the earth, whence we came. What difference is there? Living earth treads upon
D the dead earth, which afterwards deſcends into the grave, as ſenſeleſſe and dead, as the earth that receives it. Not many are proud of their ſoules; and none but fooles can be proud of their bodies. While we walke and looke upon the earth, we cannot but acknowledge ſenſible admonitions of humility; and while we remember them, we cannot forget our ſelves. It is a mother-like favour of the earth, that ſhe beares and nouriſhes me, and at the laſt entertaines my dead carkaſe: but it is a greater pleaſure, that ſhe teacheth me my vileneſſe by her owne, and ſends me to heaven, for what ſhe wants.

99

The wicked man carrieth every day a brand to his hell, till his heap be come to the height: then he ceaſeth ſinning, and begins his torment; whereas the repentant in every fit of holy ſorrow, carries away a whole fagot from the flame, and quencheth the coales that remaine, with his teares. There is no torment for the penitent; no redemption for
E the obſtinate. Safety conſiſteth not in not ſinning, but in repenting: neirher is it ſin that condemnes, but impenitence. O Lord, I cannot be righteous, let me be repentant.

100

The eſtate of heavenly and earthly things is plainly repreſented to us, by the two lights of Heaven, which are appointed to rule the night and the day. Earthly things are rightly reſembled by the Moone, which being neereſt to the region of mortality, is ever in changes, and never lookes upon us twice with the ſame face; and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illumination. Heavenly

things

A things are figured by the Sunne, whoſe great and glorious light is both naturall to itſelfe, and ever conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſery, wherein we live here below. And this firme and beautifull light is but good enough for that Day of glory, which the Saints live in. If it be good living here where our ſorrowes are changed with joyes; what is it to live above, where our joyes change not? I cannot looke upon the body of the Sunne: and yet I cannot ſee at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be ſo glorious to us here below; how glorious ſhall thy ſelfe be to us when we are above this Sunne? This Sunne ſhall not ſhine upward, where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt onely ſhine to me when I am glorified) doe thou heat, enlighten, comfort me with the beames of thy preſence, till I be glorified. B
Amen.

FINIS.

HEAVEN
VPON
EARTH:

OR,

OF TRVE PEACE AND
Tranquillitie of Minde.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3. ANCHORA FIDEI

¶ Imprinted at London, 1634.

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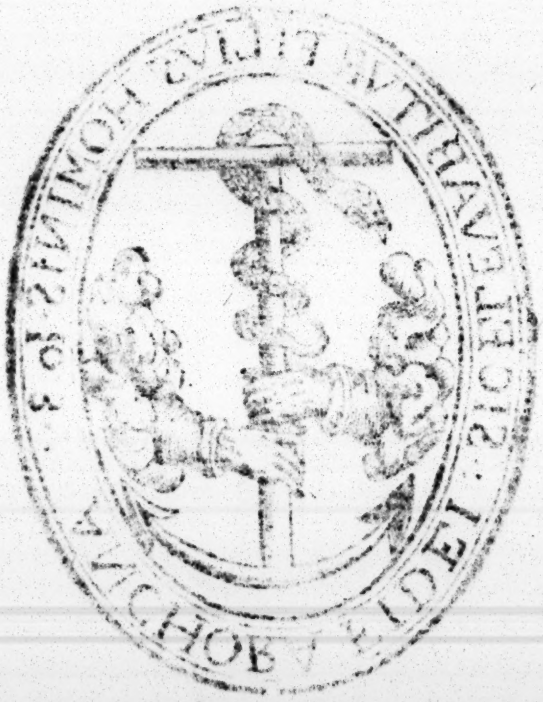
ANCHORA FIDEI · SIC ELEVABITVR FILIVS HOMINIS · Io. 3.

Imprinted at London, 16[illegible]

TO THE RIGHT HONOVRABLE, HENRY

Earle of Huntingdon, Lord Haſtings, Hungerford,
Botreaux, Molines and Moiles, his Majeſties
Lieutenant in the Counties of *Leiceſter* and
Rutland, my ſingular good Lord:

All increaſe of true Honour, and Heaven *begun*
upon Earth.

RIGHT HONOVRABLE,

I *Have undertaken a great taske, to teach men how to be happy in this life: I have undertaken and performed it: wherein I have followed* Seneca, *and gone beyond him; followed him as a Philoſopher, gone beyond him as a Chriſtian, as a Divine. Finding it a true cenſure of the beſt* Moraliſts, *that they were like to goodly Ships, graced with great titles, the* Savegard, *the* Triumph, *the* Good-ſpeed, *and ſuch like, when yet they have beene both extremely Sea-beaten, and at laſt wracked. The volume is little, perhaps the uſe more; I have ever thought according to the Greeke Proverbe,* μέγα βιβλίον μέγα κακόν. *What it is, even juſtice challengeth it to him, to whom the Author hath devoted himſelfe: The children of the bondman are the goods of the parents Maſter. I humbly betake it to your Honours protection, and your Honour to the protection of the Higheſt.*

Your Honours moſt humbly devoted in
all duty and ſervice,

Ios. Hall.

THE ANALYSIS OR RESOLVTION of this Treatiſe concerning *Tranquillity.*

Our Treatiſe concerning Tranquillity, is partly

- *Refutatorie; where the precepts of the Heathens are*
  - *Recited.*
  - *Rejected for*
    - *Ennumeration Inſufficient.*
    - *Qualitie of remedies too weake.*
- *Poſitive, which teacheth,*
  - *What it is, and wherein it conſiſts.*
  - *How to be attained.*
    - *Enemies of peace ſubdued whether theſe*
      - *On the left hand.*
        - *Of ſinnes done; Whoſe trouble is*
          - *In their guiltines conſid.*
            - *How turbulent they are til the conſcience be pacified.*
            - *How remedied.*
              - *Peace is through reconciliation.*
              - *Reconciliation, through Remiſſion.*
              - *Remiſſion, by ſatisfaction.*
              - *Satisfaction,*
                - *Not by us.*
                - *By infinite merits of Where are conſidered*
                  - *The perſon and merits of Chriſt, by whome peace is offered.*
                  - *The receiving of our offered peace by faith.*
          - *In their ſollicitation. Remedied by reſolute reſiſtance. Where is the ſubduing and moderation of our Affections.*
        - *Of paine ſuffered:*
          - *Croſſes*
            - *Imaginary: How redreſſed.*
            - *True,*
              - *How prevented and prepared againſt by*
                - *Expectation.*
                - *Exerciſe.*
              - *How to be born:*
                - *Contentedly in reſpect of their cauſe.*
                - *Thankfully, in reſpect of their good effect.*
                - *Ioyfully, in reſpect of their iſſue.*
          - *Death, conſid.*
            - *How fearefull.*
            - *Which way ſweetned.*
      - *On the right.*
        - *Over-joying*
        - *Over-deſiring*
          - *Of*
            - *Riches*
            - *Honour*
            - *Pleaſure*
              - *How to be eſteemed. As*
                - *Not good in themſelves.*
                - *Expoſing us to evill.*
    - *Rules and grounds of Peace ſet downe.*
      - *Maine or principall. A continuall fruition of the preſence of God to bee renewed to us by all holy exerciſes.*
      - *Subordinate*
        - *In reſpect of our actions. A reſolution*
          - *To refraine from all occaſions of the diſpleaſure of God.*
          - *To performe all required duties.*
          - *To doe nothing doubtingly.*
        - *In reſpect of our eſtate.*
          - *To depend wholly on the providence of God.*
          - *To account our owne eſtate beſt.*

HEAVEN VPON EARTH:

OR, Of true Peace of Mind.

Sect. I.

Cenſure of Philoſophers.

WHen I had ſtudiouſly read over the morall writings of ſome wiſe heathen, eſpecially thoſe of the Stoicall profeſſion, I muſt confeſſe, I found a little envie and pitie ſtriving together within me. I envied nature in them, to ſee her ſo witty in deviſing ſuch plauſible refuges for doubting and troubled minds: I pitied them, to ſee that their carefull diſquiſition of true reſt, led them in the end but to meere unquietneſſe. Wherein me thought, they were as Hounds ſwift of foot, but not exquiſite in ſent, which in an haſty purſuit take a wrong way, ſpending their mouthes, and courſes in vaine. Their praiſe of gheſſing wittily they ſhall not leeſe, their hopes both they loſt, and whoſoever followes them. If *Seneca* could have had grace to his wit, what wonders would he have done in this kinde? what Divine might not have yeelded him the chaire for precepts of Tranquillity without any diſparagement? As he was, this he hath gained: Never any Heathen wrote more divinely: never any Philoſopher more probably. Neither would I ever deſire better Maſter, if to this purpoſe I needed no other Miſtris than Nature. But this in truth is a taske, which Nature hath never without preſumption undertaken, and never performed without much imperfection. Like to thoſe vaine and wandring Empirickes, which in tables and pictures make great oſtentation of Cures, never approving their skill to their credulous Patients. And if ſhe could have truly effected it alone, I know not what employment in this life ſhe ſhould have left for grace to buſie her ſelfe about, nor what privilege it ſhould have been here below to be a Chriſtian, ſince this that we ſeek is the nobleſt worke of the ſoule, and in which alone conſiſts the only heaven of this world; this is the ſum of all humane deſires: which when we have attained, then only we begin to live, and are ſure we cannot thence-forth live miſerably. No marvell then if all the Heathen have diligently ſought after it, many wrote of it, none attained it. Not *Athens* muſt teach this leſſon, but *Ieruſalem*.

Sect. II.

What Tranquillitie is, and wherein it conſiſts.

YEt ſomething grace ſcorneth not to learne of Nature, as *Moſes* may take good counſell of a *Midianite*. Nature hath ever had more skill in the end, than in the way to it; and whether ſhe have diſcourſed of the good eſtate of the minde, which we call *Tranquillity*, or the beſt, which is happineſſe, hath more happily

gheſſed at the generall definition of them, than of the meanes to compaſſe them. She teacheth us therefore without controlement, that the *Tranquillity* of the mind is, as of the Sea and weather, when no wind ſtirreth, when the waves doe not tumultuouſly riſe and fall upon each other, but when the face both of the Heaven and waters is ſtill, faire, and equable. That it is ſuch an even diſpoſition of the heart, wherein the ſcoales of the mind neither riſe up towards the beame, through their owne lightneſſe, or the over-weening opinion of proſperity, nor are too much depreſſed with any load of ſorrow; but hanging equall and unmoved betwixt both, give a man liberty in all occurrences to enjoy himſelfe. Not that the moſt temperate mind can be ſo the maſter of his paſſions, as not ſometimes to over-joy his griefe, or over-grieve his joy, according to the contrary occaſions of both: for not the eveneſt weights, but at their firſt putting into the ballance, ſomewhat ſway both parts thereof, not without ſome ſhew of inequality, which yet after ſome little motion, ſettle themſelves in a meet poiſe. B
It is enough that after ſome ſudden agitation, it can returne to it ſelfe, and reſt it ſelfe at laſt in a reſolved peace. And this due compoſedneſſe of mind we require unto our Tranquillity, not for ſome ſhort fits of good mood, which ſoone after end in diſcontentment, but with the condition of perpetuity. For there is no heart makes ſo rough weather, as not ſometimes to admit of a calme, and whether for that he knoweth no preſent cauſe of his trouble, or for that he knoweth, that cauſe of trouble is countervailed with as great an occaſion of private joy, or for that the multitude of evils hath bred careleſneſſe, the man that is moſt diſordered, finds ſome reſpits of quietneſſe. The ballances that are moſt ill matched in their unſteddy motions, come to an equality; but ſtay not at it. The franticke man cannot avoid the imputation of madneſſe, though he be ſober for many Moones, if he rage in one. So then the calme mind muſt be ſetled in an habituall reſt, not then firme when there is nothing to C
ſhake it, but then leaſt ſhaken when it is moſt aſſailed.

Sect. III.

Inſufficiencie of humane precepts.

WHence eaſily appeares how vainly it hath beene ſought either in ſuch a conſtant eſtate of outward things, as ſhould give no diſtaſte to the minde whiles all earthly things vary with the weather, and have no ſtay but in uncertaintie, or in the naturall temper of the ſoule, ſo ordered by humane wiſdome, as that it ſhould not be affected with any caſuall events to either part; ſince that cannot ever by *naturall* power be held like to it ſelfe; but one while is cheerefull, ſtirring and ready to undertake; another while drowſie, dull, comfortleſſe, prone to reſt, weary of it ſelf, loathing his owne purpoſes, his owne reſolutions. In both D
which ſince the wiſeſt Philoſophers have grounded all the rules of their Tranquillity, it is plaine that they ſaw it afarre off, as they did heaven it ſelfe with a deſire and admiration, but knew not the way to it: whereupon alas, how ſlight and impotent are the remedies they preſcribe for unquietneſſe! For what is it that for the inconſtancy and lazineſſe of the mind ſtill diſpleaſing it ſelfe in what it doth, and for that diſtemper therof which ariſeth from the fearfull, unthriving, and reſtleſſe deſires of it, we ſhould ever be imploying our ſelves in ſome publike affaires, chuſing our buſineſſe according to our inclination, and proſecuting what we have choſen? wherewith being at laſt cloyed, we ſhould retire our ſelves, and weare the reſt of our time in private ſtudies; that we ſhould make due comparative *trialls* of our owne abilitie; nature of our buſineſſes; diſpoſition of our choſen friends? that in reſpect of Patrimony we ſhould be but careleſſely affected, ſo drawing it in as it may be leaſt for ſhew, moſt E
for uſe; removing all pompe, bridling our hopes, cutting off ſuperfluities; for croſſes, to conſider that cuſtome will abate and mitigate them, that the beſt things are but chaines and burdens to thoſe that have them, to thoſe that uſe them, that the worſt things have ſome mixture of comfort to thoſe that grone under them. Or leaving theſe lower rudiments that are given to weake and ſimple novices, to examine thoſe golden rules of Morality, which are commended to the moſt wiſe and able practitioners, what it is to account himſelfe as a Tenant at will? To fore-imagine the worſt

Senecaes rules of Tranquillitie abridged.

A in all caſuall matters ? To avoid all idle and impertinent buſineſſes, all pragmaticall
medling with affaires of ſtate ? not to fix our ſelves upon any one eſtate, as to be im-
patient of a change, to call backe the mind from outward things, and draw it home
into it ſelfe ? to laugh at and eſteeme lightly of others miſ-demeanours ? Not to
depend upon others opinions, but to ſtand on our owne bottomes ? to carry our
ſelves in an honeſt and ſimple truth, free from a curious hypocriſie, and affectation
of ſeeming other than we are, and yet as free from a baſe kind of careleſneſſe ? to in-
termeddle retiredneſſe with ſocietie, ſo as one may give ſweetneſſe to the other, and
both to us ? So ſlackning the mind that we may not looſen it, and ſo bending as we
may not breake it ? to make moſt of our ſelves, chearing up our ſpirits with varietie
of recreations, with ſacietie of meales, and all other bodily indulgence, ſaving that
drunkenneſſe (me thinks) can neither beſeeme a wiſe Philoſopher to preſcribe, nor
B a vertuous man to practiſe ? All theſe in their kinds pleaſe well, profit much, and are
as ſoveraigne for both theſe, as they are unable to effect that for which they are pro-
pounded. Nature teacheth thee all theſe ſhould be done, ſhe cannot teach thee to
doe them : and yet doe all theſe and no more, let me never have reſt, if thou have it.
For neither are here the greateſt enemies of our peace ſo much as deſcried afarre off,
nor thoſe that are noted are hereby ſo prevented, that upon moſt diligent practice we
can promiſe our ſelves any ſecurity : wherewith who ſo inſtructed, dare confidently
give challenge to all ſiniſter events, is like to ſome skilfull Fencer who ſtands upon
his uſuall wards, and plaies well ; but if there come a ſtrange fetch of an unwonted
blow, is put beſides the rules of his Art, and with much ſhame over-taken. And for
thoſe that are knowne, beleeve me, the mind of man is too weake to beare out it
ſelfe hereby againſt all onſets. There are light croſſes that will take an eaſie repulſe;
C others yet ſtronger, that ſhake the houſe ſide, but breake not in upon us; others vehe-
ment, which by force make way to the heart, where they find none, breaking open
the doore of the ſoule that denies entrance. Others violent, that lift the mind off
the hinges, or rend the barres of it in peeces : others furious, that teare up the very
foundations from the bottome, leaving no monument behinde them, but ruine. The
wiſeſt and moſt reſolute Moraliſt that ever was, lookt pale when hee ſhould taſte
of his hemlock ; and by his timorouſneſſe made ſport to thoſe that envied his ſpecu-
lations. The beſt of the Heathen Emperours (that was honoured with the title of pie-
ty) juſtly magnified that courage of Chriſtians which made them inſult over their
tormentors, and by their feareleſneſſe of earth-quakes, and deaths, argued the truth
of their Religion. It muſt be, it can be none but a divine power, that can uphold the
mind againſt the rage of main afflictions, and yet the greateſt croſſes are not the
D greateſt enemies to inward peace. Let us therefore looke up above our ſelves, and
from the rules of an higher Art, ſupply the defects of naturall wiſdome, giving ſuch
infallible directions for tranquillitie, that whoſoever ſhall follow, cannot but live
ſweetly and with continuall delight, applauding himſelfe at home, when all the
world beſides him ſhall be miſerable. To which purpoſe it ſhall be requiſite, firſt to re-
move all cauſes of unquietneſſe, & then to ſet downe the grounds of our happie reſt.

Allowed yet by *Seneca* in his laſt chapter of Tranquillitie.

Senecaes rules rejected as inſufficient.

Antonius Pius.

An Epiſtle to the Aſians concerning the perſecuted Chriſtians.

Diſpoſition of the worke.

Sect. IV.

I Find on the hand two univerſall enemies of Tranquillitie ; Conſcience of evill
done, Senſe or feare of evill ſuffred. The former in one word, wee call ſins, the
latter, croſſes. The firſt of theſe muſt be quite taken away, the ſecond duly tem-
E pered ere the heart can be at reſt. For firſt, how can that man be at peace, that is at
variance with God and himſelfe ? How ſhould peace be Gods gift, if it could be
without him, if it could be againſt him ? It is the profeſſion of ſinne, although faire
ſpoken at the firſt cloſing, to be a perpetuall make-bate betwixt God and man, be-
twixt a man and himſelfe. And this enmitie, though it doe not continually ſhew it
ſelfe, (as the mortalleſt enemies are not alwayes in pitched fields one againſt the
other) for that the conſcience is not ever clamorous, but ſome-while is ſilent, other-
whiles with ſtill murmurings bewrayes his miſlikes, yet doth evermore work ſecret
unquietneſſe

Enemies of inward peace divided into their rankes.

The torment of an evill conſcience.

unquietneſſe to the heart. The guiltie man may have a ſeeming truce, a true peace he A
cannot have. Looke upon the face of the guiltie heart, and thou ſhalt ſee it pale and
ghaſtly; the ſmiles and laughters faint and heartleſſe, the ſpeeches doubtfull, and full
of abrupt ſtops and unſeaſonable turnings; the purpoſes and motions unſteady, and
ſavouring of much diſtraction, arguing plainly that ſin is not ſo ſmooth at her firſt
motions, as turbulent afterwards: hence are thoſe vaine wearyings of places and
companies together with our ſelves; that the galled ſoule doth after the wont of
ſicke Patients ſeeke refreſhing in varietie; and after many toſſed and turned ſides,
complaines of remedileſſe and unabated torment. *Nero* after ſo much innocent
bloud, may change his bed-chamber, but his Fiends ever attend him, ever are within
him, and are as parts of himſelfe. Alas, what availes it to ſeeke outward releefes,
when thou haſt thine executioner within thee? If thou couldeſt ſhift from thy ſelfe,
thou mighteſt have ſome hope of eaſe; now thou ſhalt never want furies ſo long as B
thou haſt thy ſelfe. Yea, what if thou wouldeſt run from thy ſelfe? Thy ſoule may
flye from thy body, thy conſcience will not flye from thy ſoule, nor thy ſinne from
thy conſcience. Some men indeed in the bitterneſſe of theſe pangs of ſinne, like unto
thoſe fondly impatient fiſhes, that leap out of the pan into the flame, have leapt out
of this private hell that is in themſelves, into the common pit, chuſing to adventure
upon the future paines that they have feared, rather than to endure the preſent horrors
they have felt: wherein what have they gained, but to that hell which was
within them, a ſecond hell without? The conſcience leaves not where the Fiends
begin, but both joyne together in torture. But there are ſome firme and obdurate
fore-heads, whoſe reſolution can laugh their ſinnes out of countenance. There are
ſo large and able gorges, as that they can ſwallow and digeſt bloudy murders, without
complaint, who, with the ſame hands which they have ſince their laſt meale C
imbrued in bloud, can freely carve to themſelves large morſels at the next ſitting.
Beleeveſt thou that ſuch a mans heart laughes with his face? will not hee dare to bee
an Hypocrite, that durſt be a villaine? Theſe glow-wormes, when a night of ſorrow
compaſſes them, make a lightſome and fiery ſhew of joy, when if thou preſſe
them, thou findeſt nothing but a cold and crude moyſture. Knoweſt thou not that
there are thoſe which count it no ſhame to ſinne, yet count it a ſhame to be checked
with remorſe, eſpecially ſo as others eyes may deſcry? To whom repentance ſeemes
baſe-mindedneſſe, unworthy of him that profeſſes wiſdome and valour. Such a
man can grieve when none ſees it, but himſelfe can laugh when others ſee it, himſelfe
feeles not. Aſſure thy ſelfe that mans heart bleedeth, when his face counterfets a
ſmile; he weares out many waking houres, when thou thinkeſt hee reſteth: yea, as
his thoughts afford him not ſleepe, ſo his very ſleepe affords him not reſt, but while D
his ſenſes are tyed up, his ſin is looſe; repreſenting it ſelfe to him in the uglieſt ſhape,
and frighting him with horrible and helliſh dreames. And if perhaps cuſtome hath
bred a careleſneſſe in him, (as we ſee that uſuall whipping makes the childe not care
for the rod) yet an unwonted extremity of the blow ſhall fetch bloud of the ſoule,
and make the backe that is moſt hardned, ſenſible of ſmart: and the further the blow
is fetcht through intermiſſion of remorſe, the harder it muſt needs alight: Therefore
I may confidently tell the careleſſe ſinner, as that bold *Tragedian* ſaid to his great
Pompey: The time ſhall come wherein thou ſhalt fetch deepe ſighes, and therefore
ſhalt ſorrow deſperately, becauſe thou ſorrowedſt not ſooner. The fire of the conſcience
may lie for a time ſmoothered with a pyle of green wood, that it cannot be diſcerned,
whoſe moiſture when once it hath maſtered, it ſends up ſo much greater
flame, by how much it had greater reſiſtance. Hope not then to ſtop the mouth E
of thy conſcience from exclaiming, whiles thy ſinne continues; that endevour is both
vaine and hurtfull; So I have ſeene them that have ſtopt the noſthrill for bleeding,
in hope to ſtay the iſſue, when the bloud hindred in his former courſe, hath broken
out of the mouth, or found way downe into the ſtomacke. The conſcience
is not pacificable, while ſinne is within to vex it: no more than angry ſwelling can
ceaſe throbbing and aching, whiles the thorne or the corrupted matter lies rotting
underneath. Time, that remedies all other evills of the minde, increaſeth this,

The joy and peace of the guilty but diſſembled.

which like to bodily diſeaſes proves worſe with continuance, and growes upon us with our age.

SECT. V.

The remedy of an unquiet Conſcience.

THere can be therefore no peace without reconciliation, thou canſt not bee friends with thy ſelfe, till with God: for thy conſcience (which is thy beſt friend while thou ſinneſt not) like an honeſt ſervant takes his Maſters part againſt thee when thou haſt ſinned; and will not looke ſtraight upon thee, till thou upon God; not daring to bee ſo kind to thee, as to be unfaithfull to his Maker: There can be no reconciliation without remiſſion. God can neither forget the injury of ſin, nor diſſemble hatred. It is for men and thoſe of hollow hearts, to make pretences contrary to their affections: ſoothings, and ſmiles, and embracements, where we meane not love, are from weakneſſe: Either for that we feare our inſufficiency of preſent revenge, or hope for a fitter opportunity afterwards, or for that we deſire to make our further advantage of him to whom wee meane evill. Theſe courſes are not incident into an Almighty power; who having the command of all vengeance, can ſmite where he liſt without all doubtings or delayes. There can be no remiſſion without ſatisfaction; neither dealeth God with us as we men with ſome deſperate debters, whom after long dilations of payments, and many daies broken, we altogether let goe for diſability, or at leaſt diſmiſſe them upon an eaſie compoſition. All ſins are debts; all Gods debts muſt be diſcharged. It is a bold word, but a true; God ſhould not be juſt, if any of his debts ſhould paſſe unſatisfied. The conceit of the profane vulgar, makes him a God of all mercies; and thereupon hopes for pardon without payment. Fond and ignorant preſumption, to disjoyne mercy and juſtice in him to whom they are both eſſentiall; to make mercy exceed juſtice in him, in whom both are infinite. Dareſt thou hope God can be ſo kind to thee, as to be unjuſt to himſelfe? God will be juſt: goe thou on to preſume and periſh. There can be no ſatisfaction by any recompence of ours: an infinite juſtice is offended, an infinite puniſhment is deſerved by every ſin, and every mans ſinnes are as neer to infinite, as number can make them. Our beſt endevour is worſe than finite, imperfect, and faulty. If it could be perfect, we owe it all in preſent; what we are bound to doe in preſent, cannot make amends for what we have not done in time paſt: which while we offer to God as good payment, we doe with the profane traveller thinke to pleaſe him with emptie Date-ſhells in lieu of preſervation. Where ſhall we then find a payment of infinite value, but in him which is only and all infinite? The dignitie of whoſe perſon being infinite, gave ſuch worth to his ſatisfaction, that what he ſuffered in ſhort time, was proportionable to what we ſhould have ſuffered beyond all times. Hee did all, ſuffered all, payed all, he did it for us, we in him. Where ſhall I begin to wonder at thee, O thou divine and eternall Peace-maker, the Saviour of men, the Anointed of God, Mediator between God and man, in whom there is nothing which doth not exceed not only the conceit, but the very wonder of Angels, who ſaw thee in thy humiliation with ſilence, and adore thee in thy glory with perpetuall praiſes and rejoycings? Thou waſt for ever of thy ſelfe as God, of the Father, as the Sonne; the eternall Sonne of an eternall Father; not later in being, not leſſe in dignity, not other in ſubſtance. Begotten without diminution of him that begot thee, while hee communicated that wholly to thee, which he retained wholly in himſelfe, becauſe both were infinite without inequality of nature, without diviſion of eſſence; when being in this eſtate, thine infinite love and mercy to deſperate mankind, cauſed thee, O Saviour, to empty thy ſelfe of thy glory, that thou mighteſt put on our ſhame and miſery. Wherefore not ceaſing to be God as thou wert, thou beganſt to be what thou wert not, Man; to the end that thou mighteſt be a perfect Mediator betwixt God and man, which wert both in one perſon; God, that thou mightſt ſatisfie; man, that thou mightſt ſuffer: that ſince man had ſinned, and God was offended, thou which wert God and Man, mightſt ſatisfie God for man. None but thy ſelfe, which art the *eternall Word*, can expreſſe the depth of this myſtery, that God ſhould be clothed with fleſh, come downe to men, and become man, that man might bee exalted into the higheſt heavens; and that our nature might be taken into the fellowſhip of the Deity. That he to whom all powers in heaven bowed, and thought it their honour to be ſerviceable, ſhould come downe to bee a ſervant to his ſlaves, a ranſome for his enemies; together with our nature taking up our very infirmities, our ſhame, our torments, and bearing our ſinnes without ſinne. That thou whom the heavens were too ſtrait to containe, ſhouldſt lay thy ſelfe in an obſcure cratch: thou which wert attended of Angels, ſhouldſt be derided of men, rejected of thine owne, perſecuted by Tyrants, tempted with Devils, betrayed of thy ſervant, crucified among theeves, and (which was worſe than all theſe) in thine owne apprehenſion, for the time as forſaken of thy father; That thou whom our ſins had pierced, ſhouldſt for our ſinnes both ſweat drops of bloud in the garden, and powre out ſtreames of bloud upon the Croſſe. O the invaluable purchaſe of our peace! O ranſome enough for moe worlds! Thou which wert in the counſell of thy Father, the Lambe ſlaine from the beginning of time, cam'ſt now in fulneſſe of time to be ſlaine by man, for man; being at once the Sacrifice offered, the Prieſt that did offer, and the God to whom it was offered. How graciouſly didſt thou both proclaime our peace, as a Prophet in the time of thy life upon earth, and purchaſe it by thy bloud as a prieſt at thy death, and now confirmeſt and applieſt it as a King in heaven! By thee only it was procured, by thee it is proffered. O mercy without example, without meaſure! God offers peace to man, the holy ſeekes to the unjuſt, the Potter to the clay, the King to the traitor. Wee are unworthy that we ſhould be received to peace though we deſired it; what are we then that we ſhould have peace offered for the receiving? An eaſie condition of ſo great a benefit; he requires us not to earne it, but to accept it of him: what could he give more? what could he require leſſe of us?

Sect. VI.

The receit of our peace offered by Faith.

THe purchaſe therefore of our peace was paid at once, yet muſt be ſeverally reckoned to every ſoule whom it ſhall benefit. If we have not an hand to take what Chriſts hand doth either hold, or offer, what is ſufficient in him, cannot be effectuall to us. The ſpirituall hand, whereby we apprehend the ſweet offers of our Saviour, is faith, which in ſhort is no other than an affiance in the Mediator: receive peace and be happy, beleeve and thou haſt received. From hence it is that we are intereſſed *in all that either God hath* promiſed, or Chriſt hath performed. Hence have we from God both forgiveneſſe and love, the ground of all either peace or glory. Hence of enemies wee become more than friends, ſonnes: and as ſonnes, may both expect and challenge not only carefull proviſion and ſafe protection on earth, but an everlaſting patrimony above. This field is ſo ſpacious, that it were eaſie for a man to loſe himſelfe in it: and if I ſhould ſpend all my pilgrimage in this walke, my time would ſooner end than my way; wherein I would have meaſured more paſes, were it not that our ſcope is not ſo much to magnifie the benefit of our peace, as to ſeeke how to obtaine it.

A corolary of the benefit of this receit.

Behold now, after wee have ſought heaven and earth, where onely the wearied Dove may finde an Olive of peace. The apprehending of this all-ſufficient ſatisfaction, makes it ours: upon our ſatisfaction we have remiſſion; upon remiſſion, followes reconciliation; upon our reconciliation, peace. When therefore thy conſcience like a ſterne Sergeant ſhall catch thee by the throat, and arreſt thee upon Gods debt, let thy onely plea be that thou haſt already paid it: Bring forth that bloudy acquittance ſealed to thee from heaven upon thy true faith, ſtraitway thou ſhalt ſee the fierce and terrible looke of thy conſcience changed into friendly ſmiles, and that rough and violent hand that was ready to drag thee to priſon, ſhall now lovingly embrace thee, and fight for thee againſt all the wrongfull attempts of any ſpirituall adverſary. O heavenly Peace, and more than Peace, Friendſhip, whereby alone wee are leagued with our ſelves, and God with us, which who-ever wants, ſhall finde a ſad Remembrancer in the midſt of his diſſembled jollitie, and after all vaine ſtrifes, ſhall fall into

many

A many ſecret dumps, from which his guilty heart ſhall deny to bee cheared, though
all the world were his minſtrell! Oh pleaſure worthy to be pittied, and laughter wor-
thy of teares, that is without this! Goe then, fooliſh man, and when thou feeleſt any
check of thy ſinne, ſeeke after thy jocundeſt companions, deceive the time and thy
ſelfe with merry purpoſes, with buſie games, feaſt away thy cares, burie them and
thy ſelfe in wine and ſleep: after all theſe frivolous deferrings, it will returne upon
thee, when thou wakeſt, perhaps ere thou wakeſt, nor will bee repelled till it have
ſhewed thee thy hell, nor when it hath ſhewed thee, will yet bee repelled. So the
ſtricken Deere having received a deadly arrow, whoſe ſhaft ſhaken out hath left the
head behind it, runnes from one Thicket to another, not able to change his paine with
his places, but finding his wounds ſtill the worſe with continuance. Ah foole, thy
ſoule feſtereth within, and is affected ſo much more dangerouſly, by how much leſſe
B it appeareth. Thou maieſt while thy ſelfe with varietie, thou canſt not eaſe thee. Sin
owes thee a ſpight, and wil pay it thee, perhaps when thou art in worſe caſe to ſuſtain
it. This flitting doth but provide for a further violence at laſt. I have ſeene a little
ſtreame of no noiſe, which upon his ſtoppage hath ſwelled up, and with a loud guſh-
ing hath borne over the heape of turves wherewith it was reſiſted. Thy death-bed
ſhall ſmart for theſe wilfull adjournings of repentance; whereon how many have we
heard raving of their old neglected ſinnes, and fearfully deſpairing when they have
had moſt need of comfort? In ſumme, there is no way but this: Thy conſcience muſt
have either ſatisfaction or torment. Diſcharge thy ſinne betimes, and be at peace.
He never breaks his ſleep for debt that paies when he takes up.

The vaine ſhifts of the guilty.

Sect. VII.

C NEither can it ſuffice for peace, to have croſſed the old ſcrole of our ſins, if we
prevent not the future; yea the preſent very importunity of tentation breeds
unquietneſſe. Sinne where it hath got an haunt, looketh for more, as humours
that fall towards their old iſſue: and if it be not ſtrongly repelled, doth neer as much
vex us with ſolliciting as with yeelding. Let others envie their happineſſe, I ſhall ne-
ver thinke their life ſo much as quiet, whoſe doores are continually beaten, and their
morning ſleepe broken with early clients, whoſe entries are daily thronged with ſu-
ters preſſing neere for the next audience; much leſſe that through their remiſſe an-
ſwers are daily haunted with traitors or other inſtruments of villanie, offering their
miſchievous ſervice, and inciting them to ſome peſtilent enterpriſe. Such are ten-
tations to the ſoule. Whereof it cannot bee rid, ſo long as it holds them in any hope
D of entertainment: and ſo long they will hope to prevaile, while wee give them but a
cold and timorous deniall. Suters are drawne on with an eaſie repulſe; counting that
as halfe granted, which is but faintly gainſaid. Peremptory anſwers can only put ſin
out of heart for any ſecond attempts. It is ever impudent when it meets not with
a bold heart; hoping to prevaile by wearying us, and wearying us by intreaties. Let
all ſuggeſtions therefore find thee reſolute: ſo ſhall thy ſoule find it ſelfe at reſt; for
as the Devill, ſo ſinne his naturall brood, flies away with reſiſtance. To which pur-
poſe, all our heady and diſordered affections, which are the ſecret factors of ſin and Sa-
tan, muſt be reſtrained by a ſtrong and yet temperate command of Reaſon and Religi-
on; theſe, if they find the reynes looſe in their necks (like to the wild horſes of that
chaſte hunter in the Tragedie) carry us over hils and rocks, and never leave us till we
be diſmembred, and they breathleſſe; but contrarily, if they be pulled in with the
E ſudden violence of a ſtrait hand, they fall to plunging and careering, and never leave
till their ſaddle be empty, and even then dangerouſly ſtrike at their proſtrate Rider. If
there be any exerciſe of Chriſtian wiſdome, it is in the managing of theſe unruly af-
fections, which are not more neceſſary in their beſt uſe, than pernicious in their miſ-
governance. Reaſon hath alwayes beene buſie in undertaking this ſo neceſſary a mo-
deration: wherein although ſhee have prevailed with ſome of colder temper, yet
thoſe which have beene of more ſtubborne metall, like unto growne ſchollers, which
ſcorne the ferule that ruled their minority, have ſtill deſpiſed her weake endevours.

Sollicitation of ſinne remedied.

The ordering of affections.

Only Chriſtianity hath this power; which with our ſecond birth gives us a new nature: ſo that now, if exceſſe of paſſions bee naturall to us as men, the order of them is naturall to us as Chriſtians. Reaſon bids the angry man ſay over his Alphabet ere hee give his anſwer; hoping by this intermiſſion of time, to gaine the mitigation of his rage. He was never throughly angry, that can endure the recitall of ſo many idle letters. Chriſtianity gives not rules, but power to avoid this ſhort madneſſe. It was a wiſe ſpeech that is reported of our beſt and laſt Cardinall (I hope) that this Iland either did or ſhall ſee; who when a skilfull Aſtrologer, upon the calculation of his nativity, had foretold him ſome ſpecialties, concerning his future eſtate, anſwered, Such perhaps I was borne, but ſince that time, I have beene borne againe, and my ſecond nativity hath croſſed my firſt. The power of nature is a good plea for thoſe that acknowledge nothing above nature. But for a Chriſtian to excuſe his intemperateneſſe, by his naturall inclination, and to ſay, I am borne cholericke, ſullen, amorous, is an Apologie worſe than the fault. Wherefore ſerves Religion, but to ſubdue or governe nature? We are ſo much Chriſtians, as wee can rule our ſelves, the reſt is but forme and ſpeculation. Yea, the very thought of our profeſſion is ſo powerfull, that (like unto that precious ſtone) being caſt into this Sea, it aſſwageth thoſe inward tempeſts that were raiſed by the affections. The unregenerate mind is not capable of this power; and therefore through the continuall mutinies of his paſſions, cannot but be ſubject to perpetuall unquietneſſe. There is neither remedy nor hope in this eſtate. But the Chriſtian ſoule, that hath inured it ſelfe to the awe of God, and the exerciſes of true mortification, by the only looking up at his holy profeſſion, cureth the burning venome of theſe fiery ſerpents that lurke within him. Haſt thou nothing but nature? Reſolve to looke for no peace. God is not prodigall to caſt away his beſt bleſſings on ſo unworthy ſubjects. Art thou a Chriſtian? Doe but remember thou art ſo; and then if thou dar'ſt, if thou canſt, yeeld to the exceſſe of paſſions.

Sect. VIII.

The ſecond maine enemy to Peace, Croſſes.

Hitherto the moſt inward and dangerous enemy of our peace: which if wee have once maſtered, the other field ſhalbe fought and won with leſſe bloud. Croſſes diſquiet us either in their preſent feeling, or their expectation: both of them, when they meet with weake minds, ſo extremely diſtempering them, that the patient for the time is not himſelfe. How many have we knowne, which through a lingring diſeaſe, weary of their paine, weary of their lives, have made their owne hands their executioners? How many meeting with a head-ſtrong griefe, which they could not manage, have by the violence of it beene carried quite from their wits? How many millions, what for incurable maladies, what for loſſes, what for defamations, what for ſad accidents to their children, rub out their lives in perpetuall diſcontentment, therefore living, becauſe they cannot yet die, not for that they like to live? If there could bee any humane receipt preſcribed to avoyd evils, it would bee purchaſed at an high rate: but both it is impoſſible that earth ſhould redreſſe that which is ſent from Heaven; and if it could bee done, even the want of miſeries would prove miſerable: for the mind cloyed with continuall felicity, would grow a burden to it ſelfe, loathing that at laſt, which intermiſſion would have made pleaſant. Give a free horſe the full reynes, and hee will ſoone tire. Summer is the ſweeteſt ſeaſon by all conſents, wherein the earth is both moſt rich with increaſe, and moſt gorgeous for ornament; yet if it were not received with interchanges of cold froſts and piercing winds, who could live? Summer would bee no Summer, if Winter did not both lead it in, and follow it: we may not therefore either hope or ſtrive to eſcape all croſſes; ſome we may: what thou canſt, flie from; what thou canſt not, allay and mitigate; in croſſes univerſally let this bee thy rule, Make thy ſelfe none, eſcape ſome, beare the reſt, ſweeten all.

Sect. IX.

Of croſſes that ariſe from conceit.

APprehenſion gives life to croſſes: and if ſome be ſimply, moſt are as they are taken. I have ſeene many, which when God hath meant them no hurt, have framed themſelves croſſes out of imagination, and have found that inſupportable for weight, which in truth never was, neither had ever any but a fancied being. Others againe laughing out heavy afflictions, for which they were bemoaned of the beholders. One receives a deadly wound, and lookes not ſo much as pale at the ſmart; another heares of many loſſes, and like *Zeno*, after newes of his ſhipwracke, (as altogether paſſion-leſſe) goes to his reſt, not breaking an houres ſleepe for that, which would breake the heart of ſome others. *Greenham* that Saint of ours (whom it cannot diſparage that hee was reſerved for our ſo looſe an age) can lie ſpread quietly upon the forme looking for the Chirurgians knife, binding himſelfe as faſt with a reſolved patience, as others with ſtrongeſt cords, abiding his fleſh carved, and his bowels rifled, and not ſtirring more than if he felt not, while others tremble to expect, and ſhrinke to feele but the pricking of a veine. There can be no remedy for imaginary croſſes but wiſdome, which ſhall teach us to eſteeme of all events as they are; like a true glaſſe repreſenting all things to our minds in their due proportion. So as croſſes may not ſeeme that are not, nor little and gentle ones ſeeme great and intolerable. Give thy body Ellebore, thy mind good counſell, thine eare to thy friend, and theſe fantaſticall evills ſhall vaniſh away like themſelves.

Sect. X.

Of true and reall croſſes.

IT were idle advice to bid men avoid evils. Nature hath by a ſecret inſtinct taught brute creatures ſo much, whether wit or ſagacity: and our ſelfe-love making the beſt advantage of reaſon, will eaſily make us ſo wiſe and carefull. It is more worth our labour, ſince our life is ſo open to calamities, and nature to impatience, to teach men to beare what evils they cannot avoid, and how by a well-diſpoſedneſſe of mind wee may correct the iniquity of all hard events. Wherein it is hardly credible, how much good Art and precepts of reſolution may availe us. I have ſeene one man, by the helpe of a little engine, lift up that weight alone, which forty helping hands by their cleare ſtrength might have endevoured in vaine. Wee live here in an Ocean of troubles, wherein we can ſee no firme land; one wave falling upon another, ere the former have wrought all his ſpight. Miſchiefes ſtrive for places, as if they feared to loſe their roome if they haſted not. So many good things as we have, ſo many evils ariſe from their privation; beſides no fewer reall and poſitive evils that afflict us. To preſcribe and apply receits to every particular croſſe, were to write a Salmeron-like commentary upon *Petrarchs* remedies; and I doubt whether ſo the worke would be perfect: a life would be too little to write it, and but enough to reade it.

Sect. XI.

The firſt remedy of croſſes before they come.

THe ſame medicines cannot help all diſeaſes of the body, of the ſoule they may. We ſee Fencers give their ſchollers the ſame common rules of poſition, of warding and weilding their weapon for offence, for defence, againſt all commers: ſuch univerſall precepts there are for croſſes. In the firſt whereof, I would preſcribe Expectation, that either killeth or abateth evils. For croſſes, after the nature of the *Cockatrice*, die, if they be foreſeene; whether this providence makes us more ſtrong to reſiſt, or by ſome ſecret power makes them more unable to aſſault us. It is not credible what a fore-reſolved mind can doe, can ſuffer. Could our Engliſh *Milo*, of whom *Spaine* yet ſpeaketh ſince their laſt peace, have overthrowne that furious Beaſt, made now more violent through the rage of his baiting, if he had not ſetled himſelfe in his ſtation, & expected? The frighted multitude ran away from that over-earneſt ſport, which begun in pleaſure, ended in terrour. If hee had turned his backe with the reſt, where had bin his ſafety, where his glory, & reward? Now he ſtood ſtill, expected, overcame, by one fact he at once preſerved, honoured, enriched himſelfe. Evills will come never the ſooner for that thou lookeſt for them, they will come the eaſier: it is a labour well loſt, if they come not; and well beſtowed, if they doe come. We are ſure the worſt may come, why ſhould we be ſecure that it will not? Suddenneſſe finds weake minds ſecure, makes them miſerable, leaves them deſperate. The beſt way therefore is, to make things preſent, in conceit before they come, that they may be halfe paſt in their violence when they doe come: even as with woodden waſters, wee learne to play at the ſharp. As therefore good Souldiers exerciſe themſelves long at the pale, and there uſe thoſe activities, which afterwards they ſhall practiſe upon a true adverſary: ſo muſt wee preſent to our ſelves imaginary croſſes, and manage them in our minde, before God ſends them in event. Now I eat, ſleep, digeſt all ſoundly, without complaint: what if a languiſhing diſeaſe ſhould bereave me of my appetite and reſt? that I ſhould ſee dainties and loath them, ſurfetting of the very ſmell, of the thought of the beſt diſhes? that I ſhould count the lingring houres, and thinke *Ezekias* long day returned, wearying my ſelfe with changing ſides, and wiſhing any thing but what I am? How could I take this diſtemper? Now I have (if not what I would, yet) what I need; as not abounding with idle ſuperfluities, ſo not ſtraitned with penury of neceſſary things. What if poverty ſhould ruſh upon me as an armed man, ſpoiling me of all my little that I had, and ſend me to the fountaine for my beſt cellar? to the ground for my bed? for my bread to anothers cupbord? for my clothes to the Brokers ſhop, or my friends wardrobe? How could I brooke this want? I am now at home, walking in my owne grounds, looking on my young plants the hope of poſterity, conſidering the nature, advantages or feares of my ſoile, enjoying the patrimony of my Fathers. What if for my Religion, or the malicious ſentence of ſome great one, I ſhould bee exiled from my Country, wandring amongſt thoſe, whoſe habit, language, faſhion, my ignorance ſhall make me wonder at; where the ſolitude of places, and ſtrangeneſſe of perſons, ſhall make my life comfortable? How could I abide the ſmell of forraine ſmoke? how ſhould I take the contempt and hard uſage that waits upon ſtrangers? Thy proſperity is idle, and ill ſpent, if it be not medled with ſuch fore-caſting, and wiſely ſuſpicious thoughts, if it be wholly beſtowed in enjoying, no whit in preventing. Like unto a fooliſh City, which notwithſtanding a dangerous ſituation, ſpends all her wealth in rich furnitures of chambers and ſtatehouſes; while they beſtow not one ſhovell full of earth on outward Bulwarks to their defence: this is but to make our enemies the happier, and our ſelves the more readily miſerable. If thou wilt not therefore be oppreſſed with evils *Expect & Exerciſe*; Exerciſe thy ſelfe with conceit of evils: Expect the evils themſelves; yea exerciſe thy ſelfe in expectation: ſo while the mind pleaſeth it ſelfe in thinking, Yet I am not thus, it prepareth it ſelfe againſt it may be ſo. And if ſome that have bin good at the Foiles, have proved cowardly at the ſharp, yet on the contrary, who ever durſt point a ſingle combat in the field, that hath not bin ſomewhat trained in the Fence-ſchoole?

Sect. XII.

The next remedy of croſſes when they are come. From their Author.

NEither doth it a little blunt the edge of evils, to conſider that they come from a divine hand, whoſe almighty power is guided by a moſt wiſe providence, and tempered with a Fatherly love. Even the ſavage creatures will be ſmitten of their keeper, and repine not; if of a ſtranger, they teare him in peeces. He ſtrikes me that made me, that moderates the world; why ſtruggle I with him, why with my ſelfe? Am I a foole, or a Rebell? A foole, if I be ignorant whence my croſſes come: a Rebell, if I know it, and be impatient. My ſufferings are from a God, from my God; he hath deſtin'd me every dramme of ſorrow that I feele: thus much thou ſhalt abide, and here ſhall thy miſeries be ſtinted. All worldly helps cannot abate them, all powers of hell cannot adde one ſcruple to their weight, that he hath allotted me: I muſt therefore either blaſpheme God in my heart, detracting from his infinite juſtice, wiſdome, power, mercy, which all ſhall ſtand inviolable, when millions of ſuch wormes as I am, are gone to duſt; or elſe confeſſe that I ought to be patient. And if I profeſſe I ſhould be that I will not, I befoole my ſelfe, and bewray miſerable impotency. But (as impatience is full of excuſe) it was thine owne raſh improvidence, or the ſpight of thine

enemy

A enemy that impoveriſht, that defamed thee : it was the malignity of ſome unwholſome diſh, or ſome groſſe corrupted aire, that hath diſtempered thee. Ah fooliſh curre, why doeſt thou bite at the ſtone, which could never have hurt thee, but from the hand that threw it? If I wound thee, what matters it whether with mine owne ſword, or thine, or anothers? God ſtrikes ſome immediatly from Heaven with his owne arme, or with the arme of Angels: others he buffets with their owne hands, ſome by the revenging ſword of an enemy, others with the fiſt of his dumbe creatures: God ſtrikes in all; his hand moves theirs. If thou ſee it not, blame thy carnall eyes. Why doſt thou fault the inſtrument, while thou knoweſt the agent? Even the dying theefe pardons the executioner, exclaimes on his unjuſt Judge, or his malicious accuſers. Either then blame the firſt mover, or diſcharge the meanes: which as they could not have touched thee, but as from him; ſo from him they have afflicted thee juſtly, wrongfully B perhaps as in themſelves.

Sect. XIII.

The third antidote of croſſes.

BUt neither ſeemeth it enough to be patient in croſſes, if we be not thankfull alſo. Good things challenge more than bare contentment. Croſſes (unjuſtly termed evils) as they are ſent of him that is all goodneſſe, ſo they are ſent for good, and his end cannot be fruſtrate. What greater good can be to the diſeaſed man, than fit and proper Phyſicke to recure him? Croſſes are the only medicines of ſick minds. Thy ſound body carries within it a ſicke ſoule; thou feeleſt it not perhaps: ſo much more art thou ſicke, and ſo much more dangerouſly. Perhaps thou laboureſt of ſome plethory of pride, or of ſome dropſie of covetouſneſſe, or the ſtaggers of inconſtancy, or C ſome fever of luxurie, or conſumption of envy, or perhaps of the Lethargie of idleneſſe, or of the phrenſie of anger: It is a rare ſoule that hath not ſome notable diſeaſe: only croſſes are thy remedies. What if they be unpleaſant? they are phyſicke: it is enough if they be wholeſome. Not pleaſant taſte, but the ſecret vertue commends medicines. If they cure thee, they ſhall pleaſe thee, even in diſpleaſing; or elſe thou loveſt thy palate above thy ſoule. What madneſſe is this? When thou complaineſt of a bodily diſeaſe, thou ſendeſt to the Phyſitian, that he may ſend thee not ſavoury, but wholeſome potions: thou receiveſt them in ſpight of thine abhorring ſtomacke, and withall both thankeſt and rewardeſt the Phyſitian. Thy ſoule is ſicke: thy heavenly Phyſitian ſees it, and pitties thee ere thou thy ſelfe; and unſent to, ſends thee not a plauſible, but a ſoveraigne remedie: thou loatheſt the ſavour, and rather wilt hazard thy life, than offend thy palate; and in ſtead of thanks, repineſt at, revileſt the Phy- D ſitian. How comes it that we love our ſelves ſo little (if at leaſt we count our ſoules the beſt or any part) as that we had rather undergoe death than paine, chuſing rather wilfull ſickneſſe, than an harſh remedie? Surely we men are meere fooles in the eſtimation of our owne good: like children, our choyce is led altogether by ſhew, no whit by ſubſtance. We cry after every well-ſeeming toy, and put from us ſolid proffers of good things. The wiſe Arbitrator of all things ſees our folly, and corrects it, with-holding our idle deſires, and forcing upon us the ſound good we refuſe. It is ſecond folly in us, if we thank him not. The fooliſh babe cries for his fathers bright knife, or gilded pilles. The wiſer father knowes that they can but hurt him; and therefore withholds them after all his teares. The childe thinks he is uſed but unkindly. Every wiſe man, and himſelfe at more yeares, can ſay, it was but childiſh folly, in deſiring it, in complaining that he miſſed it. The loſſe of wealth, friends, health, is ſometimes E gaine to us. Thy body, thy eſtate, is worſe; thy ſoule is better, why complaineſt thou?

Sect. XIV.

The 4. and laſt part, from their iſſue.

NAy, it ſhall not be enough (me thinks) if only we be but contented and thankfull, if not alſo chearefull in afflictions; if that, as we feele their paine, ſo we looke to their end; although indeed this is not more requiſite, than rarely found, as being proper only to the good heart. Every Bird can ſing in a cleare heaven, in a temperate ſpring; that one, as moſt familiar, ſo is moſt commended, that ſings merrie notes in the middeſt of a ſhower, or the dead of Winter. Every Epicure can enlarge his heart to mirth in the middeſt of his cups and dalliance; only the three children can ſing in the furnace, *Paul* and *Silas* in the ſtocks, Martyrs at the ſtake. It is from heaven that this joy comes, ſo contrary to all earthly occaſions, bred in the faithfull heart, through a ſerious and feeling reſpect to the iſſue of what he feeles, the quiet and untroubled fruit of his righteouſneſſe; glory, the crowne after his fight; after his minute of paine, eternitie of joy. He never lookt over the threſhold of heaven, that cannot more rejoyce that he ſhall be glorious, than mourne in preſent that he is miſerable.

SECT. XV.

Of the importunitie and terror of Death.

YEa, this conſideration is ſo powerfull, that it alone is able to make a part againſt the feare or ſenſe of the laſt and greateſt of all terribles, Death it ſelfe: which in the conſcience of his owne dreadfulneſſe, juſtly laughs at all the vaine humane precepts of Tranquillitie, appaling the moſt reſolute, and vexing the moſt cheerefull mindes. Neither prophane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wanton Odes, can ſhift off the importunate and violent horrour of this Adverſary. Seeſt thou the *Chaldean* Tyrant beſet with the ſacred bowles of *Ieruſalem*, the late ſpoiles of Gods Temple; and (in contempt of their owner) carowſing healths to his Queenes, Concubines, Peeres, ſinging amids his cups, triumphant carols of praiſe to his molten and carved gods? Wouldeſt thou ever ſuſpect that this high courage could be abated? or that this ſumptuous and preſumptuous banquet (after ſo royall and jocond continuance) ſhould have any other concluſion, but pleaſure? Stay but one houre longer, and thou ſhalt ſee that face, that now ſhines with a ruddy gloſſe (according to the colour of his liquor) looke pale and gaſtly, ſtained with the colours of feare and death; and that proud hand, which now lifts up her maſſie Goblets in defiance of God, tremble like a leafe in a ſtorme; and thoſe ſtrong knees, which never ſttooped to the burden of their laden body, now not able to beare up themſelves, but looſened with a ſudden palſie of feare, one knocking againſt the other: and all this, for that Death writes him a letter of ſummons to appeare that night before him; and accordingly ere the next Sunne, ſent two *Eunuches* for his honorable conveiance into another world. Where now are thoſe delicate morſels, thoſe deep draughts, thoſe merry ditties, wherewith the palate and eare ſo pleaſed themſelves? What is now become of all thoſe cheerefull lookes, looſe laughters, ſtately port, revels, triumphs of the feaſting Court? Why doth none of his gallant Nobles revive the fainted courage of their Lord with a new cup? or with ſome ſtirring jeſt ſhake him out of this unſeaſonable melancholy? O death, how imperious art thou to carnall mindes? aggravating their miſery not only by expectation of future paine, but by the remembrance of the wonted cauſes of their joy; and not ſuffering them to ſee ought but what may torment them? Even that monſter of *Ceſars*, that had been ſo well acquainted with bloud, and never had found better ſport than in cutting of throats; when now it came to his owne turne, how effeminate, how deſperately cowardous did he ſhew himſelfe! to the wonder of all readers, that he which was ever ſo valiant in killing, ſhould be ſo womaniſhly heartleſſe in dying.

SECT. XVI.

The grounds of the feare of death.

THere are that feare not ſo much to be dead, as to die; the very act of diſſolution frighting them with a tormenting expectation of a ſhort, but intolerable painfulneſſe. Which let if the wiſdome of God had not interpoſed to timorous nature, there would have been many more *Lucreces*, *Cleopatres*, *Achitophels*; and good lawes ſhould have found little opportunity of execution, through the wilfull funerals of malefactors. For the ſoule that comes into the body without any (at leaſt ſenſible) pleaſure, departs not from it without an extremitie of paine; which varying according to the manner and meanes of ſeparation, yet in all violent deaths eſpecially retaineth a violence not to be avoided, hard to be endured. And if diſeaſes, which are deſtin'd towards death as their end; be ſo painfull, what muſt the end & perfection of diſeaſes be? Since as diſeaſes are the maladies of the body, ſo death is the malady of diſeaſes. There are that feare not ſo much to die, as to be dead. If the pang be bitter, yet it is but ſhort: the comfortleſſe ſtate of the dead ſtrikes ſome that could well reſolve for the act of their paſſage. Not the worſt of the Heathen Emperours, made that moanfull dittie on his death-bed, wherein he bewraieth (to all memory) much feeling pittie of his ſoule, for her doubtfull and impotent condition after her parture. How doth *Plato's* worldling bewaile the miſery of the grave, beſides all reſpect of paine! *Woe is me, that I ſhall lie alone rotting in the ſilent earth, amongſt the crawling Wormes, not ſeeing ought above, not ſeene.* Very not-being is ſufficiently abhorred of nature, if death had no more to make it fearefull. But thoſe that have lived under light enough, to ſhew them the gates of hell, after their paſſage thorow the gates of death, (and have learned, that death is not only horrible for our not-being here, but for being infinitly, eternally miſerable in a future world, nor ſo much for the diſſolution of life, as the beginning of torment) thoſe cannot, without the certaine hope of their immunitie, but carnally feare to die, and helliſhly feare to be dead. For if it be ſuch paine to die, what is it to be ever dying? and if the ſtraining or luxation of one joynt can ſo afflict us, what ſhall the racking of the whole body, and the torturing of the ſoule, whoſe animation alone makes the body to feele and complaine of ſmart? And if men have deviſed ſuch exquiſite torments, what can ſpirits, more ſubtile, more malicious? And if our momentanie ſufferings ſeeme long, how long ſhall that be that is eternall? And if the ſorrowes indifferently incident to Gods deare ones upon earth, be ſo extreme, as ſometimes to drive them within ſight of deſpairing, what ſhall thoſe be that are reſerved only for thoſe that hate him, and that he hateth? None but thoſe who have heard the deſperate complaints of ſome guiltie *Spyra*, or whoſe ſoules have been a little ſcorched with theſe flames, can enough conceive of the horror of this eſtate; it being the policy of our common enemie to conceale it ſo long, that we may ſee and feele it at once, leſt we ſhould feare it, before it be too late to be avoided.

Ὠποι ποτε κείσομαι, &c.

Sect. XVII.

NOw when this great Adverſary, like a proud Giant, comes ſtalking out in his fearefull ſhape, and inſults over our fraile mortalitie, daring the world to match him with an equall Champion, whiles a whole hoſt of worldlings ſhew him their backes for feare, the true Chriſtian (armed only with confidence and reſolution of his future happineſſe) dares boldly encounter him, and can wound him in the forehead (the wonted ſeat of terror) and trampling upon him, can cut off his head with his owne ſword, and victoriouſly returning, can ſing in triumph, *O death, where is thy ſting?* An happy victory! We die, and are not foiled: yea, we are conquerours in dying: we could not overcome death, if we died not. That diſſolution is well beſtowed, that parts the ſoule from the body, that it may unite both to God. All our life here (as that heavenly Doctor well tearmes it) is but a vitall death. How advantagious is that death that determines this falſe and dying life, and begins a true one, above all the titles of happineſſe! The Epicure or Sadduce dare not die, for feare of not being. The guiltie and looſe worldling dares not die, for feare of being miſerable. The diſtruſtfull and doubting ſemi-Chriſtian dares not die, becauſe he knowes not, whether he ſhall be, or be miſerable, or not be at all. The reſolued Chriſtian dares, and would die, becauſe he knowes he ſhall be happy; and looking merrily towards heaven (the place of his reſt) can unfainedly ſay, I deſire to be diſſolved: I ſee thee, my home, I ſee thee, (a ſweet and glorious home, after a weary pilgrimage) I ſee thee; and now after many lingring hopes, I aſpire to thee. How oft have I looked up at thee, with admiration and raviſhment of ſoule! and by the goodly beames that I have ſeene, gheſſed at the glory that is above them! How oft have I ſcorned theſe dead and unpleaſant pleaſures of earth, in compariſon of thine! I come now, my joyes, I come to poſſeſſe you: I come through paine and death; yea if hell it ſelfe were in the way betwixt you and me, I would paſſe thorow hell it ſelfe to enjoy you. And (in truth) if

Remedy of the laſt and greateſt breach of peace, ariſing from death.

Auguſtine.

Tul. Tuſcul. *Callimach. Epigram.*

Auguſt. de Hæreſ.

Mors acerba, Fama perpetua.

if that Heathen ***Cleombrotus*** (a follower of the ancient Academic) but upon only reading of his Maſter ***Platoes*** diſcourſes of the immortalitie of the ſoule, could caſt downe himſelfe head-long from an high rocke, and wilfully breake his necke, that he might be poſſeſſed of that immortality which he beleeved to follow upon death; how contented ſhould they be to die, that knew they ſhall be (more than immortall) glorious? He went, not in an hate of the fleſh, as the ***Patrician*** Hereticks of old; but in a blind love to his ſoule, out of bare opinion: We, upon an holy love grounded upon aſſured knowledge. He, upon an opinion of future life: we on knowledge of future glory. He went, unſent for; we, called for by our Maker. Why ſhould his courage exceed ours, ſince our ground, our eſtate ſo far exceeds his? Even this age, within the reach of our memorie, bred that peremptory ***Italian***, which in imitation of old Romane courage (leſt, in that degenerated Nation, there ſhould be no ſtep left of the qualities of their Anceſtors) entring upon his torment for killing a Tyrant, cheered himſelfe with this confidence; My death is ſharp: my fame ſhall be everlaſting. The voice of a Romane, not of a Chriſtian. My fame ſhall be eternall: an idle comfort. My fame ſhall live; not my ſoule live to ſee it. What ſhall it availe thee to be talkt of, while thou art not? Then fame only is precious, when a man lives to enjoy it. The fame that ſurvives the ſoule, is bootleſſe. Yet even this hope cheered him againſt the violence of his death. What ſhould it doe us, that (not our fame, but) our life, our glory after death, cannot die? He that hath ***Stephens*** eyes to looke into heaven, cannot but have the tongue of the Saints, ***Come Lord: How long?*** That man, ſeeing the glory of the end, cannot but contemne the hardneſſe of the way. But who wants thoſe eyes, if he ſay and ſweares that he feares not death, beleeve him not: if hee proteſt this ***Tranquillitie***, and yet feare death, beleeve him not: beleeve him not, if he ſay he is not miſerable.

Sect. XVIII.

The ſecond ranke of the enemies of peace.

Hippocr. Aphoriſ.

These are enemies on the left hand. There want not ſome on the right, which with leſſe profeſſion of hoſtilitie, hurt no leſſe. Not ſo eaſily perceiued becauſe they diſtemper the mind, not without ſome kind of pleaſure. Surfet kils more than famine. Theſe are the ***over-deſiring*** and ***over-joying*** of theſe earthly things. All immoderations are enemies, as to health, ſo to peace. He that deſires, wants as much, as he that hath nothing. The drunken man is as thirſty as the ſweating traveller. Hence are the ſtudies, cares, feares, jealouſies, hopes, griefes, envies, wiſhes, platformes of atchieving, alterations of purpoſes, and a thouſand like; whereof each one is enough to make the life troubleſome. One is ſicke of his neighbours field, whoſe miſhapen angles disfigure his, and hinder his Lordſhip of entireneſſe: what he hath, is not regarded, for the want of what he cannot have. Another feeds on cruſts, to purchaſe what he muſt leave (perhaps) to a foole, or, (which is not much better) to a prodigall heire. Another, in the extremity of covetous folly, chuſes to die an unpitied death; hanging himſelfe for the fall of the market, while the commons laugh at that loſſe, and in their ſpeeches Epitaph upon him, as on that Pope, ***He lived as a Wolfe, and died as a Dog.*** One cares not what attendance he dances at all houres, on whoſe ſtaires he ſits, what vices he ſoothes, what deformities he imitates, what ſervile offices he doth in an hope to riſe. Another ſtomacks the covered head and ſtiffe knee of his inferiour; angry that other men think him not ſo good as he thinks himſelfe. Another eats his owne heart, with envy at the richer furniture, and better eſtate, or more honour of his neighbour; thinking his owne not good, becauſe another hath better. Another vexeth himſelfe with a word of diſgrace, paſt from the mouth of an enemie, which he neither can digeſt, nor caſt up; reſolving becauſe another will be his enemie, to be his owne. Theſe humours are as manifold, as there are men that ſeeme proſperous. For the avoiding of all which ridiculous, and yet ſpightfull inconveniences, the mind muſt be ſetled in a perſwaſion of the worthleſneſſe of theſe outward things. Let it know, that theſe riches have made many prouder, none better: That, as never man was, ſo never

The firſt remedy of an over-proſperous eſtate.
The vanitie & unprofitableneſſe of riches.
The firſt enemy on the right hand.

Socrates.
A proofe, that with Chriſtians deſerues no credit; but with Heathens commands it.

A wiſe man thought himſelfe better for enjoying them. Would that wiſe Philoſopher
have caſt his gold into the Sea, if he had not knowne he ſhould live more happily
without it? If he knew not the uſe of riches, he was no wiſe man: if he knew not the
beſt way to quietnes, he was no Philoſopher: now even by the voyce of their Oracle,
hee was confeſſed to be both; yet caſt away his gold, that he might be happy.
Would that wiſe Prophet have prayed as well againſt riches, as povertie? Would ſo
many great men (whereof our little Iland hath yeelded nine crowned Kings while it
was held of old by the *Saxons*) after they had continued their life in the Throne, have
ended it in the Cell, and changed their Scepter for a Booke, if they could have
found as much felicitie in the higheſt eſtate, as ſecuritie in the loweſt? I heare *Peter*
and *Iohn* (the eldeſt and deareſt Apoſtles) ſay, Gold and Silver have I none: I heare
the Devill ſay, All theſe will I give thee; and they are mine, to give. Whether
B ſhall I deſire to be in the ſtate of theſe Saints, or that devill? He was therefore a better
husband than a Philoſopher, that firſt tearmed riches Goods: and he mended the title
well, that (adding a fit Epithet) called them goods of *Fortune*; falſe goods aſcribed to
a falſe patron. There is no fortune, to give or guide riches; there is no true goodnes
in riches to be guided. His meaning then was (as I can interpret it) to teach us, in
this title; that it is a chance, if euer riches were good to any. In ſumme, who would
account thoſe as riches, or thoſe riches as goods, which hurt the owner, diſquiet
others? which the worſt have; which the beſt have not, which thoſe that have not,
want not; which thoſe want that have them: which are loſt in a night; and a man is
not worſe, when he hath loſt them? It is true of them, that we ſay of fire and water;
They are good ſervants, ill maſters. Make them thy ſlaves, they ſhall be goods indeed:
in vſe, if not in nature; good to thy ſelfe, good to others by thee: But if they
C be thy maſters, thou haſt condemned thy ſelfe to thine owne Gallies. If a ſervant
rule, he proves a Tyrant. What madneſſe is this? thou haſt made thy ſelfe, at once
a ſlave and a foole. What if thy chaines be of Gold? or if, with *Heliogabalus*, thou
haſt made thee ſilken halters? thy ſervitude may be glorious: it is no leſſe miſerable.

Sect. XIX.

The ſecond enemy on the right hand, Honour.

HOnour, perhaps, is yet better; ſuch is the confuſed opinion of thoſe that
know little: but a diſtinct and curious head ſhall find an hard taske, to define
in what point the goodneſſe thereof conſiſteth. Is it in high diſcent of bloud?
I would think ſo, if nature were tied by any law to produce children like qualitied to
their parents. But, although in the bruit creatures ſhe be ever thus regular, that ye
D ſhall never find a young Pigeon hatched in an Eagles neſt; neither can I think that
true, or (if true, it was monſtrous) that *Nicippus* his ſheepe ſhould yeane a Lyon:
yet in the beſt creature (which hath his forme, and her attending qualities from above)
with a likeneſſe of face and features, is commonly found an unlikeneſſe of
diſpoſition: only the earthly part followes the ſeed; wiſdome, valour, vertue, are
of another beginning. Shall I bow to a molten calfe, becauſe it was made of golden
eare-rings? Shall I condemne all honour of the firſt head (though vpon never ſo noble
deſerving) becauſe it can ſhew nothing before it ſelfe, but a white ſhield? If
Cæſar or *Agathocles*, be a Potters ſonne, ſhall I contemne him? Or if wiſe *Bion* be the
ſonne of an infamous Curtizan, ſhall the cenſorious Lawyer raze him out of the
Catalogue, with *Partus ſequitur ventrem?* Laſtly, ſhall I account that good, which
is incident to the worſt? Either therefore greatneſſe muſt ſhew ſome Charter, wherin
E it is priviledged with ſucceſſion of vertue; or elſe the goodneſſe of honour
cannot conſiſt in bloud. Is it then in the admiration and high opinion that others
have conceived of thee, which drawes all dutifull reſpect, and humble offices from
them, to thee? O fickle good, that is ever in the keeping of others! eſpecially of the
unſtable vulgar, that beaſt of many heads: whoſe divided tongues, as they never
agree with each other; ſo ſeldome (when ever) agree long with themſelves. Doe
we not ſee the ſuperſtitious *Liſtrians*, that ere-while would needs make *Paul* a God,
againſt his will; and in devout zeale, drew crowned bulls to the Altars of their new

Olympia.
Diog. Laert.

Iupiter and *Mercury*? violence can ſcarce hold them from ſacrificing to him: now not many houres after, gather up ſtones againſt him; having in their conceits turned him, from a God into a malefactor; and are ready to kill him, in ſtead of killing a ſacrifice to him. Such is the multitude; and ſuch the ſtedfaſtneſſe of their honour. There then only is true honour, where bloud and vertue meet together: the greatneſſe whereof is from bloud; the goodneſſe from vertue. Rejoyce ye great men, that your bloud is ennobled with the vertues and deſerts of your Anceſtors. This onely is yours: this onely challengeth all vnfained reſpect of your inferiours. Count it praiſe-worthy, not that you have, but that you deſerve honour. Bloud may bee tainted; the opinion of the vulgar cannot be conſtant; onely vertue is ever like it ſelfe, and onely wins reverence, even of thoſe that hate it. Without which, greatneſſe is as a Beacon of vice, to draw mens eyes the more to behold it: and thoſe that ſee it dare loath it, though they dare not cenſure it. So, while the knee bendeth, the mind abhorreth, and telleth the body, it honours an unworthy ſubject: within it ſelfe, ſecretly, compariug that vicious great man (on whom his ſubmiſſe courteſie is caſt away) to ſome goodly faire bound *Senecaes* Tragedies, that is curiouſly gilded without; which if a man open, he ſhall find *Thyeſtes* the tombe of his owne children; or *Oedipus* the huſband of his owne mother, or ſome ſuch monſtrous part: which he (at once) reades, and hates.

SECT. XX.

The ſecond remedy of overjoyed proſperitie.

LEt him think, that not only theſe outward things are not in themſelves good, but that they expoſe their honours to miſery. For, beſides that God uſually puniſhes our over-loving them, with their loſſe, (becauſe he thinkes them unworthy Rivals to himſelfe, who challengeth all height of love, as his only right) ſo that the way to loſe, is to love much; the largeneſſe moreover either of affection, or eſtate, makes an open way to ruine: while a man walkes on plaine ground, he falls not; or, if he fall, he doth but meaſure his length on the ground, and riſe againe without harme: but he that climbeth high, is in danger of falling; and if he fall, of killing. All the ſailes hoiſed, give vantage to a tempeſt; which (through the Mariners foreſight giving timely roome thereto) by their fall, deliver the veſſell from the danger of that guſt, whoſe rage now paſſeth over with only beating her with waves for anger that he was prevented. So the larger our eſtate is, the fairer marke hath miſchiefe given to hit; and (which is worſe) that which makes us ſo eaſie to hit, makes our wound more deepe and grievous. If poore *Codrus* his houſe burne, he ſtands by & warmes him with the flame, becauſe he knowes it is but the loſſe of an outſide; which (by gathering ſome few ſtickes, ſtraw, and clay) may with little labour, and no coſt, be repaired. But when the many lofts of the rich man doe one give fire to another, he cries out one while of his Counting houſe, another while of his Wardrobe, then of ſome noted cheſt, and ſtraight of ſome rich Cabinet: and lamenting both the frame and the furniture, is therefore impatient, becauſe he had ſomething.

SECT. XXI.

The vanitie of pleaſure; the third enemy on the right hand.

BUt, if there be any Sorcereſſe upon earth, it is pleaſure: which ſo inchanteth the mindes of men, and worketh the diſturbance of our Peace, with ſuch ſecret delight, that fooliſh men think this want of *Tranquillitie*, happineſſe. She turneth men into ſwine, with ſuch ſweet charmes, that they would not change their brutiſh nature, for their former reaſon. It is a good unquietneſſe (ſay they) that contenteth: it is a good enemy that profiteth. Is it any wonder that men ſhould be ſottiſh, when their reaſon is maſtered with ſenſualitie? Thou foole, thy pleaſure contents thee: how much? how long? If ſhe have not more befriended thee than ever ſhe did any earthly favourite: yea, if ſhe have not given thee more, than ſhe hath her ſelfe; thy beſt delight hath had ſome mixture of diſcontentment. For either ſome circumſtance croſſeth thy deſire, or the inward diſtaſte of thy conſcience (checking thine appetite) permits thee not any entire fruition of thy joy. Even the ſweeteſt of all

flowres

flowers hath his thornes: and who can determine whether the ſent be more delectable, or the pricks more irkeſome? It is enough for heaven to have abſolute pleaſures: which if they could be found here below, certainly that heaven, which is now not enough deſired, would then be feared. God will have our pleaſures here (according to the faſhion of our ſelves) compounded: ſo as the beſt delights may ſtill ſavour of their earth. See how that great King, which never had any match for wiſdome, ſcarce ever any ſuperiour for wealth, traverſed over all this inferiour world, with diligent inquirie, and obſervation, and all to find out that goodneſſe of the children of men which they enjoy under the Sunne; abridging himſelfe of nothing that either his eyes, or his heart could ſuggeſt to him: (as what is it, that he could not either know or purchaſe?) and now comming home to himſelfe (after the diſquiſition of all naturall and humane things) complaines, that *Behold, all is* not onely *vanitie*, but *vexation*. Goe then, thou wiſe ſcholler of experience, and make a more accurate ſearch for that which he ſought, and miſſed. Perhaps ſome-where (betwixt the talleſt Cedar in Lebanon, and the ſhrubby Hyſop upon the wall) Pleaſure ſhrouded her ſelfe, that ſhe could not be deſcried of him; whether through ignorance, or negligence: thine inſight may be more piercing, thy meanes more commodious, thy ſucceſſe happier. If it were poſſible for any man to entertaine ſuch hopes, his vaine experience could not make him a greater foole: it could but teach him what he is and knoweth not. And yet ſo imperfect, as our Pleaſures are, they have their ſatiety: and as their *Continuance* is not good, ſo their *Concluſion* is worſe: looke to the end, and ſee how ſudden, how bitter it is. Their only *Courteſie* is, to ſalute us with a farewell; and ſuch a one, as makes their ſalutation uncomfortable. This *Dalila* ſhewes and ſpeakes faire; but in the end ſhe will bereave thee of thy ſtrength, of thy ſight, yea of thy ſelfe. Theſe gnats flie about thine eares, and make thee muſicke a while; but evermore they ſting, ere they part. *Sorrow* and *Repentance* is the beſt end of *Pleaſure: Paine* is yet worſe; but the worſt is *Deſpaire*. If thou miſſe of the firſt of theſe, one of the latter ſhall find thee; perhaps both. How much better is it for thee to want a little honie, than to be ſwolne up with a venomous ſting?

Thus then, the mind reſolved that theſe earthly things (*Honour, Wealth, Pleaſures*) are caſuall, unſtable, deceitfull, imperfect, dangerous; muſt learne to uſe them without truſt, & to want them without griefe; thinking ſtill, If I have them, I have ſome benefit with a great charge: If I have them not; with little reſpect of others, I have much ſecurity and eaſe, in my ſelfe: which once obtained, we cannot fare amiſſe in either eſtate; and without which, we cannot but miſcary in both.

SECT. XXII.

Poſitive Rules of our peace.

AL the enemies of our inward peace, are thus deſcried & diſcomforted. Which done, we have enough to preſerve us from miſerie: but (ſince we moreover ſeek how to live well & happily) there yet remaine thoſe *Poſitive rules* whereby our *Tranquillitie* may be both had, continued, and confirmed. Wherein, I feare not leſt I ſhould ſeeme over divine, in caſting the Anchor of Quietneſſe ſo deepe as Heaven (the only ſeat of conſtancie;) whiles it can find no hold at all upon earth. All earthly things are full of variableneſſe: and therefore having no ſtay in themſelves, can give none to us. He that will have and hold right *Tranquillitie*, muſt find in himſelfe a ſweet fruition of God, and a feeling apprehenſion of his preſence; that when he findes manifold occaſions of vexation in theſe earthly things, he (overlooking them all, and having recourſe to his Comforter) may find in him ſuch matter of contentment, that he may paſſe over all theſe pettie grievances with contempt: which whoſoever wants, may be ſecure, cannot be quiet. The mind of man cannot want ſome refuge, and (as we ſay of the Elephant) cannot reſt, unleſſe it have ſomething to leane upon. The *Covetous man*, (whoſe heaven is his cheſt) when he heares himſelfe rated and curſed for oppreſſion, comes home; and ſeeing his baggs ſafe, applauds himſelfe againſt all cenſurers. The *Glutton*, when he loſeth friends or good name, yet joyeth in his well furniſht table, and the laughter of his Wine: more pleaſing

ſing himſelfe in one diſh, than he can be grieved with all the worlds miſ-cariage. A
The *needy Scholler* (whoſe wealth lies all in his braine) cheeres himſelfe againſt iniquitie
of times, with the conceit of his knowledge. Theſe ſtarting holes the mind
cannot want, when it is hard driven. Now, when as like to ſome chaſed *Siſera*,
it ſhrowds it ſelfe under the harbour of theſe *Iaels*; although they give it houſe-roome
and milke for a time, yet at laſt either they entertaine it with a naile in the Temples,
or (being guilty to their owne impotencie) ſend it out of themſelves, for ſafetie
and peace. For, if the Croſſe light in that which it made his refuge (as, if the covetous
man be croſſed in his riches) what earthly thing can ſtay him from a deſperate
phrenſie? Or, if the Croſſe fall in a degree above the height of his ſtay; as if the rich
man be ſick, or dying (wherein, all wealth is either contemned, or remembred with
anguiſh) how doe all his comforts (like vermine, from an houſe on fire) run away
from him, and leave him over to his ruine! whiles the Soule, that hath placed his B
refuge above, is ſure that the ground of his comfort cannot be matched with an
earthly ſorrow, cannot be made variable by the change of any event; but is infinitely
above all caſualties, and without all uncertainties. What ſtate is there, wherein
this heavenly ſtay ſhall not affoord me, not only Peace, but Ioy? Am I in priſon?
or in the hell of priſons (in ſome darke, low, and deſolate dungeon?) Loe there
Pompon. Alger. Fox Martyr.
Algerius (that ſweet Martyr) finds more light than above; and pities the darkneſſe
of our liberty. We have but a Sunne to enlighten our world, which every cloud
dimmeth, and hideth from our eyes: but the Father of lights (in reſpect of whom,
all the bright ſtars of heaven are but as the ſnuffe of a dimme candle) ſhines into his
pit, and the preſence of his glorious Angels make that an heaven to him, which the
world purpoſed as an hell of diſcomfort. What *walls* can keepe out that infinite Spirit,
that fills all things? What *darkneſſe* can be where the God of this Sun dwelleth? C
What *ſorrow* where he comforteth? Am I wandring in baniſhment? Can I goe whither
God is not? what Sea can divide betwixt him and me? then would I feare exile,
if I could be driven away as well from God, as my country. Now he is as much in all
earths: His title is alike to all places; and mine in him: His Sun ſhines to me; his ſea
or earth beares me up; his preſence cheereth me, whitherſoever I goe. He cannot
be ſaid to flit, that never changeth his Hoſt. He alone is a thouſand companions; he
alone is a world of friends. That man never knew what it was to be familiar with
God, that complains of the want of home, of friends, of companions, while God is
with him. Am I contemned of the world? It is enough for me, that I am honoured
of God: of both, I cannot. The world would love me more, if I were leſſe friends
with God. It cannot hate me ſo much as God hates it. *What care I to be hated of them
whom God hateth?* He is unworthy of Gods *favour*, that cannot think *it* happineſſe enough D
without the worlds. How eaſie is it for ſuch a man, whiles the world diſgraces
him, at once to ſcorne and pitie it, that it cannot think nothing more contemptible
than it ſelfe? I am impoverſhed with loſſes: That was never throughly good,
that may be loſt. My riches will not leeſe me, yea, though I forgoe all, to my skin,
yet have I not loſt any part of my wealth. For, if he be rich that hath ſomething;
how rich is he, that hath the Maker and owner of all things? I am weake and diſeaſed
in body: He cannot miſcarry, that hath his Maker for his Phyſitian. Yet my ſoule
(the better part) is ſound; for that cannot be weake, whoſe ſtrength God is. How
many are ſick in that, and complaine not? I can be content to be let bloud in the
arme or foot, for the curing of the head or heart. The health of the principall part is
more joy to me, than it is trouble to be diſtempered in the inferiour. Let me know
that God favours me: then I have *libertie* in priſon, *home* in baniſhment, *honour* in contempt, E
in loſſes *wealth*, *health* in infirmitie, *life* in death; and in all theſe *happineſſe*. And
(ſurely) if our perfect fruition of God be our compleat heaven; it muſt needs be, that
our inchoate converſing with him is our heaven imperfectly, and the entrance into
the other: which (me thinks) differs from this, not in the kind of it, but in the degree.
For the continuation of which happy ſociety (ſith ſtrangeneſſe loſeth acquaintance
& breedeth neglect) on our part muſt be a daily renuing of heavenly familiaritie,
by ſeeking him up, even with the contempt of all inferiour diſtraction; by
talking

talking with him in our ſecret invocations; by hearing his conference with us; and by mutuall entertainment of each other in the ſweet diſcourſes of our daily meditations. He is a ſullen and unſociable friend, that wants words. God ſhall take no pleaſure in us if we be ſilent. The heart that is full of love, cannot but have a buſie tongue. All our talke with God is either Suits or Thankes. In them the Chriſtian heart powres out it ſelfe to his Maker; and would not change this privilege for a world. All his annoiances, all his wants, all his diſlikes are powred into the boſome of his inviſible friend; who likes us ſtill ſo much more as we aske more, as we complaine more. Oh the eaſie and happy recourſe that the poore ſoule hath to the high throne of Heaven! we ſtay not for the holding out of a golden ſcepter, to warne our admiſſion, before which our preſence ſhould be preſumption and death. No houre is unſeaſonable, no perſon too baſe, no words too homely, no fact too hard, no imoprtunitie too great. We ſpeak familiarly, we are heard, anſwered, comforted. Another while God interchangeably ſpeakes unto us by the ſecret voice of his ſpirit, or by the audible ſound of his word; we heare, adore, anſwer him; by both which the minde ſo communicates it ſelfe to God, and hath God ſo plentifully communicated unto it, that hereby it growes to ſuch an habit of heavenlineſſe, as that now it wants nothing, but diſſolution, of full glory.

Sect. XXIII.

The ſubordinate rules of Tranquillitie.
1. For actions.

OUt of this maine ground once ſetled in the heart (like as ſo many rivers from one common ſea) flow thoſe ſubordinate reſolutions, which we require as neceſſary to our peace, whether in reſpect of our actions, or our eſtate. For our actions, there muſt be a ſecret vow paſſed in the ſoule, both of conſtant refraining from whatſoever may offend that Majeſtie we reſt upon; and above this, of true and canonicall obedience to God, without all care of difficulty, and in ſpight of all contradictions of nature. Not out of the confidence of our owne power; impotent men, who are we, that we ſhould either vow or performe? But as he ſaid; Give what thou bidſt, and bid what thou wilt. Hence the courage of *Moſes* durſt venture his hand to take up the crawling and hiſſing Serpent. Hence *Peter* durſt walke upon the pavement of the waves. Hence that heroicall ſpirit of *Luther* (a man made of metall fit for ſo great a work) durſt reſolve and profeſſe to enter into that fore-warned Citie, though there had been as many Devils in their ſtreets as tiles on their houſes. Both theſe vowes as wee once ſolemnly made by others; ſo, for our peace wee muſt renew in our ſelves. Thus the experienced minde both knowing that it hath met with a good friend, and withall what the price of a friend is, cannot but be carefull to retaine him, and warie of diſpleaſing, and therefore to cut off all dangers of variance, voluntarily takes a double oath of allegeance of it ſelfe to God; which neither benefit ſhall induce us to break, if we might gaine a world, nor feare urge us thereto, though wee muſt loſe our ſelves. The wavering heart that finds continuall combats in it ſelfe betwixt Pleaſure and Conſcience, ſo equally matched that neither gets the day, is not yet capable of peace; and whether ever overcommeth, is troubled both with reſiſtance and victory. Barren *Rebecca* found more eaſe, than when her twins ſtruggled in her wombe. If *Iacob* had been there alone, ſhe had not complained of that painfull contention: One while Pleaſure holds the Fort, and Conſcience aſſaults it; which when it hath entred at laſt by ſtrong hand, after many batteries of judgements denounced; ere long Pleaſure either corrupts the watch, or by ſome cunning ſtratagem, findes way to recover her firſt hold. So, one part is ever attempting, and ever reſiſting. Betwixt both, the heart cannot have peace, becauſe it reſolves not. For while the ſoule is held in ſuſpence, it cannot enjoy the pleaſure it uſeth; becauſe it is halfe taken up with feare; only a ſtrong and reſolute repulſe of pleaſure is truly pleaſant: for therein the Conſcience (filling us with heavenly delight) maketh ſweet triumphs in it ſelfe; as being now the Lord of his owne dominions, & knowing what to truſt to. No man knowes the pleaſure of this thought, I have done well, but he that hath felt it: and hee that hath felt it, contemnes all pleaſure to it. It is a falſe ſlander raiſed on Chriſtianitie, that it maketh men dumpiſh and melancholicke: for therefore are we heavie, becauſe we are not enough Chriſtians. We have religion enough to miſlike pleaſures, not enough to overcome them. But if we be once conquerours over our ſelves,and have devoted our ſelves wholly to God,there can be nothing but heavenly mirth in the ſoule. Loe here, ye Philoſophers, the true muſicke of Heaven,which the good heart continually heareth, and anſwers it in the juſt meaſures of joy. Others may talke of mirth, as a thing they have heard of, or vainly fancied; onely the Chriſtian feeles it; and in compariſon thereof ſcorneth the idle, ribaldiſh, and ſcurrilous mirth of the prophane.

SECT. XXIV.

2. Rule for our actions.

AND this reſolution which we call for, muſt not only exclude manifeſtly evill actions, but alſo doubting and ſuſpenſion of mind in actions ſuſpected, and queſtionable; wherein the judgement muſt ever give confident determination one way. For this *Tranquillitie* conſiſteth in a ſteadineſſe of the mind:and how can that veſſell which is beaten upon,by contrary waves and winds(and tottereth to either part) be ſaid to keepe a ſteady courſe? Reſolution is the only mother of ſecuritie. For inſtance: I ſee,that Uſury which was wont to be condemned for no better than a Legall theft, hath now obtained (with many) the reputation of an honeſt Trade; and is both uſed by many,and by ſome defended. It is pittie that a bad practice ſhould find any learned or religious Patron. The ſumme of my patrimony lieth dead by me, ſealed up in the bag of my Father: my thriftier friends adviſe me to this eaſie and ſure improvement. Their councell and my gaine prevaile; my yeerely ſummes come in with no coſt but of time,wax,parchment:my eſtate likes it well;better than my conſcience; which tells me ſtill, he doubts, my trade is too eaſie to be honeſt: Yet I continue my illiberall courſe not without ſome ſcruple and contradiction: ſo as my feare of offence hinders the joy of my profit, and the pleaſure of my gaine heartens me againſt the feare of injuſtice; I would be rich with eaſe; and yet I would not be uncharitable, I would not be unjuſt. All the while I live in unquiet doubts, and diſtraction: Others are not ſo much entangled in my bonds, as I in my owne. At laſt, that I may be both juſt and quiet, I conclude to referre this caſe wholly to the ſentence of my inward Judge,the *Conſcience*: the Advocates *Gaine* and *juſtice* plead on either part at this barre with doubtfull ſucceſſe. *Gaine* informes the Judge of a new and nice diſtinction, of toothleſſe, and biting Intereſt, and brings preſidents of particular caſes of Uſury ſo farre from any breach of charity or juſtice, that both parts therein confeſſe themſelves advantaged. *Iuſtice* pleads even the moſt toothleſſe uſury to have ſharp gummes, and finds in the moſt harmeleſſe and profitable practice of it, an inſenſible wrong to the common body; beſides the infinite wracks of private eſtates. The weake Judge ſuſpends in ſuch probable allegations,and demurreth;as being overcome of both,and of neither part:and leaves me yet no whit more quiet, no whit leſſe uncertaine. I ſuſpend my practice accordingly; being ſure it is good not to doe, what I am not ſure is good to be done: and now *Gaine* ſollicits me as much as *Iuſtice* did before. Betwixt both I live troubleſomely: nor ever ſhall doe other, till (in a reſolute deteſtation) I have whipped this evill Merchant out of the Temple of my heart. This rigour is my peace. Before, I could not be well,either full or faſting. uncertaintie is much paine, even in a more tolerable action. Neither is it(I think)eaſie to determine, whether it bee worſe to doe a lawfull act with doubting, or an evill with reſolution: ſince that which in it ſelfe is good,is made evill to me by my doubt: and what is in nature evill, is in this one point not evill to me, that I doe it upon a verdict of a Conſcience: ſo now my judgement offends in not following the truth: I offend not in that I follow my judgement: Wherein if the moſt wiſe God had left us to rove only according to the aime of our owne conjectures, it ſhould have been leſſe faulty to be *Scepticks* in our actions, and either not to judge at all, or to judge amiſſe: but now that he hath given us a perfect rule of eternall equitie, and truth, whereby to direct the ſentences of our judgement; that uncertainty which alloweth no peace to us, will afford us no ex-

cuſe

A cuſe before the tribunall of Heaven : wherefore, then only is the heart quiet, when
our actions are grounded upon judgement, and our judgement upon truth.

Sect. XXV.

Rules for eſtate.
1. Reliance upon the providence of God.

For his eſtate, the quiet mind muſt firſt roll it ſelfe upon the providence of the
Higheſt. For whoſoever ſo caſts himſelfe upon theſe outward things, that in
their proſperous eſtate he rejoyceth, and (contrarily) is caſt downe in their miſcarriage;
I know not whether he ſhall find more uncertainty of reſt, or more certainty
of unquietneſſe ; ſince he muſt needs be like a light unballaced Veſſell, that riſes and
falls with every wave, and depends onely on the mercy of wind and water : But who
relies on the inevitable decree, and all-ſeeing providence of God, (which can neither
B be croſſed with ſecond thoughts, nor with events unlooked for,) layes a ſure ground
of *Tranquillity*. Let the world toſſe how it liſt, and vary it ſelfe (as it ever doth) in
ſtormes and calmes ; his reſt is pitched aloft, above the ſphere of changeable mortality.
To begin, is harder than to proſecute : What counſell had God in the firſt moulding
of thee in the womb of thy mother ? what aid ſhall hee have in repairing thee
from the womb of the earth ? And if he could make, and ſhall reſtore thee without
thee, why ſhall hee not much more (without thy endevour) diſpoſe of thee ? Is God
wiſe enough to guide the Heavens, and to produce all creatures in their kinds and
ſeaſons? And ſhall he not be able to order thee alone? Thou ſayeſt, I have friends, and
(which is my beſt friend) I have wealth to make both them and mee ; and wit to put
both to beſt uſe. O the broken reeds of humane confidence ! Who ever truſted on
friends, that could truſt to himſelfe ? *Who ever was ſo wiſe, as not ſometimes to bee a foole*
C *in his owne conceit ? oft-times in the conceit of others ?* Who was ever more diſcontent,
than the wealthy ? *Friends* may be falſe : *Wealth* cannot but be deceitfull : *Wit* hath
made many fooles. Truſt thou to that, which (if thou wouldeſt) cannot faile thee. *Not*
that thou deſireſt ſhall come to paſſe ; but that which God hath decreed. Neither thy feares,
nor thy hopes, nor vowes ſhall either foreſlow or alter it. The unexperienced paſſenger,
when hee ſees the veſſell goe amiſſe or too farre, layes faſt hold on the contrary
part, or on the Maſt for remedy : the Pilot laughes at his folly ; knowing, that
(what-ever he labours) the Barke will goe which way the wind and his ſterne directeth
it. Thy goods are embarked: Now thou wiſheſt a direct North-wind to drive thee
to the *Straits* ; and then a Weſt, to rnn in : and now, when thou haſt emptied and laded
againe, thou calleſt as earneſtly for the South, and South-eaſt, to returne ; and
lowreſt, if all theſe anſwer thee not: As if Heaven and Earth had nothing elſe to doe,
D but to wait upon thy pleaſure ; and ſerved only, to bee commanded ſervice by thee.
Another that hath contrary occaſion, askes for winds quite oppoſite to thine. Hee
that ſits in Heaven, neither fits thy fancy nor his : but bids his winds ſpet ſometimes
in thy face ; ſometimes to favour thee with a ſide blaſt ; ſometimes, to be boyſtrous ;
otherwhiles, to be ſilent, at his owne pleaſure. Whether the Mariner ſing or curſe, it
ſhall goe, whither it is ſent. Strive, or lye ſtill, thy deſtiny ſhall run on ; and what muſt
be, ſhall be : Not that we ſhould hence exclude benefit of meanes, (which are alwaies
neceſſarily included in this wiſe preordination of all things) but perplexity of cares,
and wreſtling with providence. Oh, the idle and ill-ſpent cares of curious men, that
conſult with ſtars, and ſpirits for their deſtinies, under colour of prevention ! If it be
not thy deſtiny ; why wouldſt thou know it, what needſt thou reſiſt it? If it be thy deſtiny
; why wouldſt thou know that thou canſt not prevent ? That which God hath
E decreed, is already done in Heaven, and muſt be done on Earth. This kind of expectation
doth but haſten ſlow evils, and prolong them in their continuance : haſten
them, not in their event, but in our conceit. Shortly then, if thou ſwimmeſt againſt
the ſtreame of this providence, thou canſt not eſcape drowning ; every wave turnes
thee over, like a *Porkpiſce* before a tempeſt : But if thou ſwimmeſt with the ſtreame,
doe but caſt thine armes abroad, thou paſſeſt with ſafety, and with eaſe : it both
beares thee up, and carries thee on to the Haven (whither God hath determined
thine arrivall) in peace.

Sect. XXVI.

The ſecond rule for eſtate. A perſwaſion of the goodneſſe and fitneſſe of it for us.

Next to this, the mind of the unquiet man muſt bee ſo wrought by theſe former reſolutions, that it be throughly perſwaded, The eſtate wherein he is, is beſt of all; if not in it ſelfe, yet to him: Not out of pride, but out of contentment: Which whoſoever wanteth, cannot but be continually vexed with envy, and racked with ambition. Yea, if it were poſſible to be in Heaven without this, he could not be happy, for it is as impoſſible, for the mind at once to long after and enjoy, as for a man to feed and ſleep at once. And this is the more to bee ſtriven for, becauſe we are all naturally prone to afflict our ſelves with our owne frowardneſſe: ingratefully contemning all we have, for what we would have. Even the beſt of the Patriarkes could ſay, O Lord, what wilt thou give mee, ſince I goe childleſſe? The bond-man deſires now, nothing but liberty: that alone would make him happy. Once free (forgetting his former thought) he wiſhes ſome wealth, to make uſe of his freedome; and ſaies, it were as good be ſtraited in place, as in ability. Once rich, he longeth after Nobility, thinking it no praiſe, to be a wealthy peaſant. Once noble, he begins to deeme it a baſe matter to be ſubject: nothing can now content him but a Crowne. Then it is a ſmall matter to rule, ſo long as he hath but little Dominions, and greater neighbours. He would therefore be an Univerſall Monarch: whither then? ſurely it vexeth him as much, that the earth is ſo ſmall a globe, ſo little a mole-hill; and that there are no more worlds to conquer. And now that he hath attained the higheſt dignity amongſt men, he would needs be a God, conceits his immortality, erects Temples to his owne name, commands his dead Statues to be adored, and (not thus contented) is angry that he cannot command heaven, and controll nature. O vaine fooles! whither doth our reſtleſſe ambition climb? What ſhall be at length the period of our wiſhes? I could not blame theſe deſires, if contentment conſiſted in having much: but, now that he onely hath much, that hath contentment, (and that it is as eaſily obtained in a low eſtate,) I can account of theſe thoughts no better than proudly fooliſh. Thou art poore: what difference is there betwixt a greater man and thee? ſave that he doth his buſineſſes by others; thou doeſt them thy ſelfe. He hath *Caters, Cookes, Baylives, Stewards, Secretaries*, and all other officers for his ſeverall ſervices; thou provideſt, dreſſeſt, gathereſt, receiveſt, expendeſt, writeſt for thy ſelfe. His patrimony is large, thine earnings ſmall. If *Briareus* feed fifty bellies with his hundred hands; what is he the better, than he that with two hands feedeth one? He is ſerved in ſilver: thou in veſſell of the ſame colour, of leſſer price; as good for uſe, though not for value. His diſhes are more dainty, thine as well reliſhed to thee, and no leſſe wholſome. Hee eats Olives, thou Garlike: he miſlikes not more the ſmell of thy ſawce, than thou doeſt the taſte of his. Thou wanteſt ſomewhat that he hath: he wiſheth ſomething which thou haſt, and regardeſt not. Thou couldſt be content to have the rich mans purſe, but his gout thou wouldſt not have: he would have thy health, but not thy fare. If wee might picke out of all mens eſtate, that which is laudable, omitting the inconveniences, we would make our ſelves complete: but if wee muſt take all together, wee ſhould perhaps little advantage our ſelves with the change. For the moſt wiſe God hath ſo proportion'd out every mans condition, that hee hath ſome juſt cauſe of ſorrow inſeparably mixed with other contentments, and hath allotted to no man living, an abſolute happineſſe, without ſome grievances; nor to any man ſuch an exquiſite miſery, as that he findeth not ſomewhat wherein to ſolace himſelfe: the weight whereof varies, according to our eſtimation of them. One hath much wealth, but no child to inherit it: he envies at the poore mans fruitfulneſſe, which hath many heires, and no lands; and could bee content, with all his abundance to purchaſe a ſucceſſor of his owne loynes. Another hath many children, little maintenance: hee commendeth the careleſſe quietneſſe of the barren; and thinks, fewer mouthes and more meat would do better. The labouring man hath the bleſſing of a ſtrong body, fit to digeſt any fare, to endure any labour: yet he wiſheth himſelfe weaker, on condition hee might bee wealthier. The man of nice education hath a

feeble

A feeble ſtomacke; and (raſping ſince his laſt meale) doubts, whether he ſhould eat of
his beſt diſh, or nothing: this man repines at nothing more, than to ſee his hungry
Plough-men feed on a cruſt; and wiſheth to change eſtates, on condition he might
change bodies with him. Say that God ſhould give thee thy wiſh: what wouldeſt
thou deſire? Let me (thou ſaieſt) be wiſe, healthfull, rich, honourable, ſtrong, learned,
beautifull, immortall. I know thou loveſt thy ſelfe ſo well, that thou canſt wiſh all
theſe and more. But ſay that God hath ſo ſhared out theſe gifts (by a moſt wiſe and
juſt diſtribution) that thou canſt have but ſome of theſe, perhaps but one; which
wouldeſt thou ſingle out for thy ſelfe? Any thing, beſide what thou haſt: If learned,
thou wouldeſt be ſtrong; if ſtrong, honourable; if honourable, longlived: Some
of theſe thou art already. Thou foole! cannot God chuſe better for thee, than thou
for thy ſelfe? In other matches thou truſteſt the choice of a skilfuller chapman: when
B thou ſeeſt a goodly horſe in the Faire (though his ſhape pleaſe thine eye well) yet
thou dareſt not buy him, if a cunning Horſe-maſter ſhall tell thee he is faulty; and art
willing to take a plainer and ſounder, on his commendation, againſt thy fancy. How
much more ſhould we in this caſe, allow his choyce that cannot deceive us; that cannot
be deceived? But, thou knoweſt that other thou deſireſt, to be better than what
thou haſt: Better perhaps for him that hath it; not better for thee. Liberty is ſweet
and profitable to thoſe that can uſe it: but fetters are better for the franticke man.
Wine is good nouriſhment for the healthfull; poyſon to the aguiſh. It is good for
a ſound body to ſleep in a whole skinne; but hee that complaines of ſwelling ſores,
cannot ſleep till it be broken. Hemlocke to the Goat, and Spiders to the Monkey,
turne to good ſuſtenance; which to other creatures are accounted deadly. As in diets,
ſo in eſtimation of good and evill, of greater and leſſer good, there is much variety.
C All palats commend not one diſh; and what one commends for moſt delicate, another
rejects for unſavoury. And if thou know what diſh is moſt pleaſant to thee, thy
Phyſitian knowes beſt which is wholſome. Thou wouldeſt follow thine appetite too
much; and (as the French have in their Proverbe) wouldſt dig thy owne grave with
thy teeth: thy wiſe Phyſitian over-ſees and over-rules thee. He ſees, if thou wert
more eſteemed, thou wouldſt be proud; if more ſtrong, licentious; if richer, covetous;
if healthfuller, more ſecure: but thou thinkeſt not thus hardly of thy ſelfe. Fond
man! what knoweſt thou future things? beleeve thou him, that only knowes what
would be, what will be. Thou wouldeſt willingly goe to heaven; what better guide
canſt thou have, than him that dwels there? If he lead thee thorow deepe ſloughs,
and brakie thickets; know, that he knowes this the nearer way, though more comberſome.
Can there be in him any want of wiſdome, not to foreſee the beſt? Can there
D be any want of power, not to effect the beſt? any want of love, not to give thee what
he knowes is beſt? How canſt thou then faile of the beſt? Since what his power can
doe, and what his Wiſdome ſees ſhould be done, his Love hath done, becauſe all are
infinite. He willeth not things, becauſe they are good, but they are good, becauſe he
wills them. Yea, if ought had beene better, this had not beene. God willeth what
he doth: and if thy will accord not with his, whether wilt thou condemne of imperfection?

Sect. XXVII.

The concluſion of the whole.

I Have chalked out the way of Peace: What remaineth, but that we walke alone
in it? I have conducted my Reader to the Mine, yea, to the Mint of happineſſe;
E and ſhewed him thoſe glorious heaps, which may eternally enrich him: If (now)
he ſhall goe away with his hands and skirt empty; how is he but worthy of a miſerable
want? Who ſhall pity us, while we have no mercy on our ſelves? Wilfull diſtreſſe
hath neither remedy, nor compaſſion. And to ſpeak freely, I have oft wondered at
this painfull folly of us men, who in the open view of our peace (as if we were condemned
to a neceſſary and fatall unquietneſſe) live upon our owne rack, finding no
more joy, than if we were under no other hands, but our executioners. One droupeth
under a fained evill; another augments a ſmall ſorrow through impatience; ano-

ther drawes upon himſelfe an uncertaine evill through feare; one ſeeks true contentment, but not enough; another hath juſt cauſe of joy, and perceives it not: One is A vexed, for that his grounds of joy are matched with equall grievances; another cannot complaine of any preſent occaſion of ſorrow, yet lives ſullenly, becauſe he finds not any preſent cauſe of comfort; one is haunted with his ſinne; another diſtracted with his paſſion: amongſt all which, he is a miracle of all men that lives, not ſome way diſcontented. So we live not while we doe live, onely for that wee want either wiſdome, or will, to husband our lives to our owne beſt advantage. O the inequality of our cares! Let riches or honour be in queſtion, we ſue to them, we ſeeke for them with importunity, with ſervile ambition: our paines need no ſollicitor; yea, there is no way wrong that leads to this end; wee abhorre the patience to ſtay till they enquire for us. And if ever (as it rarely happens) our deſert and worthineſſe wins us the favour of this proffer, we meet it with both hands, not daring with our modeſt denials to whet the inſtancie, and double the intreaties of ſo welcome ſuiters. Yet loe, B here the only true and precious riches, the higheſt advancement of the ſoule, peace and happines, ſeeks for us, ſues to us for acceptation; our anſwers are coy and overly, ſuch as we give to thoſe clients that looke to gaine by our favours. If our want were through the ſcarcity of good, we might yet hope for pity to eaſe us: but now that it is through negligence, and that we periſh with our hands in our boſome, wee are rather worthy of ſtripes, for the wrong wee doe our ſelves, than of pity for what wee ſuffer. That wee may and will not, in opportunity of hurting others, is noble and Chriſtian: but in our owne benefit ſluggiſh, and ſavouring of the worſt kind of unthriftineſſe.

Saieſt thou then, this peace is good to have, but hard to get? It were a ſhamefull neglect that hath no pretence. Is difficulty ſufficient excuſe to hinder thee from the purſuit of riches, of preferment, of learning, of bodily pleaſures? Art thou content to C ſit ſhrugging in a baſe cottage, ragged, famiſhed, becauſe houſe, clothes, and food will neither bee had without money, nor money without labour, nor labour without trouble and painfulneſſe? Who is ſo mercifull, as not to ſay that a whip is the beſt almes for ſo lazy and wilfull need? Peace ſhould not be good if it were not hard: Goe, and by this excuſe ſhut thy ſelfe out of heaven at thy death, and live miſerably till thy death, becauſe the good of both worlds is hard to compaſſe. There is nothing but miſery on earth and hell below, that thou canſt come to without labour: And if we can be content to caſt away ſuch immoderate and unſeaſonable paines upon theſe earthly trifles, as to weare our bodies with violence, and to encroach upon the night for time to get them; what madneſſe ſhall it ſeeme in us, not to afford a leſſe labour to that which is infinitely better, and which only gives worth and goodneſſe to the other? D Wherefore if we have not vowed enmity with our ſelves, if wee be not in love with miſery and vexation, if we be not obſtinately careleſſe of our owne good; let us ſhake off this unthrifty, dangerous, and deſperate negligence, and quicken theſe dull hearts, to a lively and effectuall ſearch of what only can yeeld them ſweet and abiding contentment: which once attained, how ſhall wee inſult over evils, and bid them doe their worſt? How ſhall we under this calme and quiet day, laugh at the rough weather and unſteady motions of the world? How ſhall heaven and earth ſmile upon us, and we on them; commanding the one, aſpiring to the other? How pleaſant ſhall our life bee, while neither joyes nor ſorrowes can diſtemper it with exceſſe? yea while the matter of joy that is within us, turnes all the moſt ſad occurrences into pleaſure? How deare and welcome ſhall our death be, that ſhall but lead us from one heaven to another, from peace to glory? Goe now, yee vaine and idle worldlings, and pleaſe your E ſelves in the large extent of your rich Mannors, or in the homage of thoſe whom baſeneſſe of mind hath made ſlaves to your greatneſſe, or in the price and faſhions of your full ward-robe, or in the wanton varieties of your delicate Gardens, or in your coffers full of red and white earth; or if there be any other earthly thing, more alluring, more precious, enjoy it, poſſeſſe it, and let it poſſeſſe you: Let me have only my Peace; and let me never want it, till I envy you.

FINIS.

THE ART OF DIVINE MEDITATION:

Exemplified
WITH TWO LARGE PATTERNS
OF MEDITATION:
The one of eternall life, as the end;
The other of Death, as the way.

Reviſed and augmented.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3.
ANCHORA FIDEI

¶ Imprinted at LONDON, 1633.

TO THE RIGHT WORSHIPFVLL, SIR Richard Lea, Knight,

ALL INCREASE OF TRVE Honour with God and men.

SIR, ever ſince I began to beſtow my ſelfe upon the common good, ſtudying wherein my labours might bee moſt ſerviceable; I ſtill found they could be no way ſo well improved, as in that part which concerneth devotion, and the practice of true pietie. For on the one ſide I perceived the number of Polemicall bookes, rather to breed than end ſtrifes; and thoſe which are doctrinall by reaſon of their multitude, rather to oppreſſe than ſatisfie the Reader; wherein, if we write the ſame things, we are judged tedious; if indifferent, ſingular. On the other part, reſpecting the Reader, I ſaw the braines of men never more ſtuffed, their tongues never more ſtirring, their hearts never more empty, nor their hands more idle. Wherefore after thoſe ſudden meditations which paſſed me without rule, I was eaſily induced by their ſucceſſe (as a ſmall thing moves the willing) to ſend forth this rule of Meditation; and after my Heaven upon Earth, *to diſcourſe (although by way of example) of Heaven above. In this Art of mine, I confeſſe to have received more light from one obſcure nameleſſe Monke, which wrote ſome hundred and twelve yeeres agoe, than from the directions of all other Writers. I would his humility had* *not made him niggardly of his name, that wee might haue knowne whom to have thanked. It had beene eaſie to have framed it with more curioſitie: but God and my ſoule know, that I made profit the ſcope of my labour, and not applauſe; and therefore (to chuſe) I wiſhed rather to be rude than unprofitable. If now the ſimplicity of any Reader ſhall bereave him of the benefit of my precepts, I know he may make his uſe of my examples. Why I have honoured it with your name, I need not give account to the world, which already knoweth your worth and deſerts; and ſhall ſee by this, that I acknowledge them. Goe you on happily (according to the heavenly advice of your* Iunius*) in your worthy and glorious profeſſion, ſtill bearing your ſelfe as one that knoweth vertue the trueſt Nobilitie, and Religion the beſt vertue. The God whom you ſerve, ſhall honour you with men, and crowne you in heaven. To his grace I humbly commend you: requeſting you onely to accept the worke, and continue your favour to the Author.*

Your Worſhips humbly devoted,

IOS. HALL.

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THE ART OF DIVINE MEDITATION.

Chap. I.

IT is not, I ſuppoſe, a more bold than profitable labour, after the endevours of ſo many contemplative men, to teach the Art of Meditation: An heavenly buſineſſe, as any belongeth either to man or Chriſtian; and ſuch as whereby the ſoule doth unſpeakably benefit it ſelfe. For by this doe we ranſack our deep and falſe hearts, find out our ſecret enemies, buckle with them, expell them, arme our ſelves againſt their re-entrance. By this, we make uſe of all good meanes, fit our ſelves to all good duties; by this wee diſcry our weakneſſe, obtaine redreſſe, prevent tentations, cheere up our ſolitarineſſe, temper our occaſions of delight, get more light unto our knowledge, more heat to our affections, more life to our devotion. By this we grow to be (as we are) ſtrangers upon earth; and, out of a right eſtimation of all earthly things, into a ſweet fruition of inviſible comforts. By this, we ſee our Saviour with *Steven*, we talk with God as *Moſes*, and by this we are raviſhed with bleſſed *Paul* into Paradiſe, and ſee that Heaven which we are loth to leave, which we cannot utter. This alone is the remedy of ſecurity and worldlineſſe, the paſtime of Saints, the ladder of heaven, and in ſhort, the beſt improvement of Chriſtianity. Learne it who can, and neglect it who liſt; he ſhall never find joy, neither in God nor in himſelfe, which doth not both know and practiſe it. And how-ever of old ſome hidden Cloyſters have ingroſſed it to themſelves, and confined it within their Cells, who indeed profeſſing nothing but contemplation, through their immunity from thoſe cares which accompany an active life, might have the beſt leiſure to this buſineſſe: yet ſeeing there is no man ſo taken up with action, as not ſometimes to have a free mind; and there is no reaſonable mind ſo ſimple, as not to be able both to diſcourſe ſomewhat and to better it ſelfe by her ſecret thoughts; I deeme it an envious wrong to conceale that from any, whoſe benefit may be univerſall. Thoſe that have but a little ſtock, had need to know the beſt rules of thrift.

The benefit and uſes of Meditation.

Which are univerſall to all Chriſtians. and not to be appropriated to ſome profeſſions.

Chap. II.

THe rather, for that whereas our Divine Meditation is nothing elſe but a bending of the mind upon ſome ſpirituall object, through divers formes of diſcourſe, untill our thoughts come to an iſſue; and this muſt needs bee either

The deſcription and kinds of Meditation.

ther Extemporall, and occaſioned by outward occurrences offered to the mind; or deliberate, and wrought out of our owne heart: which againe is either in matter of Knowledge, for the finding out of ſome hidden truth, and convincing of an hereſie by profound traverſing of reaſon: or in matter of Affection, for the enkindling of our love to God: the former of theſe two laſt, wee ſending to the Schooles and Maſters of Controverſies, ſearch after the latter; which is both of larger uſe, and ſuch as no Chriſtian can reject, as either unneceſſary, or over-difficult: for, both every Chriſtian had need of fire put to his affections, and weaker judgements are no leſſe capable of this divine heat, which proceeds not ſo much from reaſon, as from faith.

One ſaith (and I beleeve him) that Gods Schoole is more of Affection, than Underſtanding: Both leſſons very needfull, very profitable; but for this age, eſpecially the latter: for if there be ſome that have much zeale, little knowledge, there are more that have much knowledge without zeale. And he that hath much skill, and no affection, may doe good to others by information of judgement, but ſhall never have thanke either of his owne heart, or of God, who uſeth not to caſt away his love on thoſe, of whom he is but knowne, not loved.

CHAP. III.

Concerning Meditation Extemporall.

OF Extemporall Meditation there may bee much uſe, no rule: foraſmuch as our conceits herein vary according to the infinite multitude of objects, and their divers manner of profering themſelves to the mind; as alſo for the ſuddenneſſe of this act. Man is placed in this Stage of the world, to view the ſeverall natures and actions of the creature; to view them, not idly, without his uſe, as they doe him: God made all theſe for man, and man for his owne ſake. Both theſe purpoſes were loſt, if man ſhould let the creatures paſſe careleſly by him, onely ſeene, not thought upon. He only can make benefit of what he ſees; which if he doe not, it is all one, as if he were blind or bruit. Whence it is, that wiſe *Salomon* putteth the ſluggard to ſchoole unto the Ant; and our Saviour ſendeth the diſtruſtfull to the Lilly of the field.

In this kind was that Meditation of the divine Pſalmiſt, which upon the view of the glorious frame of the Heavens, was led to wonder at the mercifull reſpect God hath to ſo poore a creature as man. Thus our Saviour tooke occaſion of the water fetcht up ſolemnly to the Altar, from the Well of *Shilo*, on the day of the great *Hoſannah*, to meditate and diſcourſe of the Water of life. Thus holy and ſweet *Auguſtine*, from occaſion of the water-courſe neere to his lodging, running among the pebbles, ſometimes more ſilently, ſometimes in a baſer murmure, and ſometimes in a ſhriller note, entred into the thought and diſcourſe of that excellent order which God hath ſetled in all theſe inferiour things. Thus that learned and heavenly ſoule of our late *Eſtye*, when we ſate together and heard a ſweet conſort of Muſicke, ſeemed upon this occaſion carried up for the time before-hand to the place of his reſt, ſaying, not without ſome paſſion, What Muſicke may we think there is in heaven? Thus laſtly (for who knowes not that examples of this kind are infinite?) that faithfull and reverend *Deering*, when the Sun ſhined on his face now lying on his death-bed, fell into a ſweet Meditation of the glory of God, and his approaching joy. The thoughts of this nature are not only lawfull, but ſo behovefull, that wee cannot omit them, without neglect of God, his creatures, our ſelves. The creatures are halfe loſt, if we onely employ them, not learne ſomething of them. God is wronged, if his creatures be unregarded; our ſelves moſt of all, if we reade this great volume of the creatures, and take out no leſſon for our inſtruction.

CHAP. IV.

Cautions of Extemporall Meditation.

WHerein yet caution is to bee had, that our Meditations bee not either too farre fetcht, or ſavouring of ſuperſtition. Farre fetcht I call thoſe which have not a faire and eaſie reſemblance unto the matter from

A whence they are raiſed; in which caſe our thoughts prove looſe and heartleſſe, making
no memorable impreſſion in the mind. Superſtitious, when we make choiſe of
thoſe grounds of Meditation, which are forbidden us as Teachers of Vanitie; or imploy
our owne devices (though well grounded) to an uſe above their reach; making
them, upon our owne pleaſures, not onely furtherances, but parts of Gods worſhip;
in both which, our Meditations degenerate, and grow rather perillous to the ſoule.
Whereto adde, that the mind be not too much cloyed with too frequent iteration of
the ſame thought; which at laſt breeds a wearineſſe in our ſelues, and an unpleaſantneſſe
of that conceit, which at the firſt entertainment, promiſed much delight.
Our nature is too ready to abuſe familiarity in any kind: and it is with Meditations,
as with Medicines; which with over-ordinary uſe, loſe their ſoveraignty; and fill,
in ſtead of purging. God hath not ſtraited us for matter, having given us the ſcope of
B the whole world; ſo that there is no creature, event, action, ſpeech, which may not
afford us new matter of Meditation. And that which we are wont to ſay of fine wits,
we may as truly affirme of the Chriſtian heart, that it can make uſe of any thing.
Wherefore as travellers in a foraine country make every ſight a leſſon; ſo ought we
in this our pilgrimage. Thou ſeeſt the heaven rolling above thine head, in a conſtant
and unmoveable motion; the ſtarres ſo overlooking one another, that the greateſt
ſhew little, the leaſt greateſt, all glorious: the aire full of the bottles of raine,
or fleeces of ſnow, or divers formes of fiery Exhalations: the Sea under one
vniforme face, full of ſtrange and monſtrous ſhapes beneath: the earth ſo adorned
with variety of plants, that thou canſt not but tread on many at once with every
foot; beſides the ſtore of creatures, that flie about it, walke vpon it, live in it. Thou
idle Truant, doeſt thou learne nothing of ſo many maſters? Haſt thou ſo long read
C theſe capitall letters of Gods great Booke, and canſt thou not yet ſpell one word of
them? The brute creatures ſee the ſame things, with as cleere, perhaps better eies.
If thine inward eyes ſee not their uſe, as well as thy bodily eies their ſhape, I know
not whether is more reaſonable or leſſe brutiſh.

Chap. V

Of Meditation deliberate.

Wherein firſt, the qualities of the perſon.

Of whom is required: Firſt, that he bee pure from his ſins.

Deliberate Meditation is that we chiefly inquire for; which both may be well
guided, and ſhall be not a little furthered by precepts; part whereof the labours
of others ſhall yeeld us, and part the plaineſt miſtreſſe, Experience:
wherein order requires of us firſt, the qualities of the perſon fit for meditation; then
the circumſtances, manner, and proceedings of the work.

D The hill of Meditation may not be climbed with a profane foot; but as in the delivery
of the Law, ſo here, no beaſt may touch Gods hill, leſt he die; only the pure
of heart, have promiſe to ſee God. Sin dimmeth and dazeleth the eye, that it cannot
behold ſpirituall things. The Guard of heavenly Souldiers was about *Eliſhaes* ſervant
before; he ſaw them not before, through the ſcales of his infidelity. The ſoule
muſt therefore be purged, ere it can profitably meditate. And as of old they were
wont to ſearch for, and thruſt out malefactors from the preſence, ere they went to
ſacrifice; ſo muſt we our ſins, ere we offer our thoughts to God. Firſt, ſaith *David*,
I will waſh my hands in innocency, then I will compaſſe thine Altar. Whereupon
not unfitly did that worthy Chancellour of *Paris* make the firſt ſtaire of his Ladder
of Contemplation, *Humble Repentance*. The cloth that is white (which is wont to
be the colour of innocencie) is capable of any Dye; the black, of none other. Not
E that we require an abſolute perfection, (which, as it is incident unto none, ſo if it were
would exclud all need and uſe of Meditation) but rather an honeſt ſincerity of the
heart, not willingly ſinning, willingly repenting when we have ſinned: which who
ſo finds in himſelfe, let him not think any weakneſſe a lawfull barre to Meditation.
He that pleads this excuſe, is like ſome ſimple man, which being halfe ſtarved with
cold, refuſeth to come neere the fire, becauſe he findeth not heat enough in himſelfe.

Chap. VI.

Secondly, that hee bee free from worldly thoughts.

NEither may the ſoule that hopeth to profit by meditation, ſuffer it ſelfe for the time intangled with the world; which is all one, as to come to Gods flaming buſh on the hill of viſions, with our ſhooes on our feet. Thou ſeeſt the bird, whoſe feathers are limed, unable to take her former flight: ſo are we, when our thoughts are clinged together by the world, to ſoare up to our heaven in Meditation. The paire of brothers muſt leave their nets if they will follow Chriſt; *Eliſha* his oxen, if he will attend a Prophet. It muſt be a free and a light mind that can aſcend this Mount of Contemplation, overcomming this height, this ſteepneſſe. Cares are an heavy load, and uneaſie: theſe muſt be laid downe at the bottome of this hill, if we ever looke to attaine the top. Thou art loaded with houſhold cares, perhaps publike; I bid thee not caſt them away: even theſe have their ſeaſon, which thou canſt not omit without impiety: I bid thee lay them downe at thy Cloſet dore, when thou attempteſt this worke. Let them in with thee, thou ſhalt find them troubleſome companions, ever diſtracting thee from thy beſt errand. Thou wouldeſt think of heaven, thy Barne comes in thy way, or perhaps thy count-Booke, or thy Coffers, or it may be, thy mind is before hand travelling upon the morrowes journey. So, while thou thinkeſt of many things, thou thinkeſt of nothing; while thou wouldeſt goe many wayes, thou ſtandeſt ſtill. And as in a crowd, while many preſſe forward at once thorow one doore, none proceedeth; ſo when variety of thoughts tumultuouſly throng in upon the mind, each proveth a barre to the other, and all an hinderance to him that entertaines them.

Chap. VII.

Thirdly, that he be conſtant and that, Firſt, in time and matter.

ANd as our Clyent of Meditation muſt both be pure and free in undertaking this taske, ſo alſo conſtant in continuing it; Conſtant both in time and in matter, both in a ſet courſe and houre reſerved for this worke, and in an unwearied proſecution of it once begun. Thoſe that meditate by ſnatches and uncertaine fits, when onely all other employments forſake them, or when good motions are thruſt upon them by neceſſity, let them never hope to reach to any perfection. For theſe feeble beginnings of luke-warme grace, which are wrought in them by one fit of ſerious Meditation, are ſoone extinguiſhed by intermiſſion, and by miſ-wonting periſh: This daies meale (though large and liberall) ſtrengthens thee not for to morrow: the body languiſheth, if there be not a daily ſupply of repaſt. Thus feed thy ſoule by meditation. Set thine houres and keepe them, and yeeld not to an eaſie diſtraction. There is no hardneſſe in this practice, but in the beginning; uſe ſhall give it not eaſe onely, but delight. Thy companion entertaineth thee this while in loving diſcourſes, or ſome inexpected buſineſſe offers to interrupt thee. Never any good worke ſhall want ſome hinderance: Either breake thorow the lets, except it be with incivilitie or loſſe; or if they be importunate, pay thy ſelfe the time that was unſeaſonably borrowed; and recompence thine omitted houres with the double labors of another day: For thou ſhalt find, that deferring breeds (beſide the loſſe) an indiſpoſition to good; So that what was before pleaſant to thee being omitted, to morrow growes harſh; the next day unneceſſary; afterward odious. To day thou canſt, but wilt not; to morrow thou couldeſt, but liſteſt not; the next day thou neither wilt nor canſt bend thy mind on theſe thoughts. So I have ſeene friends that upon neglect of duty grow overly: upon overlineſſe ſtrang; upon ſtrangeneſſe to utter defiance. Thoſe, whoſe very trade is Divinity, (me thinks) ſhould omit no day without his line of Meditation: thoſe which are ſecular men, not many, remembring that they have a common calling of Chriſtianity to attend, as well as a ſpeciall vocation in the world: and that other being more noble and important, may juſtly challeng both often and diligent ſervice.

CHAP. VIII.

AND as this conſtancy requires thee to keepe day with thy ſelfe, unles thou wilt prove bankrupt in good exerciſes; ſo alſo that thy mind ſhould dwell vpon the ſame thought without flitting, without wearineſſe, untill it have attained to ſome iſſue of ſpirituall profit: otherwiſe it attempteth much, effecteth nothing. What availeth it to knock at the doore of the heart, if we depart ere we have an anſwer? What are we the warmer, if we paſſe haſtily along by the heart, and ſtay not at it? Thoſe that doe only travell thorow *Africke*, become not blackmoores: but thoſe which are borne there, thoſe that inhabite there. We account thoſe damoſels too light of their love, which betroth themſelves upon the firſt ſight, upon the firſt motion: and thoſe we deeme of much price, which require long and earneſt ſolliciting. He deceiveth himſelfe that thinketh grace ſo eaſily wonne; there muſt be much ſuit and importunitie, ere it will yeeld to our deſires: Not that we call for a perpetuity of this labour of Meditation; Humane frailtie could never beare ſo great a toyle. Nothing under heaven is capable of a continuall motion without complaint. It is enough for the glorified ſpirits above, to be euer thinking and never weary. The mind of man is of a ſtrang metall; if it be not uſed, it ruſteth; if uſed hardly it breaketh: briefly is ſooner dulled than ſatisfied with a continuall Meditation. Whence it came to paſſe that thoſe ancient Monkes, who intermedled bodily labour with their contemplations, proved ſo excellent in this divine buſineſſe, when thoſe at this day, which having mewed and mured up themſelves from the world, ſpend themſelves wholy upon their Beads, and Crucifix, pretending no other worke but Meditation, have, cold hearts to God, and to the world ſhew nothing but a dull ſhadow of devotion: for, that if the thoughts of theſe latter were as divine as they are ſuperſtitious, yet being, without all interchangableneſſe bent upon the ſame diſcourſe, the mind muſt needs grow weary, the thoughts remiſſe and languiſhing, the objects tedious: while the other refreſhed themſelves with this wiſe variety, employing the hands, while they called off the mind, as good Comœdians ſo mix their parts, that the pleaſantneſſe of the one, may temper the auſtereneſſe of the other; whereupon they gained both enough to the body, and to the ſoule more than if it had beene all the while buſied.

Secondly that he be conſtant in the continuance.

Beſides, the excellency of the object letteth this aſſiduity of Meditation, which is ſo glorious, that like unto the Sunne, it may abide to have an eye caſt up to it for a while, will not be gazed upon; whoſoeuer ventureth ſo farre, loſeth both his hope and his wits. If we hold with that bleſſed *Monica*, that ſuch like cogitations are the food of the mind, yet even the mind alſo hath her ſatiety, and may ſurfet of too much. It ſhall be ſufficient therefore, that we perſever in our Meditation, without any ſuch affectation of perpetuity, and leave without a light fickleneſſe; making alwayes not our Houreglaſſe, but ſome competent increaſe of our devotion, the meaſure of our continuance; knowing, that as for Heaven, ſo for our purſuit of grace, it ſhall availe us little to have begun well, without perſeverance, and withall that the ſoule of man is not alwayes in the like diſpoſition: but ſometimes is longer in ſetling, through ſome unquietneſſe, or more obſtinate diſtraction; ſometimes heavier, and ſometimes more active, and nimble to diſpatch. * *Gerſon* (whoſe authority I rather uſe, becauſe our adverſaries, diſclaime him for theirs) profeſſeth, he hath beene ſometimes foure houres together working his heart, ere he could frame it to purpoſe. A ſingular patterne of unwearied conſtancy, of an unconquerable ſpirit; whom his preſent, unfitneſſe did not ſo much diſcourage, as it whetted him to ſtrive with himſelfe till he could overcome. And ſurely other victories are hazzardous, this certaine, if we will perſiſt to ſtrive: other fights are upon hope, this upon aſſurance; whiles our ſucceſſe dependeth upon the promiſe of God, which cannot diſapoint us. Perſiſt therefore, and prevaile: perſiſt till thou haſt prevailed: ſo that which thou beganſt with difficultie, ſhall end in comfort.

* Saving our juſt quarrell againſt him for the Councell of Conſtance.

CHAP. IX.

Of the Circumſtance of Meditation.

And therein, Firſt of the place.

FRom the qualities of the Perſon, we deſcend towards the action it ſelfe: where firſt we meet with thoſe circumſtances which are neceſſary for our prediſpoſition to the worke; *Place, Time, Site of the body.*

Solitarineſſe of Place is fitteſt for Meditation. Retire thy ſelfe from others, if thou wouldſt talke profitably with thy ſelfe. So Ieſus meditates alone in the Mount, *Iſaac* in the fields, *Iohn Baptiſt* in the Deſart, *David* on his bed, *Chryſoſtome* in the Bath, each in ſeverall places; but all ſolitary. There is no place free from God, none to which he is more tied; one finds his Cloſet moſt convenient, where his eyes being limited by the knowne walls, call the mind after a ſort from wandring abroad. Another findeth his ſoule more free, when it beholdeth his heaven above and about him. It matters not ſo we be ſolitary and ſilent. It was a wittie and diuine ſpeech of *Bernard*, that the Spouſe of the ſoule, Chriſt Ieſus, is baſhfull, neither willingly commeth to his Bride in the preſence of a multitude. And hence is that ſweet invitation which we find of her: *Come, my welbeloved, let us goe forth into the fields: let us lodge in the villages: Let us goe up early to the Vines: let us ſee if the Vine flouriſh, whether it hath diſcloſed the firſt Grape, or whether the Pomegranates bloſſome; there will I give thee my love.* Abandon therefore all worldly ſocietie, that thou mayeſt change it for the company of God and his Angels; the ſociety, I ſay, of the world, not outward only, but inward alſo. There be many that ſequeſter themſelves from the viſible company of men, which yet carry a world within them; who being alone in body, are haunted with a throng of fancies: as *Ierome*, in his wildeſt Deſart, found himſelfe too oft in his thoughts amongſt the dances, of the Roman Dames. This company is worſe than the other: for it is more poſſible for ſome thoughtfull men to have a ſolitary mind in the mideſt of a market, than for a man thus diſpoſed to be alone in a wilderneſſe. Both companies are enemies to Meditations: whither tendeth that ancient counſell of a great Maſter in this Art, of three things requiſite to this buſineſſe, *Secrecie, Silence, Reſt:* whereof the firſt excludeth company, the ſecond noiſe, the third motion. It cannot be ſpoken how ſubject we are in this worke, to diſtraction, like *Salomons* old man, whom the noiſe of every bird wakeneth: ſenſuall delights wee are not drawne from with the three-fold cords of Iudgement; but our ſpirituall pleaſures are eaſily hindered. Make choice therefore of that place, which ſhall admit the feweſt occaſions of withdrawing thy ſoule from good thoughts: wherein alſo even change of places is ſomewhat prejudiciall; and I know not how it falls out, that we find God neerer us in the place where we have beene accuſtomed familiarly to meet him: not for that his preſence is confined to one place above others, but that our thoughts are, through cuſtome more eaſily gathered to the place where we have ordinarily converſed with him.

CHAP. X.

Secondly, of the time.

ONe *Time* cannot be preſcribed to all: for neither is God bound to houres, neither doth the contrary diſpoſition of men agree in one choyce of opportunities: the golden houres of the morning ſome find fitteſt for Meditation, when the body newly raiſed, is well calmed with his late reſt, and the ſoule hath not as yet had from theſe outward things any motives of alienation. Others find it beſt to learne wiſdome of their reines in the night; hoping with *Iob*, that their bed will bring them comfort in their Meditation; when both all other things are ſtill, and themſelves, wearied with theſe earthly cares, doe out of a contempt of them, grow into greater liking and love of heavenly things. I have ever found *Iſaacs* time fitteſt, who went out in the evening, to meditate. No precept, no practiſe of others can preſcribe to us in this circumſtance. It ſhall be enough, that firſt we ſet our ſelves a time: ſecondly, that we ſet apart that time, wherein wee are apteſt for this ſervice. And as no time is prejudiced with unfitneſſe, but every day is without difference ſeaſonable for this worke, ſo eſpecially Gods Day. No day is barren of grace to the ſearcher of it, none alike fruitfull to this; which being by God ſanctified to himſelfe, and to be ſanctified by us to God, is priviledged with bleſſings above others: for the plentifull inſtruction of that Day ſtirreth thee up to this action, and fills thee with matter; and the zeale of thy publike ſervice warmeth thy heart to this other buſineſſe of devotion. No Manna fell to the Iſraelites on their Sabboth; our ſpirituall Manna falleth on ours, moſt frequent: if thou wouldſt have a full ſoule, gather as it falls, gather it by hearing, reading, meditation: ſpirituall idleneſſe is a fault this Day, perhaps not leſſe than bodily worke.

CHAP. XI.

Of the Site and geſture of the body.

NEither is there leſſe variety in the Site and geſture of the body: the due compoſedneſſe whereof is no little advantage to this exerciſe; even in our ſpeech to God, we obſerve not alwayes one and the ſame poſition; ſometimes we fal groveling on our faces; ſometimes we bow our knees: ſometimes ſtand on our feet; ſometimes we lift up our hands, ſometimes caſt downe our eyes. God is a Spirit, who therefore being a ſevere obſerver of the diſpoſition of the ſoule, is not ſcrupulous for the body; requiring not ſo much, that the geſture thereof ſhould bee uniforme, as reverent. No marvell therefore though in this all our teachers of Meditation have commended ſeverall poſitions of body, according to their diſpoſition and practice. *One, ſitting with the face turned up to heaven-ward, according to the precept of the philoſopher, who taught him, that by ſitting and reſting, the mind gathereth wiſdome. *Another, leaning to ſome Reſt, towards the left ſide, for the greater quieting of the heart. *A third, ſtanding with the eyes lift up to Heaven, but ſhut, for feare of diſtractions. But of all other (me thinketh) *Iſaacs* choyce the beſt, who meditated walking. In this let every man be his owne maſter; ſo be we uſe that frame of body that may both teſtifie reverence and in ſome caſes help to ſtirre up further devotion; which alſo muſt needs be varied according to the matter of our Meditation. If we think of our ſinnes, *Ahabs* ſoft paſe, the Publicans dejected eyes, and his hand beating his breſt, are moſt ſeaſonable. If of the joyes of heaven, *Stevens* countenance fixed above, and *Davids* hands lift up on high, are moſt fitting. In all which, the body, as it is the inſtrument and vaſſall of the ſoule, ſo will eaſily follow the affections thereof; and in truth then is our devotion moſt kindly, when the body is thus commanded his ſervice by the Spirit, and not ſuffered to goe before it, and by his forwardneſſe to provoke his maſter to emulation.

* *Gerſon.*

* *Guliel. Pariſ.*

* *Dyonyſ. Carthuſ.*

CHAP. XII.

Of the matter and ſubject of our Meditation.

NOw time and order call us from theſe circumſtances, to the matter & ſubject of Meditation: which muſt be Divine and Spirituall; not evill, nor worldly. O the Carnall and unprofitable thoughts of men! We all meditate; one, how to doe ill to others; another, how to doe ſome earthly good to himſelfe: another, to hurt himſelfe, under a colour of good, as how to accompliſh his lewd deſires, the fulfilling whereof proveth the bane of the ſoule; how he may ſinne unſeene, and goe to hell with the leaſt noiſe of the world. Or perhaps, ſome better mindes bend their thoughts upon the ſearch of naturall things; the motions of every heaven, and of every ſtarre; the reaſon and courſe of the ebbing and flowing of the Sea; the manifold kinds of ſimples that grow out of the earth, and creatures that creepe upon it; with all their ſtrange qualities, and operations. Or perhaps, the ſeverall formes of government, and rules of State take up their buſie heads: ſo that while they would be acquainted with the whole world, they are ſtrangers at home, and while thy ſeeke to know all other things, they remaine unknowne of themſelves. The God that made them, the vileneſſe of their nature, the danger of their ſinnes, the multitude of their imperfections, the Saviour that bought them, the Heaven that he bought for them, are in the meane time as unknowne, as unregarded, as if they were not.

Thus doe fooliſh children ſpend their time and labour, in turning over leaves to looke for painted babes, not at all reſpecting the ſolid matter under their hands. We fooles, when will we be wiſe, and turning our eyes from vanity, with that ſweet Singer of Iſrael, make Gods ſtatutes our ſong and meditation in the houſe of our pilgrimage?

Earthly things profer themſelves with importunitie. Heavenly things muſt with importunitie be ſued to. Thoſe, if they were not ſo little worth, would not be ſo forward, and being forward, need not any Meditation to ſolicite them: Theſe, by how much more hard they are to intreat, by ſo much more, precious they are being obtained; and therefore worthier our indevour. As then we cannot goe amiſſe, ſo long as we keepe our ſelves in the tracke of Divinitie; while the ſoule is taken up with the thoughts either of the Deity in his eſſence, and perſons (ſparingly yet in this point, and more in faith and admiration than inquirie) or of his attributes, his Iuſtice, Power, Wiſdome, Mercy, Truth: or of his workes, in the creation, preſervation, government of all things; according to the Pſalmiſt, *I will meditate of the beautie of thy glorious Majeſtie, and thy wonderfull workes*: ſo, moſt directly in our way, and beſt fitting our exerciſe of Meditation, are thoſe matters in Divinitie, which can moſt of all worke compunction in the heart, and moſt ſtirre us up to devotion. Of which kind are the Meditations concerning Chriſt Ieſus our Mediator, his Incarnation, Miracles, Life, Paſſion, Buriall, Reſurrection, Aſcention, Interceſſion, the benefit of our Redemption, the certaintie of our Election, the graces and proceeding of our Sanctificaion, our glorious eſtate in Paradiſe loſt in our firſt Parents, our preſent vilenes, our inclination to ſinne, our ſeverall actuall offences, the tentations and ſleights of evill Angells, the uſe of the Sacraments, nature and practice of Faith and Repentance: the miſeries of our life, with the frailtie of it; the certaintie and uncertaintie of our death, the glory of Gods Saints above, the awfullneſſe of Iudgement, the terrours of hell, and the reſt of this quality: wherein both it is fit to have variety (for that even the ſtrongeſt ſtomack doth not alwaies delight in one diſh) and yet ſo to change, that our choyce may be free from wildneſſe and inconſtancie.

Chap. XIII.

The order of the worke it ſelfe.

Now after that we have thus orderly ſuited the perſon and his qualities, with the due circumſtances of time, place, diſpoſition of body, and ſubſtance of the matter diſcuſſed, I know not what can remaine, beſides the maine buſineſſe it ſelfe, and the manner and degrees of our proſecution thereof; which above all other calleth for an intentive Reader, and reſolute practice. Wherein that we may avoid all niceneſſe and obſcuritie (ſince we ſtrive to profit) we will give direction for the *Entrance*, *Proceeding*, *Concluſion* of this Divine worke.

Chap. XIV.

The entrance into the worke.

1 the common entrance, which is Prayer.

A Goodly building muſt ſhew ſome magnificence in the gate; and great perſonages have ſeemely Vſhers to goe before them; who by their uncovered heads command reverence and way. Even very Poets of old had wont, before their Ballads to implore the aid of their gods. And the Heathen Romans entred not upon any publike civill buſineſſe, without a ſolemne apprecation of good ſucceſſe: How much leſſe ſhould a Chriſtian dare to undertake a ſpirituall worke of ſuch importance, not having craved the aſſiſtance of his God? which (me thinks) is no leſſe, than to profeſſe he could doe well without Gods leave. When we think evill, it is from our ſelves: when good, from God. As Prayer is our ſpeech to God, ſo is each good Meditation (according to *Bernard*) Gods ſpeech to the heart: The heart muſt ſpeake to God, that God may ſpeake to it. Prayer therefore and Meditation, are as thoſe famous Twinnes in the ſtory, or as Two loving Turtles, whereof ſeparate one, the other languiſheth.

Prayer maketh way for Meditation. Meditation giveth matter, ſtrength, & life to our

A our prayers. By which, as all other things are ſanctified to us, ſo we are ſanctified to all holly things. This is as ſome royall Eunuch to perfume and dreſſe our ſoules, that they may be fit to converſe with the King of Heaven.

But the prayer that leadeth in Meditation would not be long, requiring rather that the extenſion and length ſhould be put into the vigour and fervencie of it; for that is not here intended to be the principall buſineſſe, but an introduction to another; and no otherwiſe, than as a Portall to this building of Meditation: The matter whereof ſhall be, that the courſe of our Meditation may be guided aright and bleſſed; that all diſtractions may be avoided; our iudgement enlightned, our inventions quickned, our wills rectified, our affections whetted to heavenly things, our hearts enlarged to God-ward, our devotion enkindled; ſo that we may find our corruptions abated, our graces thriven, our ſoules and lives every way bettered by this exerciſe.

B

Chap. XV.

Such is the common entrance into this worke: there is another yet more particular and proper; wherein the mind, recollecting it ſelfe, maketh choyce of that Theme or matter whereupon it will beſtow it ſelfe for the preſent; ſetling it ſelfe on that which it hath choſen: which is done by an inward inquiſition made into our heart, of what we both doe, and ſhould think upon: rejecting what is unexpedient and unprofitable. In both which, the Soule, like unto ſome noble Hawke, lets paſſe the Crowes, and Larkes, and ſuch other worthleſſe Birds that croſſe her way and ſtoopeth upon a Fowle of price, worthy of her flight: after this manner.

Particular and proper entrance into the matter, which is in our choyce thereof.

C *What wilt thou muſe upon, O my ſoule? thou ſeeſt how little it availeth thee to wander and roue about in uncertainties: thou findeſt how little favour there is in theſe earthly things, wherewith thou haſt wearied thy ſelfe; Trouble not thy ſelfe any longer (with* Martha) *about the many and needleſſe thoughts of the world: None but heavenly things can afford thee comfort: up then, my ſoule, and minde thoſe things that are above, whence thy ſelfe art: Amongſt all which wherein ſhouldeſt thou rather meditate than of the life and glory of Gods Saints? A worthyer imployment thou canſt never find, than to thinke upon that eſtate thou ſhalt once poſſeſſe, and now deſireſt.*

Chap. XVI.

D Hitherto the *entrance*; after which, our Meditation muſt *proceed* in due order, not troubledly, not prepoſterouſly: It begins in the underſtanding, endeth in the affection; It begins in the braine, deſcends to the heart; Begins on earth, aſcends to Heaven; Not ſuddenly, but by certaine ſtaires and degrees, till we come to the higheſt.

The proceeding of our Meditation.

I have found a ſubtill ſcale of Meditation, admired by ſome Profeſſors of this Art, above all other humane devices, and farre preferred by them to the beſt directions of *Origen, Auſten, Bernard, Hugo Bonaventure, Gerſon*, and whoſoever hath beene reputed of greateſt perfection in this skill. The ſeverall ſtaires whereof (leſt I ſhould ſeeme to defraud my Reader through envy) I would willingly deſcribe, were it not that I feared, to ſcarre him rather with the danger of obſcuritie, from venturing further upon this ſo worthy a buſineſſe: yet leſt any man perhaps might complaine of an unknowne loſſe, my Margent ſhall find roome for that which I hold too knottie for my Text.

And therein a Method allowed by ſome Authors rejected by us.

E * In all which, (after the incredible commendations of ſome practitioners) I doubt not but an ordinary Reader will eaſily eſpie a double fault at the leaſt, *Darkneſſe* and *Coincidence*: that they are both

The Scale of Meditation of an Author, ancient, but nameleſſe.

* *Degrees of Preparation.*

1 *Queſtion.* } VVhat I { thinke. / ſhould thinke.

2 *Excuſſion.* { A repelling of what I ſhould not thinke.

too obſcurely delivered, and that divers of them fall into other, not without ſome vaine ſuperfluitie. For this part therefore which concerneth the vnderſtanding, I had rather to require only a deepe and firme *Conſideration* of the thing propounded: which ſhall bee done if we follow it in our diſcourſe, through all, or the principall of thoſe places which naturall reaſon doth afford us: wherein, let no man pleade ignorance, or feare difficultie: we are all thus farre borne Logicians; neither is there, in this, ſo much need of skill, as of induſtrie. In which courſe yet, wee may not be too curious, in a preciſe ſearch of everie place and argument, without omiſſion of any (though to bee fetcht in with racking the invention.) For as the mind, if it goe looſe and without rule, roves to no purpoſe; ſo if it be too much fettered, with the gieves of ſtrict regularitie, moveth nothing at all.

3 *Choyce, or Election.* Of what moſt neceſſary. expedient. comely.

* *Degrees of proceeding in the underſtanding.*

4	***Commemoration.***	An actuall thinking upon the matter elected.
5	*Conſideration.*	A redoubled Commemoration of the ſame, till it be fully knowne.
6	***Attention.***	A fixed and earneſt conſideration whereby it is faſtned in the mind.
7	*Explanation.*	A clearing of the thing conſidered by ſimilitudes.
8	*Tractation.*	An extending the thing conſidered to other points, where all queſtions of doubts are diſcuſſed.
9	*Dijudication.*	An eſtimation of the worth of the thing thus handled.
10	***Cauſation.***	A confirmation of the eſtimation thus made.
11	***Rumination.***	A ſad and ſerious Meditation of all the former, till it may worke upon the affections.

From hence to the degrees of affection.

CHAP. XVII.

Premonitions concerning our proceeding in the firſt part of Meditation.

Ere I enter therefore into any particular tractation, there are three things wherof I would premoniſh my Reader, concerning this firſt part, which is in the underſtanding. Firſt, that I deſire not to binde every man to the ſame uniforme proceeding in this part: Practiſe and cuſtome may perhaps have taught other courſes more familiar, and not leſſe direct. If then we can, by any other method, worke in our hearts ſo deepe an apprehenſion of the matter meditated, as it may duly ſtirre the affections, it is that only we require.

Secondly, that whoſever applieth himſelfe to this direction, think him not neceſſarily tied to the proſecution of all theſe Logicall places, which he findeth in the ſequell of our Treatiſe, ſo as his Meditation ſhould be lame and imperfect without the whole number: for there are ſome Themes will not beare all theſe; as when we meditate of God, there is no roome for *Cauſes* or *Compariſons*, and others yeeld them with ſuch difficultie, that their ſearch, interrupteth the chiefe worke intended. It ſhall be ſufficient, if we take the moſt pregnant, and moſt voluntary.

Thirdly, that when we ſticke in the diſpoſition of any the places following (as if, meditating of *Sinne*, I cannot readily meet with the *Materiall* and *Formall Cauſes*, or the *Appendances* of it) we racke not our mindes too much with the inquiry thereof; which were to ſtriue more for Logique, than devotion: but without too much diſturbance of our thoughts, quietly paſſe over to the next. If we breake our teeth with the ſhell, we ſhall find ſmall pleaſure in the kernell.

Now then for that my only feare is, leſt this part of my diſcourſe ſhall ſeeme overperplexed unto the unlearned Reader; I will in this whole proceſſe, ſecond my rule with his example, that ſo what might ſeeme obſcure in the one, may by the other be explained; and the ſame ſteps he ſeeth me take in this, he may accordingly tread in any other Theme.

CHAP.

Chap. XVIII.

The practice of Meditation; wherein, Firſt we begin with ſome deſcription of that wee meditate of.

FIrſt therefore it ſhall be expedient to conſider ſeriouſly, what the thing is whereof we meditate.

What then, O my ſoule, is the life of the Saints, whereof thou ſtudieſt? who are the Saints, but thoſe which having beene weakly holy upon earth, are perfectly holy above? which even on earth were perfectly holy in their Saviour, now are ſo in themſelves? which overcomming on earth, are truely canonized in Heaven? what is their life, but that bleſſed eſtate above, wherein their glorified ſoule hath a full fruition of God?

Chap. XIX.

Secondly, followes an eaſie and voluntary diviſion of the matter meditated.

THe nature whereof, after we have thus ſhadowed out to our ſelves by a deſcription, not curious alwayes, and exactly framed according to the rules of Art, but ſufficient for our owne conceit; the next is (if it ſhall ſeeme needfull or if the matter will beare, or offer it) ſome eaſie and voluntarie diviſion, whereby our thoughts ſhall have more roome made for them, and our proceeding ſhall be more diſtinct.

There is a life of nature, when thou, my ſoule, dwelleſt in this body, and informeſt thine earthly burthen. There is a life of grace, when the Spirit of God dwells in thee. There is a life of glory when the body being united to thee, both ſhall be united to God: or when, in the meane time, being ſeparated from thy companion, thou enjoyeſt God alone. This life of thine therefore, as the other, hath his ages, hath his ſtatures; for it entreth upon his birth, when thou paſſeſt out of thy body, & changeſt this earthly houſe for an Heavenly: It enters into his full vigour, when at the day of the common reſurrection, thou reſumeſt this thy companion, unlike to it ſelfe, like to thee, like to thy Saviour, immortall now, and glorious. In this life here may be degrees; there can be no imperfection. If ſome be like the Skie, others like the Starres, yet all ſhine. If ſome ſit at their Saviours right hand, others at his left, all are bleſſed. If ſome veſſels hold more, all are full; none complaineth of want, none envieth him that hath more.

Chap. XX.

3 A conſideration of the cauſes thereof in all kinds of them.

WHich done, it ſhall be requiſit for our perfecter underſtanding, and for the laying grounds of matter for our affection, to carry it thorow thoſe other principall places, and heads of reaſon, which nature hath taught every man, both for knowledge and amplification: the firſt whereof are the *Cauſes*, of all ſorts.

Whence is this eternall life, but from him which onely is eternall, which onely is the fountaine of life, yea life it ſelfe? who but the ſame God that gives our temporall life, giveth alſo that eternall? The Father beſtoweth it, the Sonne meriteth it, the holy Ghoſt ſeales and applieth it. Expect it onely from him, O my ſoule, whoſe free election gave thee the firſt title to it, to be purchaſed by the bloud of thy Saviour. For thou ſhalt not therefore be happy, becauſe he ſaw that thou wouldſt be good; but therefore art thou good, becauſe he hath ordained, thou ſhalt be happy. He hath ordained thee to life; he hath given thee a Saviour to give this life unto thee; faith, whereby thou mighteſt attaine to this Saviour; his Word, by which thou mightſt attaine to this faith; what is there in this not his? And yet not his ſo ſimply, as that it is without thee: without thy merite indeed, not without thine act. Thou liveſt here through his bleſſing, but by bread; thou ſhalt live above through his mercy, but by thy faith below, apprehending the Author of thy life. And yet as he will not ſave thee without thy faith, ſo thou canſt never have faith without his gift. Looke up to him therefore O my ſoule, as the beginner and finiſher of thy ſalvation; and while thou magnifieſt the Author, be raviſhed with the glory of the worke: which farre paſſeth both the tongue of Angels, and the heart of man. It can be no good thing that is not there How can they want water, that have the ſpring? Where God is enjoyed, in whom only all things are good, what good can be wanting? And what perfection of bliſſe is there, where all goodnes is met

A *met and united?* In thy preſence is fulneſſe of Joy, and at thy right hand are pleaſures for evermore. *O bleſſed reflection of glory! We ſee there, as we are ſeene, in that we are ſeene it is our glory; in that we ſee, it is Gods glory; therefore doth he glorifie us, that our glory ſhould be to his. How worthy art thou, O Lord, that through us thou ſhouldeſt looke at thy ſelfe!*

CHAP. XXI.

4 The conſideration of the Fruits and Effects.

THe next place ſhall be the *fruits* and *effects* following upon their ſeverall cauſes: which alſo affords very feeling and copious matter to our meditation; wherein it ſhall be ever beſt, not ſo much to ſeeke for all, as to chuſe out the chiefeſt.

B *No marvell then if from this glory proceed unſpeakable joy, and from this joy the ſweet ſongs of praiſe and thankſgiving. The Spirit bids us, when we are merry ſing: How much more then, when we are merry without all mixture of ſorrow, beyond all meaſure of our earthly affections, ſhall we ſing joyfull* Hallelu-jahs *and* Hoſannahs *to him that dwelleth in the higheſt Heavens? our hearts ſhall be ſo full, that we cannot chuſe but ſing, and we cannot but ſing melodiouſly. There is no iar in this Muſicke, no end of this ſong. O bleſſed change of the Saints! They doe nothing but weepe below and now nothing but ſing above. We ſowed in teares, reape in ioy; there was ſome comfort in thoſe teares, when they were at worſt; but there is no danger of complaint in this heavenly mirth. If we cannot ſing here with Angels,* On earth peace, *yet there we ſhall ſing with them,* Glory to God on high; *and ioyning our voyces to theirs, ſhall make up that celeſtiall conſort, which none can either heare or beare part in, and not be happy.*

CHAP. XXII.

C

5 Conſideration of the Subject wherein, or whereabout it is.

AFter which comes to be conſidered the *Subject*, either *wherein* that is, or *where about* that is imployed, which we meditate of: As,

And indeed, what leſſe happineſſe doth the very place promiſe, wherein this glory is exhibited? which is no other than the Paradiſe of God. Here below we dwell, or rather we wander in a continued wildernes, there we ſhall reſt us in the true Eden: I am come into my Garden, my Siſter, my Spouſe. *Kings uſe not to dwell in cottages of Clay, but in Royall Courts fit for their eſtate: How much more ſhall the King of Heaven, who hath prepared for men ſo faire manſions on earth, make himſelfe an habitation ſutable to his Majeſtie? even earthly Princes have dwelt in Cedar and Iuory: But the great City,* Holy Jeruſalem, *the Palace of the Higheſt, hath her walls of Iaſper, her building of gold, her foundation of precious ſtones, her gates of pearle:* How glorious things are ſpoken of thee, O thou City of God! D *we ſee but the pavement, and yet how goodly it is! The beleeving Centurion, thought himſelfe unworthy that Chriſt ſhould come under his roofe: yet wert thou, O Saviour, in thine humbled eſtate, in the forme of a ſervant: How then ſhall I thinke my ſelfe worthy to come under this roofe of thine, ſo ſhining and glorious? O, if this clay of mine may come to this honour above, let it be trampled upon and deſpiſed on earth.*

CHAP. XXIII.

6 Conſid. of the *Appendances* and *Qualities* of it.

SIxtly, ſhall follow the *Appendances* and *Qualities*, which cleave unto the ſubject whereof we meditate: As,

But were the place leſſe noble and majeſticall; yet the company which it affordeth, hath enough to make the ſoule bleſſed. For, not the place giveth ornament to the gueſt, ſo much as the gueſt to the place. E *How loath are we to leave this earth, onely for the ſociety of ſome few friends in whom we delight, which yet are ſubject every day to mutuall diſlikes? what pleaſure ſhall we then take in the enjoying of the Saints; when there is nothing in them not amiable, nothing in us that may coole the fervour of our loue? There ſhalt thou, my ſoule, thy ſelfe glorified, meet with thy deare Parents and friends alike glorious, never to be ſevered: There thou ſhalt ſee and converſe with thoſe ancient worthies of the former world; the bleſſed Patriarkes and Prophets, with the crowned Martyrs and Confeſſors; with the holy Apoſtles, and the*

Fathers

A *Fathers of that Primitive and this preſent Church, ſhining each one according to the meaſure*
of his bleſſed labours. There ſhalt thou live familiarly in the ſight of thoſe Angels, whom now
thou receiveſt good from, but ſeeſt not. There (which is the head of all thy felicity,) thine eies
ſhall ſee Him whom now thine heart longeth for, (that Saviour of thine) in the only hope of whom
now thou liveſt. Alas, how dimly, and afarre off doſt thou now behold him? How imperfectly
doſt thou enjoy him, while every temptation bereaves thee, for the time, of his preſence? I
ſought him whom my ſoule loveth: I ſought him, but found him not; *his back is now*
towards thee many times, through thy ſins, and therefore thou hardly diſcerneſt him. Otherwhile
and often thy back is turned unto him through negligence, that when thou mighteſt obſcurely
ſee him, thou doſt not: now thou ſhalt ſee him, and thine eyes thus fixed ſhall not be removed.
yet neither could this glory make us happy, if being thus abſolute, it were not perpetuall.
To be happy, is not ſo ſweet a ſtate, as it is miſerable to have beene happy. Leſt ought therefore
B *ſhould be wanting, behold, this felicity knoweth no end, feareth no intermiſſion, and is as eternall*
for the continuance, as he that had no beginning. O bleſſedneſſe truly infinite! Our
earthly joyes doe ſcarce ever begin; but when they begin, their end bordereth vpon their beginnig.
One houre ſeeth us oft-times joyfull and miſerable: here alone is nothing but eternity. If
then the Divine Prophet thought here one day in gods earthly houſe, better than a thouſand
other-where; what ſhall I compare to thouſands of millions of yeeres in Gods heavenly Temple?
Yea, millions of yeeres are not ſo much as a minute to eternity; and that other houſe not a cottage
to this.

Chap. XXIV.

SEventhly, our thoughts, leaving a while the conſideration of the thing as it is
C in it ſelfe, ſhall deſcend unto it as reſpectively with others; and therefore firſt
ſhall meditate of that which is *divers* from it, or *contrary* unto it.

7 Of that which is *divers* from it, or *contrary* to it.

What doſt thou here then, O my ſoule? What doſt thou here groveling vpon earth? where
the beſt things are vanitie, the reſt no better than vexation. Looke round about thee, and ſee
whether thine eies can meet with any thing but either ſinnes or miſeries. Thoſe few and ſhort
pleaſures thou ſeeſt, and ever ſorrowfully; and in the meane time are intermingled with many
grievances. Here thou heareſt one cry out of a ſick body, whereof there is no part which affords
not choiſe of diſeaſes. This man layeth his hand upon his conſuming lungs, and complaineth of
ſhort wind: that other, upon his riſing ſpleene: a third ſhaketh his painefull head: another
roares out for the torment of his reines or bladder: another for the racking of his gowty joynts:
one is diſtempered with a watery Dropſie, another with a windie Collicke, a third with a fiery
Ague, a fourth with an earthen melancholy; one grovels and fometh with the falling ſickneſſe;
D *another lyeth bed-rid, halfe ſenſeleſſe with a dead Palſie. There are but few bodies that complaine*
not of ſome diſeaſe; and that thou maiſt not looke farre, it is a wonder if thy ſelfe feele
not alwaies one of theſe evills within thee. There, thou heareſt another lament his loſſe: either
his eſtate is impaired by ſuretiſhip, or ſtealth, or ſhipwracke, or oppreſſion; or his child is unruly,
or miſcaried; or his wife dead, or diſloyall; another tormented with paſſions; each one
is ſome way miſerable. But, that which is yet more irkeſome, thy one eare is beaten with curſings
and blaſphemies; thy other with ſcornefull or wanton, or murthering ſpeeches; thine eies
ſee nothing but pride, filthineſſe, profaneneſſe, bloud, exceſſe, and whatſoever elſe might vex
a righteous ſoule: and if all the world beſides were innocent, thau findeſt enough within, thy
ſelfe to make thy ſelfe weary, and thy life loathſome. Thou needeſt not fetch cauſe of complaint
from others; thy corruptions yeeld thee too much at home; ever ſinning, ever preſuming;
Sinning even when thou haſt repented: yea, even while thou repenteſt, ſinning. Goe
E *to now, my ſoule, and ſolace thy ſelfe here below, and ſuffer thy ſelfe beſotted with theſe*
goodly contentments; worthy of no better, while thou fixeſt thy ſelfe, on theſe: ſee if thou canſt
find any of theſe above; and if thou canſt meet with any diſtemper, any loſſe, any ſinne, any complaint,
from thy ſelfe or any other above, deſpiſe thine Heaven, as much as now thou loveſt
the earth. Or if all this cannot enough commend unto thee the ſtate of Heavenly Glory, caſt downe
thine eyes yet lower, into that deepe and bottomleſſe pit, full of horrour full of torment, where
there is nothing but flames, and teares and ſhricks, and gnaſhing of teeth, nothing but
Fiends, and tortures: where there is palpable darkneſſe, and yet perpetuall fire; where the

damned are ever boyling, never conſumed; ever dying never dead; ever complaining, never pitied; where the Glutton, that once would not give a cruſt of bread, now begs for one drop of water; and yet alas, if whole rivers of water ſhould fall into his mouth, how ſhould they quench thoſe rivers of Brimſtone that feed this flame? where there is no intermiſſion of complaints, no breathing from paine, & after millions of yeeres, no poſſibilitie of comfort. And if the rod wherewith thou chaſtiſeſt thy children, O Lord, even in this life, be ſo ſmart and galling, that they have beene brought downe to the brim of deſpaire, and in the bitterneſſe of their ſoule have intreated death to releaſe them: what ſhall I think of their plagues, in whoſe righteous confuſion thou conſulteſt, and ſaieſt; Aha, I will avenge me of mine enemies? *Even that thou ſhalt not be thus miſerable, O my ſoule, is ſome kind of happineſſe: but that thou ſhalt be as happy, as the reprobate are miſerable, how worthy is it of more eſtimation, than thy ſelfe is capable of?*

Chap. XXV.

8 Of compariſons and ſimilitudes whereby it may be moſt fitly ſet forth.

After this oppoſition, the mind ſhall make compariſon of the matter meditated, with what may neereſt reſemble it; and ſhall illuſtrate it with fitteſt ſimilitudes, which give no ſmall light to the underſtanding, nor leſſe force to the affection.

Wonder then, O my ſoule, as much as thou canſt, at this glory; and in compariſon thereof, contemne this earth, which now thou treadeſt upon; whoſe joyes if they were perfect, are but ſhort; and if they were long, are imperfect. One day when thou art above, looking downe from the height of thy glory, and ſeeing the ſonnes of men creeping like ſo many Ants on this Molehill of earth, thou ſhalt thinke, Alas, how baſely I once lived! Was yonder ſilly dungeon the place I ſo loved, and was ſo loth to leave! Thinke ſo now before hand; and ſince of heaven thou canſt not, yet account of the earth as it is worthy: How heartleſſe and irkeſome are ye, O yee beſt earthly pleaſures, if ye be matched with the leaſt of thoſe above? How vile are you, O yee ſumptuous buildings of Kings, even if all the entrailes of the earth had agreed to enrich you, in compariſon of this frame not made with hands? It is not ſo high above the earth in diſtance of place, as in worth and Majeſty. Wee may ſee the face of heaven from the heart of the earth; but from the neereſt part of the earth who can ſee the leaſt glory of heaven? The three Diſciples, on mount Tabor, *ſaw but a glimpſe of this glory ſhining upon the face of their Saviour; & yet being raviſhed with the ſight, cryed out, Maſter, it is good being here; and, thinking of building of three Tabernacles (for* Chriſt, Moſes, Elias) *could have beene content themſelves to have lien without ſhelter, ſo they might alwayes have enjoyed that ſight. Alas, how could earthly Tabernacles have fitted thoſe heavenly bodies? They knew what they ſaw; what they ſaid, they knew not. Loe, theſe three Diſciples were not transfigured; yet how deepely they were afflicted even with the glory of others! How happy ſhall we be, when our ſelves ſhall be changed into glorious? and ſhall have Tabernacles not of our owne making, but prepared for us by God? and yet not Tabernacles, but eternall Manſions.* Moſes *ſaw God but a while, and ſhined: how ſhall we ſhine that ſhall behold his face for ever? What greater honour is there than in Soveraignty? What greater pleaſure than in feaſting? This life is both a Kingdome and a feaſt. A Kingdome:* He that overcomes, ſhall rule the Nations, and ſhall ſit with me in my Throne: *O bleſſed promotion! Oh large dominion, and royall ſeat! to which* Salomons *Throne of Yuory was not worthy to become a foot-ſtoole. A feaſt:* Bleſſed are they that are called to the Mariage-ſupper of the Lamb. *Feaſts haue more than neceſſitie of proviſion, more than ordinary dyet; but mariage feaſts yet more than common abundance; but the Mariage-feaſt of the ſonne of God to his bleſſed Spouſe the Church, muſt ſo farre exceed in all heavenly munificence and variety, as the perſons are of the greater ſtate and Majeſty. There is new wine, pure Manna, & all manner of ſpirituall dainties; and with the continuall cheere, a ſweet and anſwerable welcome; while the Bridgroome lovingly cheereth us up,* Eat, O friends, drinke, and make you mery, O welbeloved: *yea, there ſhalt thou be my ſoule, not a gueſt, but (how unworthy ſoeuer) the Bride her ſelfe, whom he hath everlaſtingly eſpouſed to himſelfe in truth and righteouſneſſe. the contract is paſſed here below, the mariage is conſummate above, and ſolemnized with a perpetuall feaſt: ſo that now thou maiſt ſafely ſay, My welbeloved is mine, and I*

am

A *am his: wherefore hearken, O my ſoule, and conſider and incline thine eare, forget alſo thine owne people, and thy fathers houſe, (thy ſuppoſed home of this world) ſo ſhall the King have pleaſure in thy beauty; for he is the Lord, and worſhip thou him.*

CHAP. XXVI.

THe very *Names* and *Titles* of the matter conſidered, yeeld no ſmall ſtore to our Meditation: which being commonly ſo impoſed, that they ſecretly comprehend the nature of the thing which they repreſent, are not unworthy of our diſcourſe.

9. The Titles and Names of the thing conſidered.

What need I ſeeke thoſe reſemblances, when the very name of life implieth ſweetneſſe to men on earth, even to them which confeſſe to live with ſome diſcontentment? Surely the light is a B *pleaſant thing, and it is good to the eyes to ſee the Sunne: yet when* Temporall *is added to* Life, *I know not how this addition detracteth ſomething, and doth greatly abate the pleaſure of* Life; *for thoſe which joy to think of* Life, *grieve to think it but* Temporall: *ſo vexing is the end of that whoſe continuance was delightfull. But now when there is an addition (above Time) of Eternity, it maketh life ſo much more ſweet as it is moſt laſting; and laſting infinitely, what can it give leſſe than an infinite contentment? Oh dying and falſe life, which we enjoy here, and ſcarce a ſhadow and counterfeit of that other! What is more eſteemed than glory? which is ſo precious to men of ſpirit, that it makes them prodigall of their bloud, proud of their wounds, careleſſe of themſelves: and yet (alas) how pent, and how fading is this glory, affected with ſuch dangers and death? hardly after all Trophees and monuments, either knowne to the next Sea, or ſurviving him that dieth for it: It is true glory to triumph in heaven, where is neither envy nor forgetfulneſſe.*

C *What is more deare to us than our Countrey? which the worthy and faithfull Patriots of all times have reſpected above their parents, their Children, their lives; counting it only happy to live in it, and to dye for it. The baniſht man pines for the want of it: the traveller digeſteth all the tedіouſneſſe of his way, all the ſorrowes of an ill journey, in the only hope of home; forgetting all his forraine miſeries, when he feeleth his owne ſmoke. Where is our Countrey but above? Thence thou cameſt, O my ſoule; thither thou art going, in a ſhort, but weary pilgrimage. O miſerable men, if we account our ſelves at home in our pilgrimage; if in our journey, we long not for home! Doeſt thou ſee men ſo in love with their native ſoyle, that even when it is all deformed with the deſolations of warre, and turned into rude heaps, or while it is even now flaming with the fire of civill broiles, they covet yet ſtill to live in it, preferring it to all other places of more peace and pleaſure? and ſhalt thou, ſeeing nothing but peace and bleſſedneſſe at home, nothing but trouble abroad, content thy ſelfe with a faint wiſh of thy diſſoluti-* D *on? If heaven were thy Iayle, thou couldeſt but think of it uncomfortably. Oh what affection can be worthy of ſuch an home!*

CHAP. XXVII.

LAſtly, if wee can recall any pregnant *Teſtimonies of Scripture* concerning our Theme, thoſe ſhall fitly conclude this part of our Meditation. Of Scripture; for that in theſe matters of God, none but divine authority can command aſſent, and ſettle the conſcience. Witneſſes of holy men may ſerve for colours; but the ground muſt be only from God.

10. Conſid. of fit teſtimonies of Scripture, concerning our Theme.

There it is (ſaith the Spirit of God, which cannot deceive thee) that all teares ſhall be wiped from our eyes; there ſhall be no more death, nor ſorrow, nor crying, neither ſhall there be any E *more paine: yea, there ſhall not only be an end of ſorrowes, but an abundant recompence for the ſorrowes of our life; as hee that was rapt up into the third Heaven, and there ſaw what cannot be ſpoken, ſpeaketh yet thus of what he ſaw:* I count, that the afflictions of this preſent time are not worthy of the glory which ſhall be ſhewed to us: *It was ſhewed unto him what ſhould hereafter be ſhewed unto us; and he ſaw, that if all the world full of miſeries were laid in one ballance, and the leaſt glory of heaven in another, thoſe would be incomparably light, yea (as that divine Father) that one dayes felicity above, were worth a thouſand yeeres torment below; what then can bee matched with the eternity of ſuch joyes? Oh how* *great therfore is this thy goodneſſe, O Lord, which thou haſt laid up for them that feare thee, and done to them that truſt in thee, before the ſonnes of men!* A

CHAP. XXVIII.

Of our ſecond part of Meditation: which is in the affections.

Wherein is required a Taſte and relliſh of what we have thought upon

THe moſt difficult and knotty part of Meditation thus finiſhed, there remaineth that which is both more lively, and more eaſie unto a good heart to bee wrought altogether by the affections: which if our diſcourſes reach not unto, they prove vaine and to no purpoſe. That which followeth therefore, is the very ſoule of Meditation, whereto all that is paſt ſerveth but as an inſtrument. A man is a man by his underſtanding part: but he is a Chriſtian by his will and affections. Seeing therefore, that all our former labour of the braine is only to affect the heart, after that the mind hath thus traverſed the point propoſed through all the heads of reaſon, it ſhall endevour to find in the firſt place ſome feeling touch, and ſweet reliſh in that which it hath thus chewed; which fruit through the bleſſing of God, will voluntarily follow upon a ſerious Meditation. *David* ſaith, *Oh taſte, and ſee how ſweet the Lord is.* In Meditation we doe both ſee and taſte; but we ſee before we taſte: ſight, is of the underſtanding: taſte, of the affection; neither can we ſee, but we muſt taſte; we cannot know aright, but we muſt needs be affected. Let the heart therfore firſt conceive and feele in it ſelfe the *ſweetneſſe* or *bitterneſſe* of the matter meditated: which is never done, without ſome paſſion; nor expreſſed, without ſome hearty exclamation. B

Oh bleſſed eſtate of the Saints! O glory not to be expreſſed, even by thoſe which are glorified! O incomprehenſible ſalvation! What ſavour hath this earth to thee? Who can regard the world, that beleeveth thee? Who can thinke of thee, and not be raviſhed with wonder and deſire? Who can hope for thee, and not rejoyce? Who can know thee, and not be ſwallowed up with admiration at the mercy of him that beſtoweth thee? O bleſſedneſſe worthy of Chriſts bloud to purchaſe thee! Worthy of the continuall ſongs of Saints and Angels to celebrate thee! How ſhould I magnifie thee! How ſhould I long for thee? How ſhould I hate all this world for thee? C

CHAP. XXIX.

Secondly, a Complaint, bewailing our wants and untowardneſſe.

AFter this *Taſte* ſhall follow a *Complaint*, wherein the heart bewaileth to it ſelfe his own poverty, dulneſſe, and imperfection; chiding and abaſing it ſelfe in reſpect of his wants and indiſpoſition: where in *Humiliation* truly goeth before glory. For the more we are caſt downe in our conceit, the higher ſhall God lift us up at the end of this exerciſe, in ſpirituall rejoycing.

But alas, where is my love? Where is my longing? Where art thou, O my ſoule? What heavineſſe hath overtaken thee? How hath the world bewitched and poſſeſſed thee, that thou art become ſo careleſſe of thine home, ſo ſenſeleſſe of ſpirituall delights, ſo fond upon theſe vanities? Doeſt thou doubt whether there be an heaven? or whether thou have a God, and a Saviour there? O farre be from thee this Atheiſme; far be from thee the leaſt thought of this deſperate impiety. Woe were thee, if thou beleevedſt not: But, O thou of little Faith, doeſt thou beleeve there is happineſſe, and happineſſe for thee, and deſireſt it not, and delighteſt not in it? Alas, how weak and unbeleeving is thy beleefe! How cold and faint are thy deſires? Tell me, what ſuch goodly entertainment haſt thou met withall here on earth, that was worthy to withdraw thee from theſe heavenly joyes? What pleaſure in it ever gave thee contentment? or what cauſe of diſlike findeſt thou above? Oh no, my ſoule, it is only thy miſerable drouſineſſe, only thy ſecurity: The world, the world hath beſotted thee, hath undone thee with careleſneſſe. Alas, if thy delight be ſo cold, what difference is there in thee from an ignorant Heathen, that doubts of another life: yea, from an Epicure that denies it? Art thou a Chriſtian, or art thou none? If thou be what thou profeſſeſt, away with this dull and ſenſeleſſe worldlineſſe; away with this earthly uncheerfulneſſe; ſhake off at laſt this profane and godleſſe ſecurity, that hath thus long weighed thee downe from mounting up to thy joyes. Looke up to thy God, and to thy Crowne, and ſay with confidence, O Lord, I have waited for thy ſalvation. D E

CHAP. XXX.

AFter this *Complaint*, muſt ſucceed an hearty and paſſionate *Wiſh* of the ſoule, which ariſeth cleerely from the two former degrees : For, that which a man hath found ſweet, and comfortable, and complaines that he ſtill wanteth, hee cannot but wiſh to enjoy.

Thirdly, an hearty Wiſh of the ſoule, for what it complaineth to want.

O Lord, that I could wait and long for thy ſalvation! Oh that I could mind the things above: that as I am a ſtranger indeed, ſo I could be alſo in affection! Oh that mine eyes, like the eies of thy firſt Martyr, could by the light of Faith ſee but a glimpſe of heaven! Oh that my heart could be rapt up thither in deſire! How ſhould I trample upon theſe poore vanities of the earth! How willingly ſhould I endure all ſorrowes, all torments! How ſcornefully ſhould I paſſe by all pleaſures! How ſhoud I be in travaile of my diſſolution! Oh when ſhall that bleſſed day come, when all this wretched worldlineſſe removed, I ſhall ſolace my ſelfe in my God? Behold, as the Heart brayeth for the rivers of waters, ſo panteth my ſoule after thee, O God: My ſoule thirſteth for God, even for the living God; Oh when ſhall I come and appeare before the preſence of God?

CHAP. XXXI.

AFter this *Wiſhing*, ſhall follow humble *Confeſſion*, by juſt order of nature: for, having bemoaned our want, and wiſhed ſupply, not finding this hope in our ſelves, we muſt needs acknowledge it to him, of whom only we may both ſeeke and find; where it is to be duly obſerved, how the mind is by turnes depreſſed, and lifted up: being lifted up with our eſtate of joy, it is caſt downe with *Complaint*: lift up with *Wiſhes*, it is caſt downe with *Confeſſion*; which order doth beſt hold it in ure, and juſt temper; and maketh it more feeling of the comfort which followeth in the concluſion. This *Confeſſion* muſt derogate all from our ſelves, and aſcribe all to God.

4. An humble Confeſſion of our diſabilitie to effect what we wiſh.

Thus I deſire, O Lord, to be aright affected towards thee and thy glory; I deſire to come to thee: but, alas, how weakely? how heartleſly? Thou knoweſt that I can neither come to thee, nor deſire to come, but from thee. It is Nature that holds me from thee; this treacherous Nature favours it ſelfe, loveth the world, hateth to think of a diſſolution, and chuſeth rather to dwell in this dungeon with continuall ſorrow and complaint, than to endure a parting, although to liberty and joy. Alas, Lord, it is my miſery that I love my paine. How long ſhall theſe vanities thus beſot mee? It is thou only that canſt turne away mine eyes from regarding theſe follies, and my heart from affecting them: thou only, who as thou ſhalt one day receive my ſoule into heaven, ſo now before-hand canſt fix my ſoule upon heaven and thee.

CHAP. XXXII.

AFter *Confeſſion*, naturally followes *Petition*; earneſtly requeſting that at his hands, which we acknowledge our ſelves unable, and none but God able to performe.

5. An earneſt Petition for that which we confeſſe to want.

O carry it up therefore, thou that haſt created and redeemed it, carry it up to thy glory: Oh let me not alwayes be thus dull and brutiſh; let not theſe ſcales of earthly affection alwayes dim and blind mine eies: Oh thou that layedſt clay upon the blindmans eies, take away this clay from mine eyes, wherewith (alas) they are ſo daubed up, that they cannot ſee Heaven. Illuminate them from above, and in thy light let me ſee light. Oh thou that haſt prepared a place for my ſoule, prepare my ſoule for that place; prepare it with holineſſe, prepare it with deſire: and even while it ſojourneth on earth, let it dwell in heaven with thee, beholding ever the beauty of thy face, the glory of thy Saints, and of it ſelfe.

Chap. XXXIII.

6 A vehement Enforcement of our petition.

AFter *Petition* ſhall follow the *Enforcement* of our requeſt, from argument and importunate obſecration; wherein we muſt take heed of complementing in termes with God, as knowing that he will not be mocked by any faſhionable forme of ſuit, but requireth holy and feeling intreatie.

How graciouſly haſt thou proclaimed to the world, that who-ever wants wiſdome, ſhall aske it of thee, which neither denieſt nor upbraideſt! O Lord, I want heavenly wiſdome, to conceive aright of heaven; I want it, and aske it of thee; give me to aske it inſtantly, and give me according to thy promiſe abundantly. Thou ſeeſt, it is no ſtrange favour that I begge of thee: no other than that which thou haſt richly beſtowed upon all thy valiant Martyrs, Confeſſors, Servants, from the beginning: who never could have ſo cheerefully embraced death and torment, if through the middeſt of their flames and paine they had not ſeene their Crowne of glory. The poore Theefe on the Croſſe had no ſooner craved thy remembrance when thou cameſt to thy Kingdome, than thou promiſedſt to take him with thee into heaven. Preſence was better to him than remembrance. Behold, now thou art in thy Kingdome, I am on earth; remember thine unworthy ſervant, and let my ſoule in conceit, in affection, in converſation, be this day and forever with thee in Paradiſe. I ſee, man walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine: they are pittifull pleaſures he enjoyeth, while he forgetteth thee; I am as vaine, make me more wiſe: Oh let me ſee heaven, and I know, I ſhall never envie, nor follow them. My times are in thine hand: I am no better than my fathers, a ſtranger on earth. As I ſpeake of them, ſo the next, yea this generation ſhall ſpeake of me as one that was. My life is a bubble, a ſmoake, a ſhadow, a thought: I know, it is no abiding in this thorow-fare: Oh ſuffer me not ſo mad, as while I paſſe on the way, I ſhould forget the end. It is that other life that I muſt truſt to: With thee it is that I ſhall continue: Oh let me not be ſo fooliſh, as to ſettle my ſelfe on what I muſt leave, and to neglect eternitie. I have ſeene enough of this earth, and yet I love it too much. O let me ſee heaven another while, and love it ſo much more than the earth, by how much the things there are more worthy to be loved. Oh God, looke downe on thy wretched Pilgrim; and teach me to looke up to thee, and to ſee thy goodneſſe in the Land of the living. Thou that boughteſt heaven for me, guide me thither; and for the price that it coſt thee, for thy mercies ſake, in ſpight of all tentations, enlighten thou my ſoule, direct it, crowne it.

Chap. XXXIV.

7. A cheerefull Confidence of obtaining what we have requeſted and enforced.

AFter this *Enforcement*, doth follow *Confidence*; wherein the ſoule, after many doubtfull and unquiet bickerings, gathereth up her forces, and cheerefully rowzeth up it ſelfe; and like one of *Davids* Worthies, breaketh thorow a whole Armie of doubts, and fetcheth comfort from the Well of life, which, though in ſome latter, yet in all is a ſure reward from God of ſincere Meditation.

Yea, be thou bold, O my ſoule, and doe not meerely crave, but challenge this favour of God, as that which he oweth thee, he oweth it thee, becauſe he hath promiſed it, and by his mercy hath made his gift, his debt: Faithfull is he that hath promiſed, which will alſo doe it. *Hath he not given thee not only his hand in the ſweet hopes of the Goſpell, but his ſeale alſo in the* Sacraments? *Yea, beſides promiſe, hand, ſeale, hath he not given thee a ſure earneſt of thy ſalvation, in ſome weake, but true graces? Yet more, hath he not given thee, beſides* Earneſt, *poſſeſſion? while he that is the* Truth *and* Life, *ſaith,* He that beleeveth hath everlaſting life, and hath paſſed from death to life. *Canſt thou not then be content to caſt thy ſelfe upon this bleſſed iſſue; If God be mercifull, I am glorious; I have thee already, Oh my life? God is faithfull, and I doe beleeve: who ſhall ſeperate me from the love of Chriſt? from my glory with Chriſt? who ſhall pull me out of my heaven? Goe to then, and returne to thy reſt, O my ſoule; make uſe of that heaven wherein thou art, and be happy.*

Thus we have found, that our Meditation, like the wind, gathereth ſtrength in proceeding; and as naturall bodies, the neerer they come to their places, move with more celeritie; ſo doth the ſoule in this courſe of Meditation, to the unſpeakable benefit of it ſelfe.

Chap. XXXV.

The Concluſion of our Meditation, in what order it muſt bee.

THe *Concluſion* remaineth: wherein we muſt adviſe (like as Phyſitians doe in their ſweats and exerciſe) that we ceaſe not over-ſuddenly, but leave off by little and little. The mind may not bee ſuffered to fall head-long from this height, but muſt alſo deſcend by degrees.

Firſt, with Thankſgiving.

The firſt whereof, after our *Confidence*, ſhall be an hearty *Gratulation*, and thankſgiving. For, as man naturally cannot be miſerable, but he muſt complaine, and crave remedy; ſo the good heart cannot find it ſelfe happy, and not be thankfull: and this thankfulneſſe which it feeleth and expreſſeth, maketh it yet more good, and affecteth it more.

What ſhall I then doe to thee for this mercy, O thou Saviour of men? What ſhould I render to my Lord, for all his benefits? Alas! what can I give thee, which is not thine owne before? Oh that I could give thee but all thine! Thou giveſt me to drinke of this cup of ſalvation: I will therefore take the cup of ſalvation, and call upon the name of the Lord: Praiſe thou the Lord, O my ſoule; and all that is within me, praiſe his holy name. And ſince here thou beginneſt thine heaven, begin here alſo that joyfull ſong of thankſgiving, which there thou ſhalt ſing more ſweetly, and never end.

Chap. XXXVI.

Secondly, with Recommendation of our ſoules and wayes to God.

AFter this *Thankſgiving*, ſhall follow a faithfull recommendation of our ſelves to God; wherein the ſoule doth cheerefully give up it ſelfe, and repoſe it ſelfe wholly upon her Maker and Redeemer; committing her ſelfe to him in all her wayes, ſubmitting her ſelfe to him in all his wayes, deſiring in all things to glorifie him, and to walk worthy of her high and glorious calling.

Both which latter ſhall be done (as I have ever found) with much life and comfort, if for the full concluſion, we ſhall lift up our heart and voyce to God, in ſinging ſome *Verſicle* of *Davids* divine Pſalmes, anſwerable to our diſpoſition, and matter; whereby the heart cloſes up it ſelfe with much ſweetneſſe and contentment.

This courſe of Meditation thus heartily obſerved, let him that practiſeth it, tell me whether hee find not that his ſoule, which at the beginning of this exerciſe did but creepe and grovell upon earth, do not now in the concluſion ſoare aloft in Heaven; and being before aloofe off, doe not now find it ſelfe neere to God, yea with him and in him.

Chap. XXXVII.

An Epilogue.

THus have I endevoured (Right Worſhipfull Sir) according to my ſlender faculty, to preſcribe a method of Meditation: not upon ſo ſtrict tearmes of neceſſity, that whoſoever goeth not my way, erreth. Divers paths lead oft-times to the ſame end, and every man aboundeth in his owne ſenſe. If experience and cuſtome hath made another forme familiar to any man, I forbid it not: as that learned Father ſaid of his Tranſlation, *Let him uſe his owne, not contemne mine.* If any man be to chuſe, and begin, let him practice mine, till he meet with a better Maſter: If another courſe may be better, I am ſure this is good. Neither is it to be ſuffered, that like as fantaſticall men, while they doubt what faſhioned ſute they ſhould weare, put on nothing; ſo, that we Chriſtians ſhould neglect the matter of this worthy buſineſſe, while we nicely ſtand upon the forme thereof. Wherein give me leave to complaine with juſt ſorrow and ſhame, that if there be any Chriſtian duty, whoſe omiſſion is notoriouſly ſhamefull and prejudiciall to the ſoules of Profeſſors, it is this of Meditation. This is the very end God hath given us our ſoules for: we miſ-ſpend them, if we uſe them not thus. How lamentable is it, that we ſo employ them, as if our faculty of diſcourſe ſerved for nothing but our earthly proviſion? as if our reaſonable and Chriſtian minds were appointed for the ſlaves and drudges of this body, only to bee the Caters and Cookes of our Appetite?

Reproving the neglect of Meditation.

A The world filleth us, yea cloyeth us: we find our ſelves worke enough to thinke; *What have I yet? How may I get more? What muſt I lay out? What ſhall I leave for poſterity? How may I prevent the wrong of mine Adverſary? How may I returne it? What anſwers ſhall I make to ſuch allegations? What entertainment ſhall I give to ſuch friends! What courſes ſhall I take in ſuch ſuits? In what paſtime ſhall I ſpend this day? In what the next? What advantage ſhall I reape by this practice, what loſſe? What was ſaid, anſwered, replied, done, followed?*

Goodly thoughts, and fit for ſpirituall minds! Say there were no other world; how could wee ſpend our cares otherwiſe? Unto this only neglect, let mee aſcribe the commonneſſe of that *Laodicean* temper of men, or (if that be worſe) of the dead coldneſſe which hath ſtricken the hearts of many, having left them nothing but the bodies of men, and viſors of Chriſtians; to this only, *They have not meditated.* It is not more impoſſible to live without an heart, than to bee devout without Meditation. B Would God therefore my words could bee in this (as the Wiſe-man ſaith the words of the wiſe are) like unto *Goads* in the ſides of every Reader, to quicken him up out of this dull and lazy ſecurity, to a cheerefull practice of this *Divine Meditation.* Let him curſe me upon his death-bed, if looking backe from thence to the beſtowing of his former times, he acknowledge not theſe houres placed the moſt happily in his whole life; if he then wiſh not he had worne out more dayes in ſo profitable and heavenly a worke.

Exhorting to the uſe of Meditation.

A MEDITATION OF DEATH ACCORDING to the former Rules.

The Entrance.

ANd now, my ſoule, that thou haſt thought of the end, what can fit thee better than to think of the way? And though the forepart of the way to Heaven be a good life, the latter and more immediate is death: Shall I call it the way, or the gate of life? Sure I am, that by it onely wee paſſe into that bleſſedneſſe, whereof wee have ſo thought, that wee have C found it cannot be thought of enough.

The Deſcription.

What then is this death, but the taking downe of theſe ſtickes, whereof this earthly Tent is compoſed? The ſeparation of two great and old friends till they meet againe? The Gaole-delivery of a long priſoner? Our journey into that other world, for which wee, and this thorow-fare were made? Our payment of our firſt debt to Nature, the ſleepe of the body, and the awaking of the ſoule?

The diviſion.

But leſt thou ſhouldeſt ſeeme to flatter him, whoſe name and face hath ever ſeemed terrible to others, remember that there are more deaths than one: if the firſt death be not ſo fearefull as he is made, (his horrour lying more in the conceit of the beholder, than in his owne aſpect) ſurely, the ſecond is not made ſo fearefull as he is. No living eye can behold the terrours thereof: it is as impoſſible to ſee them, as to D feele them, and live. Nothing but a name is common to both: The firſt hath men, caſualties, diſeaſes, for his executioners: the ſecond, Devils. The power of the firſt is in the grave: the ſecond, in hell. The worſt of the firſt, is ſenſleſneſſe; the eaſieſt of the ſecond, is, a perpetuall ſenſe of all the paine that can make a man exquiſitely miſerable.

The Cauſes.

Thou ſhalt have no buſineſſe, O my ſoule, with the ſecond death: Thy firſt Reſurrection hath ſecured thee: Thanke him that hath redeemed thee, for thy ſafety. And how can I thanke thee enough, O my Saviour, which haſt ſo mercifully bought off my torment, with thy owne; and haſt drunke off that bitter potion of thy Fathers wrath, whereof the very taſte had beene our death? Yea, ſuch is thy mercy, O thou Redeemer of men, that thou haſt not onely ſubdued the ſecond death, but reconciled the firſt; ſo as thy children taſte not at all of the ſecond, and find the firſt ſo ſweetned to them by thee, that they complaine of bitterneſſe. It was not thou, O God, that E madeſt death; our hands are they that were guilty of this evill. Thou ſaweſt all thy work that it was good; wee brought forth ſin, and ſin brought forth death. To the diſcharge of thy Juſtice and Mercy, we acknowledge this miſerable conception; and needs muſt that child be ugly, that hath ſuch parents. Certainly, if Being and Good be (as they are) of an equall extent, then the diſſolution of our Being muſt needs in it ſelfe bee evill. How full of darkneſſe and horrour then is the privation of this vitall light? eſpecially ſince thy wiſdome intended it to the revenge of ſinne, which is no leſſe than the violation of an infinite Juſtice? it was thy juſt pleaſure to plague us with this brood of our owne begetting: Behold, that death which was not A till then in the world, is now in every thing: one great Conquerour finds it in a Slate, another finds it in a Fly; one finds it in the kernel of a Grape, another in the prick of a thorne; one in the taſte of an herb, another in the ſmell of a flower; one in a bit of meat, another in a mouthfull of aire; one in the very ſight of a danger, another in the conceit of what might have beene: Nothing in all our life is too little to hide death under it: There need no cords, nor knives, nor ſwords, nor Peeces: wee have made our ſelves as many wayes to death, as there are helps of living.

But if we were the authors of our death, it was thou that didſt alter it: our diſobedience made it, and thy mercy made it not to be evill. It had beene all one to thee, to have taken away the very Being of death from thine owne: but thou thoughteſt it beſt to take away the ſting of it only, as good Phyſitians, when they would apply their Leeches, ſcowre them with Salt and Nettles, and when their corrupt bloud is B voyded, imploy them to the health of the patient. It is more glory to thee, that thou haſt removed enmity from this *Eſau*, that now hee meets us with kiſſes in ſtead of frownes: and if wee receive a blow from this rough hand, yet that very ſtripe is healing. Oh how much more powerfull is thy death, than our ſinne! O my Saviour, how haſt thou perfumed and ſoftned this bed of my grave by dying? How can it grieve me to tread in thy ſteps to glory?

The Effects.

Our ſinne made death our laſt enemy; thy goodneſſe hath made it the firſt friend that we meet with, in our paſſage to another world: For as ſhe that receives us from the knees of our mother, in our firſt entrance to the light, waſheth, cleanſeth, dreſſeth us, and preſents us to the breſt of our nurſe, or the armes of our mother, challenges ſome intereſt in us when we come to our growth; ſo death, which in our paſſage to that other life, is the firſt that receives and preſents our naked ſoules to the C hands of thoſe Angels, which carry it up to her glory, cannot but thinke this office friendly & meritorious. What if this guide lead my carcaſe through corruption and rottenneſſe, when my ſoule in the very inſtant of her ſeparation knowes it ſelfe happy? What if my friends mourne about my bed and coffin, when my ſoule ſees the ſmiling face and loving embracements of him that was dead, and is alive? What care I, who ſhuts theſe earthen eyes, when death opens the eye of my ſoule, to ſee as I am ſeene? What if my name be forgotten of men, when I live above with the God of Spirits?

The Subject.

If death would be ſtill an enemy, it is the worſt part of me that he hath any thing to doe withall: the beſt is above his reach, and gaines more than the other can leeſe. The worſt peece of the horrour of death is the grave: and ſet aſide infidelity, what ſo great miſery is this? That part which is corrupted, feeles it not: that which is free D from corruption, feeles an abundant recompence, aud foreſees a joyfull reparation. What is here but a juſt reſtitution? We carry heaven and earth wrapt up in our boſomes: each part returnes homeward: And if the exceeding glory of heaven cannot countervaile the doleſomeneſſe of the grave, what doe I beleeving? But if the beauty of that celeſtiall Sanctuary doe more than equalize the horrour of the bottomeleſſe pit, how can I ſhrinke at earth like my ſelfe, when I know my glory? And if examples can move thee any whit, looke behind thee, O my ſoule, and ſee which of the Worthies of that ancient latter world, which of the Patriarchs, Kings, Prophets, Apoſtles, have not trod in theſe red ſteps. Where are thoſe millions of generations, which have hitherto peopled the earth? How many paſſing-bels haſt thou heard for thy known friends? How many ſick beds haſt thou viſited? How many eyes haſt thou ſeene cloſed? How many vaine men haſt thou ſeene that have gone into the field to E ſeeke death, in hope to find an honour as fooliſh as themſelves? How many poore creatures haſt thou mulcted with death for thine own pleaſure? And canſt thou hope that that God will make a by-way and a Poſterne for thee alone, that thou maiſt paſſe to the next world, not by the gates of death, not by the bottome of the grave?

The Adjunct.

What then doeſt thou feare, O my ſoule? There are but two ſtages of death, the bed and the grave: This latter, if it have ſenſeleſneſſe, yet it hath reſt: The former, if it have paine, yet it hath ſpeedineſſe; and when it lights upon a faithfull heart, meets

with

A with many and ſtrong antidotes of comfort. The evill that is ever in motion, is not fearefull: That which both time and eternity finds ſtanding where it was, is worthy of terrour. Well may thoſe tremble at death, which find more diſtreſſe within, than without, whoſe conſciences are more ſick, and neerer to death, than their bodies. It was thy Fathers wrath that did ſo terrifie thy ſoule, O my Saviour, that it put thy body into a bloudy ſweat. The mention and thought of thy death ended in a Pſalme, but this began in an agony. Then didſt thou ſweat out my feares. The power of that agony doth more comfort all thine, than the Angels could comfort thee. That very voice deſerved an eternall ſeparation of horrour from death, where thou ſaidſt, *My God, my God, why haſt thou forſaken me?* Thou hadſt not complained of being left, if thou wouldeſt have any of thine left deſtitute of comfort in their parting. I know not whom I can feare, while I know whom I have beleeved, how can I be diſcou- B raged with the ſight of my loſſe, when I ſee ſo cleere an advantage?

The contrary.

What diſcomfort is this, to leave a fraile body, to be joyned unto a glorious head? To forſake vaine pleaſures, falſe honours, bootleſſe hopes, unſatisfying wealth, ſtormy contentments, ſinfull men, perillous tentations, a ſea of troubles, a gally of ſervitude, an evill world, and a conſuming life; for Freedome, Reſt, Happineſſe, Eternitie? And if thou wert ſentenced, O my ſoule, to live a thouſand yeeres in this body, with theſe infirmities, how wouldſt thou be wearie, not of being only, but of complaining? Whiles, ere the firſt hundred, I ſhould be a child; ere the ſecond, a beaſt; a ſtone, ere the third; and therefore ſhould be ſo farre from finding pleaſure in my continuance, that I ſhould not have ſenſe enough left, to feele my ſelfe miſerable. And when I am once gone, what difference is there betwixt the agedſt of the firſt Patriarchs, and me, and the child that did but live to be borne, ſave only in what was; C and that which was, is not? And if this body had no weakneſſe, to make my life tedious, yet what a torment is it, that while I live, I muſt ſin? Alas my ſoule every one of thy knowne ſins is not a diſeaſe, but a death. What an enemie art thou to thy ſelfe, if thou canſt not be content, that one bodily death ſhould excuſe thee from many ſpirituall; to caſt off thy body, that thou mayeſt be ſtripped of the rags, yea the fetters of thy ſin, and cloathed with the Robes of glory? Yet theſe termes are too hard: Thou ſhalt not be caſt off, O my body; rather thou ſhalt be put to making: this chang is no leſſe happy for thee, than for thy partner. This very skin of thine, which is now tawnie, and wrinkled, ſhall once ſhine; this earth ſhall be heaven, this duſt ſhall be glorious. Theſe eyes, that are now wearie of being witneſſes of thy ſins and miſeries, ſhall then never be weary of ſeeing the beauty of thy Saviour, and thine owne in his. Theſe eares, that have beene now tormented with the impious tongues D of men, ſhall firſt heare the voice of the Sonne of God, and then the voices of Saints and Angels in their ſongs of *Alleluja*. And this tongue, that now complaines of miſeries, and feares, ſhall then beare a part in that divine harmony.

The compariſons.

In the meane time, thou ſhalt but ſleep in this bed of earth: he that hath tried the worſt of death, hath called it no worſe; very Heathens have termed them couſins; & it is no unuſuall thing for couſins of bloud, to carry both the ſame names & features. Haſt thou wont, O my body, when the day hath wearied thee, to lie downe unwillingly to thy reſt? Behold in this ſleep there is more quietneſſe, more pleaſure of viſions, more certaintie of waking, more cheerefulneſſe in riſing: why then art thou loth to thinke of laying off thy rags, and repoſing thy ſelfe? Why art thou like a child, unwilling to goe to bed? Haſt thou ever ſeene any bird, which when the cage hath bin opened, would rather ſit ſtill and ſing within her grates, than flie forth unto her free- E dome in the woods? Haſt thou ever ſeene any priſoner, in love with his bolts and fetters? Did the Chiefe of the Apoſtles, when the Angell of God ſhined in his Jayle, and ſtrooke him on the ſide, and looſed his two chaines, and bade him, Ariſe quickly and opened both the woodden, and Iron gate, ſay, What, ſo ſoone? yet, a little ſleep? What madneſſe had it beene, rather to ſlumber betwixt his two Keepers, than to follow the Angell of God into liberty? Haſt thou ever ſeene any Mariner that hath ſaluted the Sea with ſongs, and the Hauen with teares? What ſhall I ſay to this diffidence, O my ſoule, that thou art unwilling to think of reſt after thy toile, of freedome after thy durance of the Haven after an unquiet and tempeſtuous paſſage? How many A are there that ſeeke death, and cannot find it? meerely out of the irkſomneſſe of life. Hath it found thee, and offered thee better conditions, not of immunitie from evils, but of poſſeſſion of more good, than thou canſt think, and wouldeſt thou now flie from happineſſe, to be rid of it?

The Names.

What? Is it a name that troubles thee? what if men would call ſleepe death, wouldſt thou be afraid to cloſe thine eyes? what hurt is it then, if he that ſent the firſt ſleepe upon man, whileſt he made him an helper, ſend this laſt and ſoundeſt ſleepe upon me, whiles he prepares my ſoule for a glorious ſpouſe to himſelfe? It is but a parting, which we call death; as two friends, when they have lead each other on the way, ſhake hands till they returne from their journey: If either could miſcarry, there were cauſe of ſorrow; now they are more ſure of a meeting, than of a parture; what folly is it, not to be content to redeeme the unſpeakable gaine of ſo deare a B friend, with a little inrermiſſion of enjoying him? He will returne laden with the riches of heaven, and will fetch his old partner to the participation of this glorious wealth. Goe then, my Soule, to this ſure and gainfull traffique, and leave my other halfe in an harbour as ſafe, though not ſo bleſſed; yet ſo ſhalt thou be ſeparated, that my very duſt ſhall be united to thee ſtill, and to my Saviour in thee.

The Teſtimonies.

Wert thou unwilling at the command of thy Creator to joyne thy ſelfe at the firſt with this body of mine? why art thou then loath to part with that, which thou haſt found, though intire, yet troubleſome? Doeſt thou not heare *Salomon* ſay, *The day of death is better than the day of thy birth?* doſt thou not beleeve him? or art thou in love with the worſe, and diſpleaſed with the better? If any man could have found a life worthy to be preferred vnto death, ſo great a King muſt needs have done it; now in his very Throne, he commends his Coffin. Yea, what wilt thou ſay to thoſe Heathens C that mourned at the birth, and feaſted at the death of their children? They knew the miſeries of living as well as thou, the happineſſe of dying they could not know; and if they rejoyced out of a conceit of ceaſing to be miſerable; how ſhouldeſt thou cheere thy ſelfe, in an expectation, yea an aſſurance of being happy? He that is the Lord of Life, and tried what it was to die, hath proclaimed them bleſſed that die in the Lord. Thoſe are bleſſed, I know, that live in him, but they reſt not from their labours; Toyle and ſorrow is betweene them, and a perfect enjoying of that bleſſedneſſe, which they now poſſeſſe only in hope and inchoation; when death hath added reſt, their happineſſe is finiſhed.

The taſte of our Meditation.

O death, how ſweet is that reſt, wherewith thou refreſheſt the weary Pilgrims of this vale of mortality? How pleaſant is thy face to thoſe eyes, that have acquainted themſelves with the ſight of it, which to ſtrangers is grim and gaſtly? How worthy D art thou to be welcome, unto thoſe that know whence thou art, and whither thou tendeſt? who that knowes thee, can feare thee? who that is not all nature, would rather hide himſelfe amongſt the baggage of this vile life, than follow thee to a Crowne? what indifferent Judge that ſhould ſee life painted over, with vaine ſemblances of pleaſures, attended with troups of ſorrowes on the one ſide, and on the other with uncertaintie of continuance; and certaintie of diſſolution; and then ſhould turne his eies unto death, and ſee her black, but comely; attended on the one hand with a momentany paine with eternity of glory on the other, would not ſay, out of choice that which the Prophet ſaid out of paſſion, *It is better for me to die than to live?*

The Complaint.

But, O my Soule, what ailes thee to be thus ſuddenly backward, and fearefull? No heart hath more freely diſcourſed of death, in ſpeculation; no tongue hath more extolled it in abſence. And now, that it is come to thy beds ſide, and hath drawne thy E curtaines, and takes thee by the hand, and offers thee ſervice, thou ſhrinkeſt inward and by the paleneſſe of thy face, & wildnes of thine eye, bewraieſt an amazement at the preſence of ſuch a gueſt. That face, which was ſo familiar to thy thoughts, is now unwelcome to thine eies; I am aſhamed of this weak irreſolution. Whitherto have tended all thy ſerious meditations? what hath Chriſtianity done to thee, if thy feares be ſtill heatheniſh? is this thine imitation of ſo many worthy Saints of God, whom thou haſt ſeene entertaine the violenteſt deaths with ſmiles and ſongs? Is this the

A fruit of thy long and frequent inſtruction? Didſt thou thinke death would have been
content with words? didſt thou hope it would ſuffice thee to talke, while all other
ſuffer? Where is thy faith? Yea, where art thou thy ſelfe, O my ſoule? Is heaven worthy
of no more thanks, no more joy? Shall Hereticks, ſhall Pagans give death a better
welcome than thou? Hath thy Maker, thy Redeemer ſent for thee, and art thou loth
to goe? hath he ſent for thee, to put thee in poſſeſſion of that glorious Inheritrance,
which thy wardſhip hath cheerfully expected, and art thou loth to goe? Hath God
with this Sergeant of his, ſent his Angels to fetch thee, and art thou loth to goe?
Rouſe up thy ſelfe for ſhame, O my ſoule: and if ever thou haſt truly beleeved, ſhake
off this unchriſtian diffidence, and addreſſe thy ſelfe joyfully for thy glory.

The wiſh.

Yea, O my Lord, it is thou, that muſt raiſe up this faint and drooping heart of
mine; thou only canſt rid me of this weake and cowardly diſtruſt; Thou that ſendeſt
B for my ſoule, canſt prepare it for thy ſelfe; thou only canſt make thy meſſenger welcome
to me. O that I could but ſee thy face through death! O that I could ſee death,
not as it was, but as thou haſt made it! Oh that I could heartily pledge thee, my Saviour,
in this cup, that ſo I might drink new wine with thee, in thy Fathers Kingdome!

The Confeſſion.

But alas, O my God, nature is ſtrong and weake in me, at once: I cannot wiſh to
welcome death, as it is worthy; when I look for moſt courage, I find ſtrongeſt temptations:
I ſee and confeſſe, that when I am my ſelfe, thou haſt no ſuch coward as I:
Let me alone, and I ſhall ſhame that name of thine, which I have profeſſed: every ſecure
worldling ſhall laugh at my feebleneſſe. O God, were thy Martyrs thus haled to
their ſtakes? might they not have been looſed from their racks, and chooſe to dye in
thoſe torments? Let it be no ſhame for thy ſervant to take up that complaint which
thou mad'ſt of thy better Attendants; *The ſpirit is willing, but the fleſh is weake.*

The Petition and encouragement.

C O thou God of ſpirits, that haſt coupled theſe two together, unite them in a deſire
of their diſſolution; weaken this fleſh to receive, and encourage this ſpirit either to
deſire, or to contemne death; and now, as I grow neerer to my home, let me increaſe
in the ſenſe of my joyes: I am thine, ſave mee, O Lord; It was thou that didſt put
ſuch courage into thine ancient, and late witneſſes, that they either invited, or challenged
death; and held their perſecutors their beſt friends, for letting them looſe
from theſe gieves of fleſh. I know, thine hand is not ſhortned; neither any of them
hath received more proofes of thy former mercies; Oh let thy goodneſſe enable me
to reach them in the comfortable ſteadineſſe of my paſſage: Doe but draw this Vaile
a little, that I may ſee my glory, and I cannot but be inflamed with the deſire of it: It
was not I, that either made this body for the earth, or this ſoule for my body, or this
heaven for my ſoule, or this glory of Heaven, or this entrance into glory: All is thine
D owne worke; Oh perfect what thou haſt begun, that thy praiſe and my happineſſe
may be conſummate at once.

The aſſurance or Confidence.

Yea, O my ſoule, what need'ſt thou wiſh the God of mercies to bee tender of his
owne honour? Art thou not a member of that body, whereof thy Saviour is the Head?
canſt thou drowne, when thy Head is above? was it not for thee, that hee triumpht
over death? Is there any feare in a foyled adverſary? Oh my Redeemer, I have already
overcome in thee: how can I miſcarry in my ſelfe? Oh my ſoule, thou haſt marched
valiantly! Behold, the Damoſels of that heavenly Jeruſalem come forth with
Timbrels and Harps to meet thee, and to applaud thy ſucceſſe: And now, there remaines
nothing for thee but a Crowne of righteouſnes, which that righteous Judge
ſhall give thee, at that Day: *Oh Death, where is thy ſting? Oh grave, where is thy victory?*

The Thankſgiving.

Returne now unto thy reſt, O my ſoule; for the Lord hath beene beneficiall unto
E thee. O Lord God, the ſtrength of my ſalvation, thou haſt covered my head in the
day of battell: O my God, and King, I will extoll thee, and will bleſſe thy name for
ever, and ever. I will bleſſe thee daily, and praiſe thy Name for ever, and ever. Great
is the Lord, and moſt worthy to be praiſed, and his greatneſſe is incomprehenſible: I
will meditate of the beauty of thy glorious Majeſty, and thy wonderfull works: *Hoſanna*,
thou that dwelleſt in the higheſt Heavens. Amen.

FINIS.

HOLY
OBSERVATIONS.

LIB. I.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3.
ANCHORA FIDEI.

¶ Imprinted at LONDON, 1634.

TO
THE RIGHT
HONOVRABLE
EDWARD LORD DENNY, BARON
Of Waltham, My moſt bountifull
Patron; Grace and Peace.

RIGHT HONOVRABLE,

THis advantage a Scholler hath above others, that he cannot be idle, and that he can worke without inſtruments. For, the mind inured to contemplation, will ſet it ſelfe on worke, when other occaſions faile: and hath no more power not to ſtudy, than the eye which is open, hath, not to ſee ſome thing; in which buſineſſe it carries about his owne Library, neither can complaine to want Bookes while it enjoyeth it ſelfe.

I could not then neglect the commodity of this plentifull leaſure in my ſo eaſie attendance here; but (though beſides my courſe, and without the helpe of others writings) muſt needs buſie my ſelfe in ſuch thoughts as I have ever given account of, to your Lordſhip: ſuch as I hope ſhall not bee unprofitable, nor unwelcome to their Patron, to their Readers. I ſend them forth from hence, under your Honourable name; to ſhew you that no abſence, no imployment can make me forget my due reſpect to your Lordſhip: to whom *(next under my gracious Maſter) I have deſervedly bequeathed my ſelfe and my endevours. Your goodneſſe hath not wont to magnifie it ſelfe more in giving, than in receiving ſuch like holy preſents: the knowledge whereof hath intitled you to more labours of this nature (if I have numbred aright) than any of your Peeres. I miſdoubt not either your acceptation, or their uſe. That God, who hath above all his other favours given your Lordſhip, euen in theſe careleſſe times, an heart truly religious, give you an happie increaſe of all his heavenly graces by my unworthy ſervice. To his gracious care I daily commend your Lordſhip with my Honourable Lady; wiſhing you both, all that little joy earth can affoord you, and fulneſſe of glory above.*

Non-ſuch. *Iuly* 3.

Your Lordſhips

Moſt humbly devoted for ever in all dutie
and obſervance,

IOS. HALL.

HOLY OBSERVATIONS.

1

AS there is nothing ſooner dry than a teare; ſo there is nothing ſooner out of ſeaſon than worldly ſorrow: which if it be freſh and ſtill bleeding, finds ſome to comfort and pity it; if ſtale and ſkinned over with time, is rather entertained with ſmiles, than commiſeration: But the ſorrow of repentance comes never out of time. All times are alike unto that Eternity, whereto we make our ſpiritual mones: That which is paſt, that which is future, are both preſent
C with him. It is neither weake nor uncomely, for an old man to weepe for the ſinns of his youth. Thoſe teares can never be ſhed either too ſoone, or too late.

2

Some men live to be their owne executors for their good name; which they ſee (not honeſtly) buried, before themſelves die. Some other of great place, and ill deſert, part with their good name and breath, at once. There is ſcarce a vicious man, whoſe name is not rotten before his carcaſſe. Contrarily, the good mans name is oft-times heire to his life; either borne after the death of the parent, for that envy would not ſuffer it to come forth before: or perhaps ſo well growne up in his life-time, that the hope thereof is the ſtaffe of his age, and joy of his death. A wicked mans name may be feared a while; ſoone after, it is either forgotten or curſed: The good man either
D ſleepeth with his body in peace, or waketh (as his ſoule) in glory.

3

Oft-times thoſe which ſhew much valour while there is equall poſſibility of life, when they ſee a preſent neceſſity of death, are found moſt ſhamefully timorous. Their courage was before grounded upon hope: that, cut off, leaves them at once deſperate and cowardly: whereas men of feebler ſpirits meet more cheerfully with death; becauſe though their courage be leſſe, yet their expectation was more.

4

I have ſeldome ſeene the ſonne of an excellent and famous man, excellent: But that an ill bird hath an ill egge, is not rare; children poſſeſſing as the bodily diſeaſes, ſo the vices of their parents. Vertue is not propagated: Vice is; even in them which have it not reigning in themſelves. The graine is ſowne pure, but comes up with chaffe and
E huske. Haſt thou a good ſonne? He is Gods, not thine. Is he evill? Nothing but his ſinne is thine. Help by thy prayers and endevours to take away that which thou haſt given him, and to obtaine from God that which thou haſt, and canſt not give: Elſe thou maiſt name him a poſſeſſion; but thou ſhalt find him a loſſe.

5

Theſe things be comely and pleaſant to ſee, and worthy of honour from the beholder: A young Saint, an old Martyr, a religious Souldier, a conſcionable Stateſman, a great man courteous, a learned man humble, a ſilent woman, a child underſtanding

the eye of his Parent,a merry companion without vanity,a friend not changed with A
honour,a ſick man cheerefull,a ſoule departing with comfort and aſſurance.

6

I have oft obſerved in merry meetings ſolemnly made,that ſomewhat hath fallen
out croſſe,either in the time,or immediatly upon it;to ſeaſon(as I think)our immoderation
in deſiring or enjoying our friends : and againe, events ſuſpected, have
proved ever beſt; God herein bleſſing our awfull ſubmiſſion with good ſucceſſe. In
all theſe humane things,indifferency is ſafe.Let thy doubts be ever equall to thy deſires
: ſo thy diſappointment ſhall not be grievous, becauſe thy expectation was not
peremptory.

7

You ſhall rarely find a man eminent in ſundry faculties of mind,or ſundry manuary
trades. If his memory be excellent, his fantaſie is but dull : if his fancy bee buſie B
and quicke, his judgement is but ſhallow : If his judgement be deepe, his utterance
is harſh : which alſo holds no leſſe in the activities of the hand. And if it happen that
one man be qualified with skill of divers trades, and practiſe this variety, you ſhall
ſeldome find ſuch one thriving in his eſtate : with ſpirituall gifts it is otherwiſe;
which are ſo chained together, that who excels in one, hath ſome eminency in
more,yea,in all. Look upon faith : ſhe is attended with a Bevy of Graces : Hee that
beleeves, cannot but have hope : if hope,patience. He that beleeves and hopes,muſt
needs find joy in God : if joy, love of God; hee that loves God,cannot but love his
brother : his love to God,breeds piety and care to pleaſe,ſorrow for offending,feare
to offend: his love to men,fidelity and Chriſtian beneficence.Vices are ſeldome ſingle;
but vertues goe ever in troups : they goe ſo thick,that ſometimes ſome are hid
in the crowd; which yet are,but appeare not.They may be ſhut out from ſight;they C
cannot be ſevered.

8

The heaven ever moves,and yet is the place of our reſt:Earth ever reſts,and yet is
the place of our trouble. Outward motion can be no enemy to inward reſt; as outward
reſt may well ſtand with inward unquietneſſe.

9

None live ſo ill,but they content themſelves in ſomewhat:Even the begger likes
the ſmell of his diſh. It is a rare evill that hath not ſomething to ſweeten it,either in
ſenſe,or in hope:otherwiſe men would grow deſperate,mutinous,envious of others,
weary of themſelves. The better that thing is wherein wee place our comfort, the
happier we live : and the more we love good things, the better they are to us. The
worldlings comfort, though it be good to him becauſe he loves it; yet becauſe it is D
not abſolutely and eternally good,it failes him : wherein the Chriſtian hath juſt advantage
of him,while he hath all the ſame cauſes of joy refined and exalted; beſides,
more and higher, which the other knowes not of: the worldling laughes more, but
the Chiſtian is more delighted. Theſe two are eaſily ſevered. Thou ſeeſt a goodly
picture, or an heape of thy gold : thou laugheſt not, yet thy delight is more than in
a jeſt that ſhaketh thy ſpleene. As griefe,ſo joy is not leſſe when it is leaſt expreſſed.

10

I have ſeene the worſt natures, and moſt depraved minds, not affecting all ſins :
but ſtill ſome they have condemned in others,and abhorred in themſelves.One exclaimes
on covetouſnes,yet he can too well abide riotous good fellowſhip.Another
inveighs againſt drunkenneſſe and exceſſe, not caring how cruell he be in uſury and
oppreſſion.One cannot endure a rough and quarrellous diſpoſition,yet gives himſelfe E
over to unclean and laſcivious courſes.Another hates all wrongs,ſave wrong to God.
One is a civill Atheiſt, another a religious Uſurer, a third an honeſt Drunkard, a
fourth an unchaſte Juſticer,a fift a chaſte Quarreller.I know not whether every Devil
excel in all ſins:I am ſure ſome of them have denomination from ſome ſins more
ſpeciall.Let no man applaud himſelfe for thoſe ſins he wanteth,but condemne himſelfe
rather for that ſinne he hath. Thou cenſureſt another mans ſin,he thine; God
curſeth both.

11

A Gold is the heavieſt of all metals: It is no wonder that the rich man is uſually carried downeward to his place. It is hard for the ſoule, clogged with many weights, to aſcend to Heaven: It muſt be a ſtrong and nimble ſoule, that can carry up it ſelfe, and ſuch a load, yet *Adam* and *Noah* flew up thither with the double Monarchy of the world, the Patriarks with much wealth, many holy Kings with maſſie Crownes and Scepters. The burthen of covetous deſires is more heavy to an empty ſoule, than much treaſure to the full. Our affections give poize or lightneſſe to earthly things. Either abate of thy load, if thou find it too preſſing, whether by having leſſe, or loving leſſe: or adde to thy ſtrength and activity, that thou maieſt yet aſcend. It is more commendable, by how much more hard, to climb into heaven with a burden.

12

B A Chriſtian in all his wayes muſt have three guides: Truth, Charity, Wiſdome. Truth to goe before him; Charity and Wiſdome on either hand. If any of the three be abſent, he walkes amiſſe. I have ſeene ſome doe hurt by following a truth uncharitably. And others, while they would ſalve up an error with love, have failed in their wiſdome, and offended againſt juſtice. A charitable untruth, and an uncharitable truth, and an unwiſe menaging of truth or love, are all to be carefully avoided of him, that would goe with a right foot in the narrow way.

13

God brought man forth at firſt, not into a wilderneſſe, but a Garden; yet then he expected the beſt ſervice of him. I never find that he delights in the miſery, but in the proſperity of his ſervants. Cheerefulneſſe pleaſes him better than a dejected and dull heavineſſe of heart. If we can be good with pleaſure, hee grudgeth not our C joy: If not, it is beſt to ſtint our ſelves; not for that theſe comforts are not good, but becauſe our hearts are evill: faulting not their nature, but our uſe and corruption.

14

The homelieſt ſervice that we doe in an honeſt calling, though it be but to plow, or dig, if done in obedience, and conſcience of Gods Commandement, is crowned with an ample reward; whereas the beſt workes for their kind (preaching, praying, offering Evangelicall ſacrifices) if without reſpect of Gods injunction and glory, are loaded with curſes. God loveth adverbs; and cares not how good, but how well.

15

The golden infancy of ſome hath proceeded to a brazen youth, and ended in a leaden age. All humane maturities have their period: only grace hath none. I durſt never lay too much hope on the forward beginnings of wit and memory, which D have been applauded in children. I knew, they could but attaine their vigor; and that if ſooner, no whit the better: for the earlier is their perfection of wiſdome, the longer ſhall be their witleſſe age. Seaſonableneſſe is the beſt in all theſe things which have their ripeneſſe and decay. We can never hope too much of the timely bloſſomes of grace, whoſe ſpring is perpetuall, and whoſe harveſt begins with our end.

16

A man muſt give thankes for ſomewhat which he may not pray for. It hath beene ſaid of Courtiers, that they muſt receive injuries, and give thankes. God cannot wrong his, but hee will croſſe them; thoſe croſſes are beneficiall; all benefits challenge thanks: yet I have read, that Gods children have with condition prayed againſt them, never for them. In good things, we pray both for them, and their good uſe: in evill, for their good uſe, not themſelves; yet we muſt give thanks for both. For there E is no evill of paine which God doth not; nothing that God doth, is not good; no good thing but is worthy of thankes.

17

One halfe of the world knowes not how the other lives: & therfore the better ſort pitty not the diſtreſſed; and the miſerable envy not thoſe which fare better, becauſe they know it not. Each man judges of others conditions, by his owne. The worſt ſort would be too much diſcontented, if they ſaw how far more pleaſant the life of others is. And if the better ſort (ſuch we call thoſe which are greater) could look downe to

the infinite miſeries of inferiours, it would make them either miſerable in compaſſion, A
or proud in conceit. It is good, ſometimes, for the delicate rich man to looke into
the poore mans Cupbord : and ſeeing God in mercy gives him not to know their
ſorrow by experience, to know it yet in ſpeculation : This ſhall teach him more
thanks to God, more mercy to men, more contentment in himſelfe.

18

Such as a mans prayer is for another, it ſhall be in time of his extremity for himſelfe : for though he love himſelfe more than others, yet his apprehenſion of God is alike for both. Such as his prayer is in a former extremity, it ſhall be alſo in death: this way we may have experience even of a thing future : If God have been farre off from thee in a fit of thine ordinary ſickneſſe, feare leſt hee will not bee neerer thee in thy laſt : what differs that from this, but in time ? Correct thy dulneſſe upon former proofes ; or elſe at laſt thy devotion ſhall want life before thy body. B

19

Thoſe that come to their meat as to a medicine (as *Auguſtine* reports of himſelfe) live in an auſtere and Chriſtian temper, and ſhall be ſure not to joy too much in the creature, nor to abuſe themſelves: Thoſe that come to their medicine as to meat, ſhal be ſure to live miſerably and dye ſoone. To come to meat, if without a gluttonous appetite and palate, is allowed to Chriſtians : To come to meat as to a ſacrifice unto the belly, is a moſt baſe and brutiſh idolatry.

20

The worſt that ever were, even *Cain* and *Iudas*, have had ſome Fautors that have
honoured them for Saints : and the Serpent that beguiled our firſt Parents, hath in
that name had divine honour and thanks. Never any man trod ſo perillous and
deep ſteps, but ſome have followed, and admired him. Each maſter of Hereſie hath C
found ſome clients ; even hee, that taught all mens opinions were true. Againe, no
man hath beene ſo exquiſite, but ſome have detracted from him, even in thoſe qualities,
which have ſeemed moſt worthy of wonder to others. A man ſhall be ſure to be
backed by ſome, either in good or evill, and by ſome ſhouldred in both. It is good for
a man not to ſtand upon his Abbetters, but his quarrell, and not to depend upon
others, but himſelfe.

21

Wee ſee thouſands of creatures dye for our uſe, and never doe ſo much as pitty them : why doe we think much to dye once for God ? They are not ours ſo much as we are his ; nor our pleaſure ſo much to us, as his glory to him : their lives are loſt to us, ours but changed to him.

22

Much ornament is no good ſigne : painting of the face argues an ill complexion of D
body, a worſe mind. Truth hath a face both honeſt and comely, and lookes beſt in
her owne colours : but, above all, Divine Truth is moſt faire, and moſt ſcorneth to
borrow beauty of mans wit or tongue : ſhee loveth to come forth in her native grace,
like a princely Matron ; and counts it the greateſt indignity, to bee dallied with as a
wanton Strumpet : ſhee looks to command reverence, not pleaſure : ſhee would bee
kneeled to, not laughed at. To prank her up in vaine dreſſes and faſhions, or to ſport
with her in a light and youthfull manner, is moſt abhorring from her nature : they
know her not, that give her ſuch entertainment; and ſhall firſt know her angry, when
they doe know her. Againe, ſhe would be plaine, but not baſe, not ſluttiſh: ſhe would
be clad, not gariſhly, yet not in rags : ſhe likes as little to be ſet out by a baſe ſoile, as
to ſeeme credited with gay colours. It is no ſmall wiſdome to know her juſt guiſe, but E
more to follow it ; and ſo to keep the meane, that while we pleaſe her, we diſcontent
not the beholders.

23

In worldly carriage, ſo much is a man made of, as he takes upon himſelfe : but ſuch is Gods bleſſing upon true humility, that it ſtil procureth reverence. I never ſaw Chriſtian leſſe honoured for a wiſe neglect of himſelfe. If our dejection proceed from the conſcience of our want, it is poſſible we ſhould be as little eſteemed of others, as of our ſelves:

A ſelves: but if we have true graces, and prize them not at the higheſt, others ſhall value both them in us, and us for them, and with uſury give us that honour we withheld modeſtly from our ſelves.

24

He that takes his full liberty in what he may, ſhall repent him: how much more in what he ſhould not? I never read of Chriſtian that repented him of too little worldly delight. The ſureſt courſe I have ſtill found in all earthly pleaſures, to riſe with an appetite, and to be ſatisfied with a little.

25

There is a time when Kings goe not forth to warfare: our ſpirituall warre admits no intermiſſion: it knowes no night, no winter, abides no peace, no truce. This calls us not into garriſon, where we may have eaſe and reſpit, but into pitched fields continually: B we ſee our enemies in the face alwayes, and are alwayes ſeene and aſſaulted; ever reſiſting, ever defending, receiving and returning blowes. If either we be negligent or weary, wee dye: what other hope is there while one fights, and the other ſtands ſtill? We can never have ſafety and peace, but in victory. There muſt our reſiſtance be couragious and conſtant, where both yeelding is death, and all treaties of peace mortall.

26

Neutrality in things good or evill, is both odious, and prejudiciall; but in matters of an indifferent nature is ſafe and commendable. Herein taking of parts maketh ſides, and breaketh unity. In an unjuſt cauſe of ſeparation, hee that favoureth both parts may (perhaps) have leaſt love of either ſide, but hath moſt charity in himſelfe.

27

C Nothing is more abſurd than that Epicurean reſolution, *Let us eat and drinke, to morrow we ſhall dye:* As if we were made only for the panch, and lived that we might live: yet there was never any naturall man found ſavour in that meat which hee knew ſhould be his laſt: whereas they ſhould ſay, Let us faſt and pray, to morrow wee ſhall dye: for, to what purpoſe is the body ſtrengthned, that it may periſh? Whoſe greater ſtrength makes our death more violent. No man beſtowes a coſtly roofe on a ruinous tenement: that mans end is eaſie and happy, whom death finds with a weake body, and a ſtrong ſoule.

28

Sometime, even things in themſelves naturally good, are to be refuſed for thoſe, which (being evill) may be an occaſion to a greater good. Life is in it ſelfe good, and death evill: elſe *David*, *Elias*, and many excellent Martyrs would not have fled, to hold D life, and avoid death; nor *Ezechiah* have prayed for it, nor our Saviour have bidden us to flee for it, nor God promiſed it to his for a reward: yet if in ſome caſes we hate not life, wee love not God, nor our ſoules. Herein, as much as in any thing, the perverſeneſſe of our nature appeares, that we wiſh death, or love life upon wrong cauſes: we would live for pleaſure, or we would dye for paine; *Iob* for his ſores, *Elias* for his perſecution, *Ionas* for his Gourd would preſently die, and will needs out-face God that it is better for him to dye than to live: wherein wee are like to garriſon-ſouldiers, that while they live within ſafe walls, and ſhew themſelves once a day rather for ceremonie and pompe, than need or danger, like warfare well enough; but if once called forth to the field, they wiſh themſelves at home.

29

Not onely the leaſt, but the worſt is ever in the bottome: what ſhould God doe E with the dregs of our age? When ſinne will admit thee his Client no longer, then God ſhall bee beholden to thee for thy ſervice: Thus is God dealt with in all other offerings: The worſt and leaſt ſheafe muſt be Gods Tenth: The deformedſt or ſimpleſt of our children muſt be Gods Miniſters: the uncleanlieſt and moſt careleſſe houſe muſt be Gods Temple: the idleſt and ſleepieſt houres of the day muſt bee reſerved for our prayers: The worſt part of our age for devotion. We would have God give us ſtill of the beſt, and are ready to murmure at every little evill he ſends us: yet nothing is bad enough for him, of whom we receive all. Nature condemnes this inequality;

equality; and tels us, that he which is the Author of good, ſhould have the beſt; and A he which gives all ſhould have his choyce.

30

When we goe about an evill buſineſſe, it is ſtrange how ready the devill is to ſet us forward; how carefull, that we ſhould want no furtherances. So that if a man would be lewdly witty, he ſhall be ſure to be furniſhed with ſtore of prophane jeſts, wherein a looſe heart hath double advantage of the conſcionable. If hee would be voluptuous, he ſhall want neither objects nor opportunities. The currant paſſage of ill enterpriſes is ſo farre from giving cauſe of encouragement, that it ſhould juſtly fright a man to looke backe to the Author; and to conſider that hee therefore goes faſt, becauſe the devill drives him.

31

In the choyce of companions for our converſation, it is good dealing with men of B good natures: for though grace exerciſeth her power in bridling nature, yet, (ſith we are ſtill men, at the beſt) ſome ſwinge ſhe will have in the moſt mortified. Auſterity, ſullenneſſe, or ſtrangeneſſe of diſpoſition, and whatſoever qualities may make a man unſociable, cleave faſter to our nature, than thoſe which are morally evill. True Chriſtian love may bee ſeparated from acquaintance, and acquaintance from intireneſſe: Thoſe are not qualities to hinder our love, but our familiaritie.

32

Ignorance, as it makes bold, intruding men careleſly into unknowne dangers; ſo alſo it makes men oft-times cauſeleſly fearefull. *Herod* feared Chriſts comming, becauſe he miſtooke it: if that Tyrant had knowne the manner of his ſpirituall Regiment, hee had ſpared both his owne fright and the bloud of other. And hence it is that we feare death, becauſe we are not acquainted with the vertue of it. Nothing C but innocency and knowledge can give ſound confidence to the heart.

33

Where are divers opinions, they may be all falſe; there can be but one true: and that one truth oft-times muſt bee fetcht by peece-meale out of divers branches of contrary opinions. For, it falls out not ſeldome, that Truth is through ignorance or raſh vehemency, ſcattered into ſundry parts; and like to a little Silver melted amongſt the ruines of a burnt houſe, muſt be tried out from heaps of much ſuperfluous aſhes. There is much paines in the ſearch of it; much skill in finding it: the value of it once found, requires the coſt of both.

34

Affectation of ſuperfluity, is in all things a ſigne of weakneſſe: As, in words, he that uſeth circumlocutions to expreſſe himſelfe, ſhewes want of memory and want of proper ſpeech: D And much talke argues a braine feeble and diſtempered. What good can any earthly thing yeeld us beſide his uſe? and what is it but vanity, to affect that which doth us no good? and what uſe is in that which is ſuperfluous? It is a great skill to know what is enough, and great wiſdome to care for no more.

35

Good things, which in abſence were deſired, now offering themſelves to our preſence, are ſcarce entertained; or at leaſt not with our purpoſed cheerefulneſſe. Chriſts comming to us, and our going to him, are in our profeſſion well eſteemed, much wiſhed: but when hee ſingleth us out by a direct meſſage of death, or by ſome fearefull ſigne giveth likelihood of a preſent returne, we are as much affected with feare, as before with deſire. All changes, although to the better, are troubleſome for the time, untill our ſetling: There is no remedy hereof but inward prevention: E Our mind muſt change, before our eſtate be changed.

36

Thoſe are greateſt enemies to Religion, that are not moſt irreligious. Atheiſts, though in themſelves they be the worſt, yet are ſeldome found hot Perſecutors of others: whereas thoſe which in ſome one fundamentall point be hereticall, are commonly moſt violent in oppoſitions. One hurts by ſecret infection, the other by open reſiſtance: One is careleſſe of all truth, the other vehement for ſome untruth.

A truth. An Atheiſt is worthy of more hatred, an Heretike of more feare; both of avoydance.

37

Wayes, if never uſed, cannot but be faire; if much uſed, are made commodiouſly paſſable; if before oft uſed, and now ſeldome, they become deepe and dangerous. If the heart be not at all inured to meditation, it findeth no fault with it ſelfe; not for that it is innocent, but ſecure; if often, it findeth comfortable paſſage for his thoughts; if rarely, and with intermiſſion, tedious and troubleſome. In things of this nature, we only eſcape complaint, if we uſe them either alwayes or never.

38

Our ſenſuall hand holds faſt whatſoever delight it apprehendeth: our ſpirituall
hand eaſily remitteth; becauſe appetite is ſtronger in us than grace: whence it is,
B that we ſo hardly deliver our ſelves of earthly pleaſures, which we have once entertained;
and with ſuch difficulty draw our ſelves to a conſtant courſe of faith, hope,
and ſpirituall joy, or to the renued acts of them once intermitted. Age is naturally
weak, and youth vigorous; but in us the old man is ſtrong, the new faint and feeble:
the fault is not in grace, but in us: Faith doth not want ſtrength, but we want faith.

39

It is not good in worldly eſtates for a man to make himſelfe neceſſary; for hereupon hee is both more toyled, and more ſuſpected: but in the ſacred Commonwealth of the Church, a man cannot be engaged too deeply by his ſervice. The ambition of ſpirituall well-doing breeds no danger. He that doth beſt, and may worſt bee ſpared, is happieſt.

40

C It was a fit compariſon of worldly cares, to thornes: for as they choke the Word, ſo they pricke our ſoules: Neither the Word can grow up amongſt them, nor the heart can reſt upon them: Neither body nor ſoule can find eaſe while they are within, or cloſe to us. Spirituall cares are as ſharp; but more profitable: they paine us, but leave the ſoule better. They breake our ſleep, but for a ſweeter reſt: we are not well, but either while we have them, or after we have had them. It is as impoſſible to have ſpirituall health without theſe, as to have bodily ſtrength with the other.

41

In temporall good things, it is beſt to live in doubt; not making full account of that which we hold in ſo weake a tenure: In ſpirituall, with confidence; not fearing that which is warranted to us by an infallible promiſe and ſure earneſt. Hee lives more contentedly, that is moſt ſecure for this world, moſt reſolute for the other.

D 42

God hath in nature given every man inclinations to ſome one particular calling; which if he follow, he excells; if he croſſe, he proves a *non-proficient*, and changeable: but all mens natures are equally indiſpoſed to grace, and to the common vocation of Chriſtianity: we are all borne Heathens. To doe well, Nature muſt in the firſt be obſerved and followed, in the other croſſed and overcome.

43

Good-man is a title given to the loweſt; whereas all Titles of Greatneſſe, Worſhip,
Honour, are obſerved and attributed with choyce. The ſpeech of the world bewrayes
their mind, and ſhews the common eſtimation of goodneſſe compared
with other qualities. The World therefore is an ill Herald, and unskilfull in the
true ſtiles. It were happy that Goodneſſe were ſo common; and pity that it either
E ſhould not ſtand with Greatneſſe, or not be preferred to it.

44

Amongſt all actions, Satan is ever buſieſt in the beſt, and moſt in the beſt part of the beſt; as in the end of Prayer, when the heart ſhould cloſe up it ſelfe with moſt comfort. He never feares us, but when we are well employed: and the more likelihood he ſees of our profit, the more is his envy and labour to diſtract us. We ſhould love our ſelves as much as he hates us; and therefore ſtrive ſo much the more towards our good, as his malice ſtriveth to interrupt it. Wee doe nothing, if we contend not, when we are reſiſted. The good ſoule is ever in contradiction; denying what is granted, A and contending for that which is denied; ſuſpecting when it is gain-ſaid, and fearing liberty.

45

God fore-warnes ere he trie, becauſe he would be prevented: Satan ſteales upon us ſuddenly by temptations, becauſe he would foile us. If we relent not upon Gods premonition, and meet not the lingring paſe of his puniſhments, to fore-ſtall them, hee puniſheth more, by how much his warning was more evident and more large. Gods trialls muſt be met when they come: Satans muſt bee ſeene before they come; and if we be not armed ere we be aſſaulted, we ſhall be foyled ere wee can be armed.

46

It is not good to be continuall in denunciation of judgement: The noiſe to which B we are accuſtomed (though loud) wakes us not; whereas a leſſe (if unuſuall) ſtirreth us. The next way to make threatnings contemned, is to make them common. It is a profitable rod that ſtrikes ſparingly, and frights ſomewhat oftner than it ſmiteth.

47

Want of uſe cauſeth diſability, and cuſtome perfection. Thoſe that have not uſed to pray in their Cloſet, cannot pray in publike, but coldly and in forme. He that diſcontinues meditation, ſhall be long in recovering; whereas the man inured to theſe exerciſes (who is not dreſſed till he have prayed, nor hath ſupped till he have meditated) doth both theſe well, and with eaſe. Hee that intermits good duties, incurres a double loſſe: of the bleſſing that followeth good; of the faculty of doing it.

48

Chriſtianity is both an eaſie yoke, and a hard; hard to take up; eaſie to beare when C once taken. The heart requires much labour, ere it can be induced to ſtoop under it; and finds as much contentment when it hath ſtooped. The worldling thinks Religion ſervility; but the Chriſtian knowes whoſe ſlave he was, till he entred into this ſervice; and that no bondage can be ſo evill, as freedome from theſe bonds.

49

It is a wonder how full of ſhifts Nature is; ready to turne over all good purpoſes. If we thinke of death, ſhe ſuggeſts ſecretly; Tuſh, it ſhall not come yet: If of judgement for ſinne; This concernes not thee; it ſhall not come at all: If of heaven, and our labour to reach it; Trouble not thy ſelfe; it will come ſoone enough alone. Addreſſe thy ſelfe to pray; It is yet unſeaſonable; ſtay for a better opportunity: To give almes; Thou knoweſt not thine owne future wants: To reprove; What needſt thou thruſt thy ſelfe into wilfull hatred? Every good action hath his let: He can never D be good, that is not reſolute.

50

All Arts are Maids to Divinity; therefore they both vaile to her, and doe her ſervice, and ſhe, like a grave Miſtreſſe, controlls them at pleaſure: Naturall Philoſophy teacheth, that of nothing can be nothing made; and that from the privation to the habit, is no returne: Divinity takes her up for theſe; and upon ſupernaturall principles, teaches her a Creation, a Reſurrection. Philoſophy teaches us to follow ſenſe, as an infallible guide: Divinity tells her, that faith is of things not ſeene. Logick teaches us, firſt to diſcourſe, then to reſolve: Divinity, to aſſent without arguing. Civill Law teacheth, that long cuſtome preſcribeth: Divinity, that old things are paſſed. Morall Philoſophy, that tallying of injuries is juſtice: Divinity, that good muſt be returned for ill. Policy, that better is a miſchiefe than an inconvenience: Divinity, E that we may not doe evill, that good may enſue. The Schoole is well ordered, while Divinity keeps the Chaire: but if any other skill uſurpe it, and check their Miſtreſſe, there can follow nothing but confuſion and Atheiſme.

51

Much difference is to be made betwixt a revolter and a man trained up in errour. A Jew and an Arrian both deny Chriſts Deity, yet this opinion is not in both puniſht with bodily death. Yea, a revolt to a leſſe errour, is more puniſhable than education

in

A in a capitall Heriſie. Errours of judgement, though leſſe regarded than errours of practice, yet are more pernicious: but none ſo deadly as theirs, that once were in the truth. If truth be not ſued to, it is dangerous; but if forſaken, deſperate.

52

It is an ill argument of a good action not well done, when wee are glad that it is done. To be affected with the comfort of the conſcience of well performing it, is good: but meerely to rejoyce that the act is over, is carnall. Hee never can begin cheerefully, that is glad he hath ended.

53

He that doth not ſecret ſervice to God with ſome delight, doth but counterfeit in publike. The truth of any act or paſſion is then beſt tried, when it is without witneſſe. Openly, many ſiniſter reſpects may draw from us a forme of religious duties; ſecretly, B nothing but the power of a good conſcience. It is to be feared, God hath more true and devout ſervice in Cloſets, than in Churches.

54

Words and diſeaſes grow upon us with yeeres. In age, we talke much, becauſe we have ſeene much, & ſoone after ſhall ceaſe talking for ever: We are moſt diſeaſed, becauſe nature is weakeſt; and death which is neere, muſt have harbingers: ſuch is the old age of the World. No marvell, if this laſt time be full of writing, and weak diſcourſe, full of ſects and hereſies, which are the ſickneſſes of this great and decayed body.

55

The beſt ground untilled, ſooneſt runs out into ranke weeds. Such are Gods Children; Over-growne with ſecuritie ere they are aware, unleſſe they be well exerciſed both with Gods plow of affliction, and their owne induſtry in meditation. A man C of knowledge that is either negligent or un-corrected, cannot but grow wilde and godleſſe.

56

With us, vileſt things are moſt common; But with God the beſt things are moſt frequently given. Grace, which is the nobleſt of all Gods favours, is unpartially beſtowed upon all willing receivers; whereas Nobilitie of bloud and height of place, bleſſings of an inferiour nature, are reſerved for few. Herein the Chriſtian followes his Father; his prayers which are his richeſt portion, he communicates to all; his ſubſtance according to his ability, to few.

57

God therefore gives, becauſe he hath given; making his former favours, arguments for more; Man therefore ſhuts his hand, becauſe he hath opened it. There is no ſuch D way to procure more from God, as to urge him with what he hath done. All Gods bleſſings are profitable and excellent; not ſo much in themſelves, as that they are inducements to greater.

58

Gods immediate actions are beſt, at firſt. The frame of this creation how exquiſite was it under his hand! afterward, blemiſhed by our ſinne: mans indevours are weak in their beginnings, and perfecter by degrees. No ſcience, no device hath ever beene perfect in his cradle; or at once hath ſeene his birth and maturitie: of the ſame nature are thoſe actions which God worketh mediately by us according to our meaſure of receit. The cauſe of both is, on the one ſide the infiniteneſſe of his wiſdome and power, which cannot be corrected by any ſecond aſſayes: On the other, our weakneſſe, helping it ſelfe by former grounds and trialls. He is an happy man that detracts nothing E from Gods workes, and addes moſt to his owne.

59

The old ſaying is more common than true; that thoſe which are in hell, know no other heaven: for this makes the damned pefectly miſerable, that out of their owne torment, they ſee the felicitie of the Saints; together with their impoſſibility of attaining it. Sight without hope of fruition, is a torment alone: Thoſe that here might ſee God and will not, or doe ſee him obſcurely and love him not, ſhall once ſee him with anguiſh of ſoule and not enjoy him.

60

Sometimes evill ſpeeches come from good men, in their unadviſedneſſe: and ſometimes even the good ſpeeches of men may proceed from an ill ſpirit. No confeſſion could be better than Satan gave of Chriſt: It is not enough to conſider what is ſpoken, or by whom; but whence, and for what. The ſpirit is oftentimes tried by the ſpeech: but other-times the ſpeech muſt be examined by the ſpirit; and the ſpirit, by the rule of an higher word.

61

Greatneſſe puts high thoughts, and bigge words into a man; whereas the dejected mind takes, careleſly, what offers it ſelfe. Every worldling is baſe-minded; and therefore his thoughts creepe ſtill low upon the earth. The Chriſtian both is and knowes himſelfe truly great; and thereupon mindeth and ſpeaketh of ſpirituall, immortall, glorious, heavenly things. So much as the ſoule ſtoopeth unto earthly thoughts, ſo much is it unregenerate.

62

Long accquaintance, as it maketh thoſe things which are evill, to ſeeme leſſe evill; ſo it makes good things, which at firſt were unpleaſant, delightfull. There is no evill of paine, nor no morall good action, which is not harſh at the firſt. Continuance of evill, which might ſeeme to weary us, is the remedie and abatement of wearineſſe: and the practice of good, as it profiteth, ſo it pleaſeth. He that is a ſtranger to good and evill, finds both of them troubleſome. God therefore doth well for us, while he exerciſeth us with long afflictions: and we doe well to our ſelves, while we continually buſie our ſelves in good exerciſes.

63

Sometimes it is well taken by men, that we humble our ſelves lower than there is cauſe. *Thy ſervant Iacob*, ſaith that good Patriarch, to his brother, to his inferiour. And no leſſe well doth God take theſe ſubmiſſe extenuations of our ſelves; I am a worme, and no man: Surely I am more fooliſh than a man, and have not the underſtanding of a man in me. But I never find that any man bragged to God, although in a matter of truth, and within the compaſſe of his deſert, and was accepted. A man may be too lowly in his dealing with men, even unto contempt: with God he cannot; but the lower he falleth, the higher is his exaltation.

64

The ſoule is fed as the body, ſtarved with hunger as the body, requires proportionable diet and neceſſary variety, as the body. All ages and ſtatures of the ſoule beare not the ſame nouriſhment. There is milke for ſpirituall Infants, ſtrong meat for the growne Chriſtian. The ſpoone is fit for one, the knife for the other. The beſt Chriſtian is not ſo growne, that he need to ſcorne the ſpoone: but the weake Chriſtian may find a ſtrong feed dangerous. How many have beene caſt away with ſpirituall ſurfets; becauſe being but new-borne, they have ſwallowed downe bigge morſels of the higheſt miſteries of godlineſſe, which they never could digeſt; but together with them have caſt up their proper nouriſhment? A man muſt firſt know the power of his ſtomack, ere he know how with ſafetie and profit to frequent Gods Ordinary.

65

It is very hard for the beſt man in a ſudden extremity of death, to ſatisfie himſelfe in apprehending his ſtay, and repoſing his heart upon it: for the ſoule is ſo oppreſſed with ſudden terrour, that it cannot well command it ſelfe, till it have digeſted an evill. It were miſerable for the beſt Chriſtian, if all his former prayers and meditations did not ſerve to aid him in his laſt ſtraits, and meet together in the center of his extremitie; yeeding, though not ſenſible releefe, yet ſecret benefit to the ſoule: whereas the worldly man in this caſe, having not laid up for this houre, hath no comfort from God, or from others, or from himſelfe.

66

All externall good or evill is meaſured by ſenſe: neither can we account that either good or ill, which doth neither actually availe, nor hurt us: ſpiritually this rule holds not. All our beſt good is inſenſible. For all our future (which is the greateſt) good, we

A hold only in hope, and the preſent favour of God we have many times; and feele not. The ſtomack finds the beſt digeſtion even in ſleep, when we leaſt perceive it: and whiles we are moſt awake, this power worketh in us either to further ſtrength or diſeaſe, without our knowledge of what is done within: And on the other ſide; that man is moſt dangerouſly ſick, in whom nature decayes without his feeling, without complaint. To know our ſelves happy, is good: but woe were to us Chriſtians, if we could not be happy, and know it not.

67

There are none that ever did ſo much miſcheiſe to the Church, as thoſe that have beene excellent in wit and learning. Others may be ſpightfull enough, but want power to accompliſh their malice. An enemie that hath both ſtrength and craft, is worthy to be feared. None can ſinne againſt the Holy Ghoſt, but thoſe which have had former illu-
B mination. Tell not me what parts a man hath, but what grace: honeſt ſottiſhneſſe is better than prophane eminence.

68

The entertainment of all ſpirituall events muſt be with feare, or hope; but, of all earthly extremities, muſt be with contempt or derſiion. For what is terrible, is worthy of a Chriſtians contempt; what is pleaſant, to be turned over with a ſcorne. The meane requires a meane affection betwixt love and hatred. We may not love them, becauſe of their vanity: we may not hate them, becauſe of their neceſſary uſe. It is an hard thing to be a wiſe Oaſt, and to fit our entertainment to all commers: which if it be not done, the ſoule is ſoone waſted, either for want of cuſtomers, or for the miſ-rule of ill gueſts.

69

C God and man build in a contrary order. Man layes the foundation firſt, then addes the walles, the roofe laſt. God began the roofe firſt, ſpreading out this vault of heaven, ere he laid the Baſe of the earth. Our thoughts muſt follow the order of his workmanſhip. Heaven muſt be minded firſt; earth afterward: and ſo much more, as it is ſeene more. Our meditation muſt herein follow our ſence: A few miles give bounds to our view of earth; whereas we may neere ſee halfe the heaven at once. He that thinks moſt both of that which is moſt ſeene, and of that which is not ſeene at all, is happieſt.

70

I have ever noted it a true ſigne of a falſe-heart, To be ſcrupulous and nice in ſmall matters, negligent in the maine: whereas the good ſoule is ſtill curious in ſubſtantiall points, and not careleſſe in things of an inferiour nature; accounting no duty ſo ſmall
D as to be neglected, and no care great enough for principall duties: not ſo tything Mint and Cummin, that he ſhould forget juſtice and judgement; nor yet ſo regarding judgement and juſtice, that he ſhould contemne Mint and Cummin. He that thus miſplaces his conſcience, will be found either hypocriticall or ſuperſtitious.

71

It argues the world full of Atheiſts, that thoſe offences which may impeach humaine ſocietie, are entertained with an anſwerable hatred and rigour: thoſe which doe immediately wrong the ſupreme majeſtie of God, are turned over with ſcarce ſo much as diſlike. If we converſed with God as we doe with men, his right would be at leaſt as precious to us as our owne. All that converſe not with God, are without God: not onely thoſe that are againſt God, but thoſe that are without God, are Atheiſts. We may be too charitable: I feare not to ſay, that theſe our laſt times abound
E with honeſt Atheiſts

72

The beſt thing corrupted, is worſt: An ill man is the worſt of all creatures, an ill Chriſtian the worſt of all men, an ill profeſſour the worſt of all Chriſtians, an ill Miniſter the worſt of all profeſſours.

73

Naturally, life is before death; and death is only a privation of life: Spiritually, it is contrary. As *Paul* ſaith of the graine, ſo may we of man in the buſineſſe of regenera-

tion : He muſt die before he can live : yet this death preſuppoſes a life that was once A
and ſhould be. God chuſes to have the difficulteſt, firſt : we muſt be content with the
paine of dying, ere we feele the comfort of life. As we die to nature, ere we live in
glory : ſo we muſt die to ſinne, ere we can live to grace.

74

Death did not firſt ſtrike *Adam* the firſt ſinfull man; nor *Caine* the firſt hypocrite ; but
Abel the innocent and righteous. The firſt ſoule that met with death, overcame death:
the firſt ſoule that parted from earth, went to heaven. Death argues not diſpleaſure ;
becauſe he whom God loved beſt, dies firſt; and the murtherer is puniſhed with living.

75

The lives of moſt are miſ-ſpent, only for want of a certaine end of their actions :
wherein they doe as unwiſe Archers, ſhoot away their arrowes they know not at what
mark. They live only out of the preſent, not directing themſelves and their proceedings
to one univerſall ſcope : whence they alter upon all change of occaſions, and never B
reach any perfection ; neither can doe other but continue in uncertaintie, and end
in diſcomfort. Others aime at one certaine mark, but a wrong one. Some (though
fewer) levell at the right end, but amiſſe. To live without one maine and common
end, is idleneſſe and folly. To live to a falſe end, is deceit and loſſe. True Chriſtian
wiſdome both ſhews the end, and finds the way. And as cunning Politicks have many
plots to compaſſe one and the ſame deſigne by a determined ſucceſſion ; ſo the
wiſe Chriſtian failing in the meanes, yet ſtill fetcheth about to his ſteady end with a
conſtant change of endevours : ſuch one only lives to purpoſe, and at laſt repents not
that he hath lived.

76

The ſhipwrack of a good conſcience, is the caſting away of all other excellencies. C
It is no rare thing to note the ſoule of a wilfull ſinner ſtripped of all her graces, and by
degrees expoſed to ſhame : ſo thoſe, whom we have knowne admired, have fallen to
be levell with their fellows ; and from thence beneath them, to a mediocritie ; and
afterwards to ſottiſhneſſe and contempt, below the vulgar, Since they have caſt away
the beſt, it is juſt with God to take away the worſt ; and to caſt off them in leſſer regards,
which have rejected him in greater.

77

It hath ever been counted more noble and ſucceſſefull to ſet upon an open enemie
in his owne home, than to expect till he ſet upon us, whiles he make only a defenſive
warre. This rule ſerves us for our laſt enemy Death: whence that old demand of *Epicure*
is eaſily anſwered, Whether it be better Death ſhould come to us, or that wee
ſhould meet him in the way : meet him in our minds, ere he ſeize upon our bodies. D
Our cowardlineſſe, our unpreparation is his advantage : whereas true boldneſſe in
confronting him, diſmaies and weakens his forces. Happy is that ſoule, that can ſend
out the ſcouts of his thoughts before-hand, to diſcover the power of death afarre off;
and then can reſolutely encounter him at unawares upon advantage : ſuch one lives
with ſecurity, dies with comfort.

78

Many a man ſends others to heaven, and yet goes to hell himſelf : and not few having
drawne others to hell, yet themſelves returne by a late repentance, to life. In a
good action, it is not good to ſearch too deeply into the intention of the agent, but
in ſilence to make our beſt benefit of the work : In an evill, it is not ſafe to regard the
qualitie of the perſon, or his ſucceſſe, but to conſider the action abſtracted from all
circumſtances, in his owne kind. So we ſhall neither neglect good deeds, becauſe E
they ſpeed not well in ſome hands, nor affect a proſperous evill.

79

God doth ſome ſingular actions, wherein we cannot imitate him ; ſome, wherein
we may not ; moſt, wherein he may and would faine be followed. He fetcheth good
out of evill ; ſo may we turne our owne and others ſinnes to private or publike good:
we may not do evill for a good uſe ; but we muſt uſe our evill once done, to good. I
hope I ſhall not offend, to ſay, that the good uſe which is made of ſins, is as gainfull

A to God, as that which ariſes from good actions. Happy is that man, that can uſe either his good well, or his evill.

80

There is no difference betwixt anger and madneſſe, but continuance: for, raging anger is a ſhort madneſſe. What elſe argues the ſhaking of the hands and lips, paleneſſe, or redneſſe, or ſwelling of the face, glaring of the eyes, ſtammering of the tongue, ſtamping with the feet, unſteady motions of the whole body, raſh actions which we remember not to have done, diſtracted and wild ſpeeches? and madneſſe againe is nothing but a continued rage, yea ſome madneſſe rageth not: ſuch a mild madneſſe is more tolerable, than frequent and furious anger.

81

B Thoſe that would keepe ſtate, muſt keepe aloofe off, eſpecially if their qualities be not anſwerable in height to their place. For many great perſons are like a wel-wrought picture upon a courſe cloth, which afarre off ſhewes faire, but neer-hand the roundneſſe of the threed marres the good workmanſhip. Concealment of gifts, after ſome one commended act, is the beſt way to admiration, and ſecret honour: but he that would profit, muſt vent himſelfe oft, and liberally; and ſhew what he is, without all private regard. As therefore, many times, honour followes modeſty unlookt for; ſo, contrarily, a man may ſhew no leſſe pride in ſilence and obſcuritie, than others, which ſpeak and writ for glory. And that other pride is ſo much the worſe, as it is more unprofitable: for whereas thoſe which put forth their gifts, benefit others whiles they ſeeke themſelves; theſe are ſo wholly devoted to themſelves, that their ſecrecie doth no good to others.

82

C Such as a mans delights and cares are in health, ſuch are both his thoughts and ſpeeches commonly on his death-bed: The proud man talks of his faire ſutes, the glutton of his diſhes, the wanton of his beaſtlineſſe, the religious man of heavenly things. The tongue will hardly leave that to which the heart is inured. If we would have good motions to viſit us while we are ſick, we muſt ſend for them familiarly in our health.

83

D He is a rare man, that hath not ſome kind of madneſſe raigning in him: One a dull madneſſe of melancholy, another a conceited madneſſe of pride; another a ſuperſtitious madneſſe of falſe devotion; a fourth of ambition, or covetouſneſſe; a fift, the furious madneſſe of anger; a ſixt, the laughing madneſſe of extreme mirth; a ſeventh, a drunken madneſſe; an eight, of outragious luſt; a ninth, the learned madneſſe of curioſitie; a tenth, the worſt madneſſe of prophaneneſſe and Atheiſme. It is as hard to reckon up all kinds of madneſſes, as of diſpoſitions. Some are more noted and puniſhed than others; ſo that, the mad-man in one kind as much condemnes another, as the ſober man condemnes him. Only that man is both good, and wiſe, and happie, that is free from all kinds of phrenſie.

84

There be ſome honeſt errours, where-with I never found that God was offended. That an husband ſhould think his owne Wife comely, although ill-favoured in the eyes of others: That a man ſhould think more meanly of his owne good parts, than of weaker in others: To give charitable (though miſtaken) conſtructions of doubtfull actions and perſons (which are the effects of naturall affection, humility, love) were never cenſured by God: Herein alone we erre, if we erre not.

85

E No marvell if the worldling eſcape earthly afflictions. God corrects him not, becauſe he loves him not. He is baſe borne and begot. God will not doe him the favour to whip him. The world afflicts him not, becauſe it loves him: for each man is indulgent to his owne. God uſes not the rod where he meanes to uſe the ſword. The Pillory or ſcourge is for thoſe malefactors which ſhall eſcape execution.

86

Weak ſtomacks which cannot digeſt large meals, feed oft and little: For our ſoules, that which we want in meaſure, we muſt ſupply in frequence. We can never fully enough comprehend in our thoughts the joyes of heaven, the meritorious ſufferings of Chriſt, the terrours of the ſecond death: therefore we muſt meditate of them often.

87

The ſame thoughts do commonly meet us in the ſame places; as if we had left them there till our returne. For that the mind doth ſecretly frame to it ſelfe memorative heads, whereby it recalls eaſily the ſame conceits. It is beſt to imploy our mind there, where it is moſt fixed. Our devotion is ſo dull, it cannot have too many advantages.

88

I finde but one example in all Scripture, of any bodily cure which our Saviour wrought by degrees: only the blind man, whoſe weak faith craved help by others, not by himſelf, ſaw men firſt like trees, then in their true ſhape. All other miraculous cures of Chriſt were done at once, and perfect at firſt. Contrarily, I find but one example of a ſoule fully healed (that is) ſanctified and glorified, both in a day; all other by degrees and leiſure. The ſteps of grace are ſoft and ſhort. Thoſe externall miracles he wrought immediatly by himſelf; and therefore no marvell if they were abſolute like their Author. The miraculous work of our Regeneration he works together with us: He giveth it efficacie; wee give it imperfection.

FINIS:

SOME FEVV
OF
DAVIDS PSALMES
METAPHRASED,
for a taſte of the reſt.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3.
ANCHORA FIDEI

¶ Imprinted at LONDON, 1634.

TO MY LOVING AND LEARNED COVSIN,

Mr. Samuel Burton,

Archdeacon of Glocester.

INdeed, my Poetry was long ſithence out of date, and yeelded her place to graver ſtudies; but whoſe veine would it not revive, to looke into thoſe heavenly Songs? I were not worthy to be a Divine, if it ſhould repent me to be a Poet with *David*, after I ſhall have aged in the Pulpit. This worke is holy and ſtrict, and abides not any youthfull or heatheniſh liberty, but requires hands free from prophaneneſſe, looſeneſſe, affection. It is a ſervice to God and the Church by ſo much more carefully to be regarded, as it is more common. For who is there that will not challenge a part in this labour? and that ſhall not finde himſelfe much more affected with holy meaſure rightly compoſed? Wherefore I have oft wondred, how it could be offenſive to our adverſaries, that theſe divine Ditties which the Spirit of God wrote in verſe, ſhould be ſung in verſe; and that an Hebrew Poem ſhould be made Engliſh. For if this kind of compoſition had beene unfit, God would never have made choice of numbers, wherein to expreſſe himſelfe. Yea, who knows not that ſome other Scriptures, which the Spirit hath indited in proſe, have yet beene happily and with good allowance put into ſtrict numbers? If hiſtories tell us of a Wanton Poet of old, which loſt his eyes while hee went about to turne *Moſes* into verſe? yet every ſtudent knowes with what good ſucceſſe and commendation *Nonnus* hath turned *Iohns* Goſpell into Greeke Heroicks. And *Appollinarius*, that learned Syrian matched with *Baſil* and *Gregory* (who lived in his time) in the termes of this equality, that *Baſils* ſpeech Was [illegible], but *Appollinaries* ἁδρότερος, wrote, as *Suidas* reports, all the Hebrew Scripture in Heroicks, as *Sozomen* (ſomewhat more reſtrainedly) all the Archaiology of the Iewes, till *Sauls* government, in 24. parts; or as *Socrates* yet more particularly, all *Moſes* in Heroiks, and all the other Hiſtories in divers metres: but how-ever his other labours lie hid, his Metaphraſe of the Pſalmes is ſtill in our hands, with the applauſe of all the learned: beſides the

A the labours of their owne *Flaminius* and *Arias Montanus* (to ſeeke for no more) which have worthily beſtowed themſelves in this ſubject. Neither doe I ſee how it can be offenſive to our friends, that we ſhould deſire our Engliſh Metaphraſe bettered. I ſay nothing to the diſgrace of that we have: I know how glad our adverſaries are of all ſuch advantages; which they are ready enough to find out without me, ever reprochfully upbraiding us with theſe defects. But ſince our whole Tranſlation is now univerſally reviſed; what inconvenience or ſhew of innovation can it beare, that the verſe ſhould accompany the proſe? eſpecially ſince it is well knowne how rude and homely our Engliſh Poeſie was in thoſe times, compared with the preſent; wherein, if ever, it ſeeth her full perfection. I have beene ſollicited B by ſome reverend friends to undertake this taske; as that which ſeemed well to accord with the former exerciſes of my youth, and my preſent profeſſion. The difficulties I found many, the worke long and great; yet not more painfull than beneficiall to Gods Churh. whereto as I dare not profeſſe any ſufficiency; ſo I will not deny my readineſſe and utmoſt endevour, if I ſhall be emploied by Authority: wherefore, in this part, I doe humbly ſubmit my ſelfe to the grave cenſures of them, whoſe wiſdome manageth theſe common affaires of the Church: and am ready either to ſtand ſtill or proceed, as I ſhall ſee their Cloud or Fire goe before or behinde me. Only (howſoever) I ſhall for my true affection to the Church, wiſh it done by better workmen. wherein as you approve, ſo further my bold, but not unprofitable motion, and commend it unto greater cares: as I doe you to the Greateſt.

Non-ſuch. *July* 3.

Your loving Kinſman

IOS. HALL.

Some few of DAVIDS Pſalmes Metaphraſed.

Psalme 1.

In the tune of the 148. Pſalme.

Give laud unto the Lord.

WHo hath not walkt aſtray,
In wicked mens advice,
Nor ſtood in ſinners way;
Nor in their companies
That ſcorners are,
As their fit mate,
In ſcoffing chaire,
Hath ever ſate.

2 *But in thy lawes divine,*
O Lord ſets his delight,
And in thoſe lawes of thine
Studies all day and night;
Oh, how that man
Thrice bleſſed is!
And ſure ſhall gaine
Eternall bliſſe.

3 *He ſhall be like the tree*
Set by the water-ſprings,
Which when his ſeaſons be
Moſt pleaſant fruit forth brings:
Whoſe boughs ſo greene
Shall never fade,
But covered beene
With comely ſhade.

So, to this happy wight,
All his deſignes ſhall thrive:
4 *Whereas the man unright,*
As chaffe which winds do drive,
With every blaſt
Is toſt on hie,
Nor can at laſt
In ſafety lie.

5 *Wherefore in that ſad doome,*
They dare not riſe from duſt:
Nor ſhall no ſinner come,
To glory of the juſt.
For, God will grace
The juſt mans way;
While ſinners race
Runs to decay.

Psalme 2.

In the tune of the 125. Pſalme.

Thoſe that doe put their confidence.

WHy doe the Gentiles tumults make,
And nations all conſpire in vaine,
2 *And earthly Princes counſell take*
Againſt their God; againſt the Raigne
Of his deare Chriſt? let us, they ſaine,
3 *Breake all their bonds: and from us ſhake*
Their thraldome, yoke, and ſervile chaine.
4 *Whiles thus (alas) they fondly ſpake,*

He that aloft rides on the skies,
Laughs all their lewd device to ſcorne,
5 *And when his wrathfull rage ſhall riſe,*
With plagues ſhall make them all forlorne,
And in his fury thus replies;
6 *But I, my King with ſacred horne*
Anointing, ſhall in princely guiſe
His head with royall Crowne adorne.

Vpon my Sions holy mount
His Empires glorious ſeat ſhall be.
And I thus rais'd ſhall farre recount
The tenour of his true degree.
7 *My Sonne thou art, ſaid God, I thee*
Begat this day by due account:
Thy Scepter, doe but aske of me,
All earthly kingdomes ſhall ſurmount.

8 *All nations to thy rightfull ſway,*
I will ſubject from furtheſt end
9 *Of all the world, and thou ſhalt bray*
Thoſe ſtubborne foes that will not bend,
With iron Mace (like Potters clay)
10 *In peeces ſmall: ye Kings attend;*
And yee, whom others wont obey,
Learne wiſdome, and at laſt amend.

11 See, ye ſerve God, with greater dread
Than others you: and in your feare
Rejoyce the while; and (lowly ſpread)
12 Doe homage to his Sonne ſo deare:
Leſt he be wroth, and doe you dead
13 Amids your way, If kindled
His wrath ſhall be; O bleſſed thoſe,
That doe on him their truſt repoſe.

PSALME. 3

As the 113. Pſalme.

Ye children which, &c.

AH Lord! how many be my foes!
How many are againſt me roſe,
2 That to my grieved ſoule have ſed,
Tuſh, God ſhall him no ſuccour yeeld;
3 whiles thou, Lord, art my praiſe, my ſhield,
And doſt advance my carefull head!

4 Loud with my voice to God I cry'd:
His Grace unto my ſute reply'd,
From out his holy hill.
5 I laid me downe, ſlept, roſe againe:
For thou, O Lord, doſt me ſuſtaine,
And ſav'ſt my ſoule from feared ill.

6 Not if ten thouſand armed foes
My naked ſide ſhould round encloſe,
would I be thereof ought a-dread.
Vp, Lord, and ſhield me from diſgrace:
7 For thou haſt broke my foe-mens face,
And all the wickeds teeth haſt ſhed.

8 From thee, O God, is ſafe defence;
Doe thou thy free beneficence
Vpon thy people largely ſpread.

PSALME 4.

As the ten Commandements.

Attend my people.

THou witneſſe of my truth ſincere,
My God, unto my poore requeſt
Vouchſafe to lend thy gratious eare:
Thou haſt my ſoule from thrall releaſt.

2 Favour me ſtill, and daigne to heare
Mine humble ſute. O wretched wights,
3 How long will ye mine honour deare
Turne into ſhame through your deſpights?

Still will ye love what thing is vaine,
4 And ſeeke falſe hopes? know then at laſt,
That God hath choſe, and will maintaine
His favorite, whom ye diſgrac't.

God will regard my inſtant mone.
5 Oh! tremble then, and ceaſe offending;
And on your ſilent bed alone,
Talke with your hearts, your wayes amending.

6 Offer the trueſt ſacrifice
Of broken hearts; on God beſetting
7 Your only truſt. The moſt deviſe
The wayes of worldly treaſure getting:

But thou, O Lord, lift up to me
The light of that ſweet looke of thine;
8 So ſhall my ſoule more gladſome be,
Than theirs with all their corne and wine.

9 So I in peace ſhall lay me downe,
And on my bed take quiet ſleepe;
whiles thou, O Lord, ſhalt me alone
From dangers all ſecurely keepe.

PSALME 5.

In the tune of the 124. Pſalme.

Now Iſrael may ſay, &c.

BOw downe thine eare,
Lord, to theſe words of mine,
And well regard
the ſecret plaints I make.
2 My King, my God,
to thee I doe betake
My ſad eſtate:
oh doe thine eare incline
To theſe loud cries
that to thee powred bin.

3 At early morne
thou ſhalt my voice attend:
For, at day breake,
I will my ſelfe addreſſe
Thee to implore,
and wait for due redreſſe.
4 Thou doſt not, Lord,
delight in wickedneſſe;
Nor to bad men
wilt thy protection lend.

5 The boaſters proud
cannot before thee ſtay:
Thou hat'ſt all thoſe

that are to ſinne deuoted:
6 The lying lips,
and who with bloud are ſpotted,
Thou doeſt abhorre,
And wilt forever ſlay:
7 But I unto
thine houſe ſhall take the way.

And through thy grace
abundant ſhall adore,
With humble feare
within thy holy place.
8 Oh! lead me, Lord,
within thy righteous trace:
Even for their ſakes
that malice me ſo ſore,
Make ſmooth thy paths
my dimmer eyes before.

9 Within their mouth
no truth is ever found:
Pure miſchiefe is
their heart: a gaping tombe
10 Is their wide throat;
and yet their tongues ſtill ſound,
11 With ſmoothing words.
O Lord, give them their doome,
And let them fall
in thoſe their plots profound.
In their exceſſe
of miſchiefe them deſtroy

12 That Rebels are;
ſo thoſe that to thee flye,
Shall all rejoyce
and ſing eternally:
13 And whom thou doſt
protect, and who love thee,
And thy deere name,
in thee ſhall ever joy:
Since thou with bliſſe
the righteous doſt reward,
And with thy grace.
as with a ſhield him guard.

PSALME 6.

As the 50. Pſalme.

The mighty God, &c.

Let me not, Lord,
be in thy wrath reproved:
Oh! ſcourge me not
when thy fierce wrath is moved.
2 Pity me, Lord,
that doe with languor pine:
Heale me whoſe bones
with paine diſſolved bin;
3 Whoſe weary ſoule
is vexed above meaſure.
Oh Lord, how long
ſhall I bide thy diſpleaſure!
4 Turne thee, O Lord,
reſcue my ſoule diſtreſt;
5 And ſave me of thy grace.
'Mongſt thoſe that reſt
In ſilent death
can none remember thee;
And in the grave
how ſhouldſt thou praiſed be?
6 Weary with ſighs
all night I cauſ'd my bed
To ſwim: with teares.
my couch I watered.
7 Deepe ſorrow hath
conſum'd my dimmed eyne,
Sunk in with griefe
at theſe lewd foes of mine:
8 But now hence, hence,
vaine plotters of mine ill:
The Lord hath heard
my Lamentations ſhrill;
9 God heard my ſuit
and ſtill attends the ſame:
10 Bluſh now my foes,
and flye with ſudden ſhame.

PSALME 7.

As the 112. Pſalme.

The man is bleſt that God, &c.

On thee, O Lord my God, relies
My only truſt: from bloudy ſpight
Of all my raging enemies
Oh! let thy mercy me acquite.
2 Leſt they like greedy Lyons rend
My ſoule while none ſhall it defend.

3 O Lord, if I this thing have wrought,
If in my hands be found ſuch ill:
4 If I with miſchiefe ever ſought
To pay good turnes; or did not ſtill
Doe good unto my cauſleſſe foe,
That thirſted for my overthrow;

5 Then let my foe in eager chaſe,
Ore-take my ſoule, and proudly tread
My life below, and with diſgrace
In duſt lay downe mine honour dead.
6 Riſe up in rage, O Lord, eſt-ſoone

Advance thine arme againſt my fo'ne:

And wake for me, till thou fulfill
7 My promis'd right; ſo ſhall glad throngs
Of people flocke unto thine hill.
For their ſakes then revenge my wrongs,
8 And rouſe thy ſelfe. Thy judgements be
O're all the world: Lord judge thou me.

As truth and honeſt innocence
Thou find'ſt in me, Lord, judge thou me,
9 Settle the juſt with ſure defence:
Let me the wicked's malice ſee
10 Brought to an end. For thy juſt eye
Doth heart and inward reines deſcry.

11 My ſafety ſtands in God, who ſhields
The ſound in heart: whoſe doome each day
12 To iuſt men and contemners yeelds
13 Their due. Except he change his way,
His ſword is whet, to bloud intended.
His murdering Bow is ready bended.

14 weapons of death he hath addreſt
And arrowes keene to pierce my foe,
15 who late bred miſchiefe in his breſt;
But when he doth on travell goe,
16 Brings forth a lye; deep pits doth delve,
And fall into his pits himſelve.

17 Back to his owne head ſhall rebound
His plotted miſchiefe; and his wrongs
18 His crowne ſhall craze: But I ſhall ſound
Iehovah's praiſe with thankfull ſongs,
And will his glorious name expreſſe,
And tell of all his righteouſneſſe.

PSALME 8.

As the 113. Pſalme.

Ye children which, &c.

HOw noble is thy mighty Name, (frame,
O Lord, o're all the worlds wide
whoſe glory is advanc't on high
above the rowling heavens rack!
2 How for the graceleſſe ſcorners ſake,
To ſtill th'avengiug enemy,
Haſt thou by tender infants tongue,
The praiſe of thy great name made ſtrong,
while they hang ſucking on the breſt!
3 But when I ſee the heavens bright,
The moone and glittering ſtars of night,
By thine almighty hand addreſt,
4 Oh! what is man, poore ſilly man,
That thou ſo mind'ſt him, and doſt daine
To looke at his unworthy ſeed!
5 Thou haſt him ſet not much beneath
Thine Angels bright; and with a wreath
Of glory haſt adorn'd his head.
6 Thou haſt him made high ſoveraigne
7 Of all thy workes, and ſtretcht his raigne
Vnto the heards, and beaſts untame,
8 To fowles, and to the ſcaly traine,
That glideth through the watry Maine.
9 How noble each-where is thy Name!

PSALME 9

To the tune of that knowne ſong,
beginning;

Preſerve us, Lord.

THee, and thy wondrous deeds, O God,
With all my ſoule I ſound abroad:
2 My joy, my triumph is in thee.
Of thy dread name my ſong ſhall be,

3 O higheſt God: ſince put to flight,
And fal'ne and vaniſht at thy ſight
4 Are all my foes; for thou haſt paſt
Iuſt ſentence on my cauſe at laſt:

And ſitting on thy throne above,
A rightfull Iudge thy ſelfe doſt prove:
5 The troups profane thy checks have ſtroid,
And made their name for ever void.

6 wheres now, my foes, your threatned wrack?
So well you did our Cities ſack,
And bring to duſt; while that ye ſay,
Their name ſhall dye as well as they.

7 Loe, in eternall ſtate God ſits:
And his high Throne to juſtice fits:
8 whoſe righteous hand the world ſhall weeld,
And to all folke juſt doome ſhall yeeld.

9 The poore from high find his releefe;
The poore in needfull times of griefe:
10 who knowes the Lord, to thee ſhall cleave,
That never doſt thy clients leave.

11 Oh! ſing the God that doth abide,
On Sion mount; and blaZon wide
12 His worthy deeds. For he purſues
The guiltleſſe bloud with vengeance due:

He minds their cauſe, nor can paſſe o're
Sad clamours of the wronged poore.

13 Oh! mercy Lord: thou that do'ſt ſave
My ſoule from gates of death and grave:

Oh! ſee the wrong my foes have done:
14 That I thy praiſe, to all that gone
Through daughter Sions beauteous gate,
with thankfull ſongs may loud relate;

And may rejoyce in thy ſafe aid.
15 Behold, the Gentiles whiles they made
A deadly pit my ſoule to drowne,
Into their pit are ſunken downe;

In that cloſe ſnare they hid for me,
Loe, their owne feet entangled be
16 By this juſt doome the Lord is knowne,
That th'ill are puniſht with their owne.

17 Downe ſhall the wicked backward fall
To deepeſt hell, and nations all
18 That God forget; nor ſhall the poore
Forgotten be for evermore.

The conſtant hope of ſoules oppreſt
19 Shall not aye dye. Riſe from thy reſt,
Oh Lord, Let not men baſe and rude
Prevaile: judge thou the multitude

20 Of lawleſſe Pagans: ſtrike pale feare
Into thoſe breſts that ſtubborne were:
And let the Gentiles feele and find,
They beene but men of mortall kind.

PSALME 10.

As the 51. Pſalme.

O God, conſider.

WHy ſtand'ſt thou Lord, aloofe ſo long,
And hid'ſt thee in due times of need,
2 whiles lewd men proudly offer wrong
Vnto the poore? In their owne deed,
And their device let them be caught.
3 For loe, the wicked braves and boaſts
In his vile and outragious thought,
And bleſſeth him that ravines moſt.

4 On God he dares inſult: his pride
Scornes to enquire of powers above,
But his ſtout thoughts have ſtill deni'd
5 There is a God; His wayes yet prove
Aye proſperous: thy judgements hye
Doe farre ſurmount his dimmer ſight.
6 Therefore doth he all foes defie:
His heart ſaith, I ſhall ſtand in ſpight,

Nor ever move; nor danger 'bide.
7 His mouth is fil'd with curſes foule,
And with cloſe fraud: His tongue doth hide
8 Miſchiefe and ill: he ſeeks the ſoule
Of harmeleſſe men in ſecret wait,
And in the corners of the ſtreet
Doth ſhed their bloud; with ſcorne and hate,
His eyes [illegible] the poore are ſet.

9 As ſome fell Lion in his den,
He cloſely lurks the poore to ſpoyle:
He ſpoiles the poore and helpleſſe men,
when once he ſnares them in his toyle.
10 He crowcheth low in cunning wile
And bowes his breſt; whereon whole throngs
Of poore, whom his faire ſhewes beguile,
Fall to be ſubject to his wrongs.

11 God hath forgot (in ſoule he ſayes)
He hides his face to never ſee.
12 Lord God, ariſe; thine hand up-raiſe:
Let not thy poore forgotten be.
13 Shall theſe inſulting wretches ſcorne
Their God; and ſay, thou wilt not care?
14 Thou ſee'ſt (for all thou haſt forborne)
Thou ſee'ſt what all their miſchiefes are;

That to thine hand of vengeance juſt
Thou maiſt them take: the poore diſtreſſed
Relye on thee with conſtant truſt,
The helpe of Orphans and oppreſſed.
15 Oh! breake the wickeds arme of might,
And ſearch out all their curſed traines,
And let them vaniſh out of ſight.
16 The Lord as King for ever reignes.

From forth his coaſts, the heathen ſect
17 Are rooted quite: thou Lord attendſt
To poore mens ſuits; thou do'ſt direct
Their hearts: to them thine eare thou bendſt;
18 That thou mayſt reſcue from deſpight,
The wofull fatherleſſe, and poore:
That ſo, the vaine and earthen wight
On us may tyrannize no more.

FINIS.

CHARACTERS OF VERTVES AND VICES:

IN TWO BOOKES.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io 3 ::
ANCHORA FIDEI ::

¶ Imprinted at London, 1634.

TO THE RIGHT HONOVRABLE, MY ſingular good Lords,

EDWARD LORD *DENNY*,
BARON of WALTHAM,

AND
JAMES LORD *HAY*, HIS
RIGHT NOBLE AND WORTHY
SONNE IN LAW.

I. H.
HVMBLY DEDICATES
HIS LABOVR,
DEVOTETH HIMSELFE,
Wiſheth all happineſſe.

A PREMONITION OF THE TITLE AND VSE of Characters.

READER,

THe Divines of the old Heathens were their Morall Philoſophers: Theſe received the Acts *of an inbred law, in the* Sinai *of Nature, and delivered them with many expoſitions to the multitude: Theſe were the Overſeers of manners, Correctors of vices, Directors of lives, Doctors of vertue, which yet taught their people the body of their naturall Divinity, not after one manner: While ſome ſpent themſelves in deepe diſcourſes of humane felicity, and the way to it in common; others thought it beſt to apply the generall precepts of goodneſſe or decency, to particular conditions and perſons. A third ſort in a meane courſe betwixt the two other, and compounded of them both, beſtowed their time in drawing out the true lineaments of every vertue and vice, ſo lively, that who ſaw the medals, might know the face: which Art they ſignificantly tearmed* Charactery. *Their papers were ſo many tables, their writings ſo many ſpeaking pictures, or living images, whereby the ruder multitude might even by their ſenſe learne to know vertue, and diſcerne what to deteſt. I am diceived if any courſe could be more likely to prevaile; for herein the groſſe conceit is led on with pleaſure, and informed while it feeles nothing but delight: And if pictures have beene accounted the books of Idiots, behold here the benefit of an image without the offence. It is no ſhame for us to learne wit of Heathens; neither is it materiall, in whoſe Schoole we take out a good leſſon: yea, it is more ſhame not to follow their good, than not to lead them better. As one therefore that in worthy examples hold imitation better than invention. I haue trod in their paths, but with an higher & wider ſtep; and out of their* Tablets *haue drawn theſe larger portraitures of both ſorts. More might be ſaid, I deny not, of euery Vertue, of euery Vice: I deſired not to ſay all, but enough. If thou doe but read or like theſe, I haue ſpent good houres ill; but if thou ſhalt hence abjure thoſe Vices; which before thou thoughteſt not ill-fauoured, or fall in loue with any of theſe goodly faces of Vertue; or ſhalt hence find where thou haſt any little touch of theſe euils, to cleare thy ſelfe or where any defect in theſe graces to ſupply it, neither of us ſhall need to repent of our labour.*

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THE FIRST BOOKE.

CHARACTERISMES OF *VERTVES.*

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io 3 : ANCHORA FIDEI

¶ Imprinted at LONDON, 1634.

THE PROOEME.

VErtue is not loved enough, becauſe ſhee is not ſeene; & Vice loſeth much deteſtation, becauſe her uglineſſe is ſecret. Certainly, my Lords, there are ſo many beauties, and ſo many graces in the face of Goodneſſe, that no eye can poſsibly ſee it without affection, without raviſhment: and the viſage of Evill is ſo monſtrous through loathſome deformities, that if her lovers were not ignorant, they would bee mad with diſdaine and aſtoniſhment. What need wee more than to diſcover theſe two to the world? This Worke ſhall ſave the labour of exhorting, and diſſwaſion. I have here done it as I could, following that ancient Maſter of Morality, who thought this the fitteſt taske for the ninety and ninth yeare of his age, and the profitableſt monument that he could leave for a fare-well to his Grecians. Loe here then Vertue and Vice ſtript naked to the open view, and deſpoiled, one of her rags, the other of her ornaments, and nothing left them but bare preſence to plead for affection: ſee now whether ſhall find more ſuters. And if ſtill the vaine minds of lewd men ſhall dote upon their old miſtreſſe, it will appeare to be, not becauſe ſhee is not foule, but for that they are blind, and bewitched. And firſt behold the goodly features of Wiſdome, *an amiable Vertue, and worthy to lead this Stage: which as ſhe extends her ſelfe to all the following* Graces, *ſo amongſt the reſt is for her largeneſſe moſt conſpicuous.*

Theophraſtus.

CHARACTER OF THE WISE MAN.

THere is nothing that he deſires not to know, but moſt and firſt himſelfe: and not ſo much his owne ſtrength, as his weakneſſes; neither is his knowledge reduced to diſcourſe, but practice. Hee is a skilfull Logician, not by nature ſo much as uſe; his working mind doth nothing all his time but make ſyllogiſmes, and draw out concluſions, every thing that he ſees and heares, ſerves for one of the premiſſes: with theſe he cares firſt to informe himſelfe, then to direct others. Both his eyes are never at once from home, but one keeps houſe while the other roves abroad for intelligence. In materiall and weighty points he abides not his mind ſuſpended in uncertainties; but hates doubting, where he may, where he ſhould be reſolute: and firſt he makes ſure worke for his ſoule; accounting it no ſafety to be unſetled in the foreknowledge of his finall eſtate. The beſt is firſt regarded; and vaine is that regard which endeth not in ſecurity. Every care hath his juſt order; neither is there any one either neglected or miſplaced. He is ſeldome over-ſeene with credulity; for knowing the falſeneſſe of the world, he hath learn'd to truſt himſelfe alwayes; others ſo farre, as he may not be dammaged by their diſappointment. He ſeekes his quietneſſe in ſecrecy, and is wont both to hide himſelfe in retiredneſſe, and his tongue in himſelfe. He loves to be gueſſed at, not knowne; and to ſee the world unſeene; and when he is forced into the light, ſhewes by his actions that his obſcurity was neither from affectation nor weakneſſe. His purpoſes are neither ſo variable as may argue inconſtancy; nor obſtinately unchangeable, but framed according to his after-wits, or the ſtrength of new occaſions. He is both an apt ſcholler and an excellent maſter; for both every thing he ſees informes him, and his mind enriched with plentifull obſervation, can give the beſt precepts. His free diſcourſe runs backe to the ages paſt, and recovers events out of memory, and then preventeth Time in flying forward to future things; and comparing one with the other, can give a verdict well-neere propheticall: wherin his conjectures are better than anothers judgements. His paſſions, are ſo many good ſervants, which ſtand in a dilligent attendance ready to be commanded by reaſon, by Religion; and if at any time forgetting their duty, they be miſcarried to rebell, he can firſt conceale their mutiny; then ſuppreſſe it. In all his juſt and worthy deſignes, he is never at a loſſe, but hath ſo projected all his courſes, that a ſecond begins where the firſt failed; and fetcheth ſtrength from that which ſucceeded not. There be wrongs which he will not ſee; neither doth he alwaies look that way which he meaneth; nor take notice of his ſecret ſmarts, when they come from great ones. In good turnes, he loves not to owe more than he muſt; in evill to owe and not pay. Juſt cenſures hee deſerves not, for hee lives without the compaſſe of an adverſary; unjuſt he contemneth, and had rather ſuffer falſe infamy to dye alone, than lay hands upon it in an open violence. He confineth himſelfe in the circle of his owne affaires, and liſts not to thruſt his finger into a needleſſe fire. He ſtands like a center unmoved,

while the circumference of his eſtate is drawne above, beneath, about him. Finally, A
his wit hath coſt him much;and he can both keep,and value,and employ it.He is his owne Lawyer; the treaſury of knowledge, the oracle of counſell; blind in no mans cauſe,beſt ſighted in his owne.

Of an Honeſt man.

HE lookes not to what he might doe, but what he ſhould. Juſtice is his firſt
guide;the ſecond law of his actions, is expedience.He had rather complaine
than offend, and hates ſin more for the indignity of it, than the danger: his
ſimple uprightneſſe works in him that confidence,which oft-times wrongs him,and B
gives advantage to the ſubtill,when he rather pities their faithleſnes,than repents of
his credulity: he hath but one heart,and that lies open to ſight; and were it not for
diſcretion, he never thinks ought whereof he would avoid a witneſſe:his word is his
parchment,and his yea,his oath,which he will not violate for feare,or for loſſe. The
miſ-haps of following events, may cauſe him to blame his providence, can never
cauſe him to eat his promiſe:neither ſaith he,*This I ſaw not*,but,*This I ſaid*.When he is
made his friends Executor,he defraies debts,payes legacies,and ſcorneth to gaine by
Orphans,or to ranſack graves;and therefore will be true to a dead friend,becauſe hee
ſees him not.All his dealings are ſquare and above the boord:he bewrayes the fault of
what he ſels,& reſtores the overſeene gaine of a falſe reckoning.He eſteemes a bribe
venomous, though it come guilded over with the colour of gratuity.His cheekes are
never ſtained with the bluſhes of recantation;neither doth his tongue falter,to make C
good a lye with the ſecret gloſſes of double or reſerved ſenſes; and when his name is
traduced,his innocency beares him out with courage:then,loe,he goes on the plaine
way of truth,and will either triumph in his integrity,or ſuffer with it.His conſcience
over-rules his providence; ſo as in all things good or ill,he reſpects the nature of the
actions,not the ſequell.If he ſee what he muſt doe,let God ſee what ſhall follow. He
never loadeth himſelfe with burdens above his ſtrength, beyond his will; and once
bound,what he can he will doe,neither doth he will but what he can doe.His eare is
the Sanctuary of his abſent friends name,of his preſent friends ſecret:neither of them
can miſ-carry in his truſt. He remembers the wrongs of his youth, and repaies them
with that uſury which he himſelfe would not take. He would rather want, than borrow,
and beg,than not to pay: his faire conditions are without diſſembling; and he
loves actions above words.Finally,he hates falſhood worſe than death:he is a faithful D
client of truth; no mans enemy; and it is a queſtion, whether more another mans
friend or his owne; and if there were no heaven,yet he would be vertuous.

Of the Faithfull man,

HIs eyes have no other objects, but abſent and inviſible; which they ſee ſo
cleerly,as that to them ſenſe is blind:that which is preſent they ſee not; if I
may not rather ſay,that what is paſt or future, is preſent to them. Herein he
exceeds all others, that to him nothing is impoſſible, nothing difficult, whether to E
beare,or undertake.He walks every day with his Maker,and talks with him familiarly,
and lives ever in heaven,and ſees all earthly things beneath him:when he goes in,
to converſe with God,he weares not his owne clothes,but takes them ſtill out of the
rich Wardrobe of his Redeemer,and then dare boldly preaſe in and challenge a bleſſing.
The celeſtiall ſpirits doe not ſcorne his company, yea, his ſervice. He deales in
theſe worldly affaires as a ſtranger, and hath his heart ever at home: without a written
warrant hee dare doe nothing, and with it any thing. His warre is perpetuall,

A without truce, without intermiſſion; and his victory certaine : hee meets with the infernall powers, and tramples them under feet. The ſhield that he ever beares before him, can neither be miſſed, nor pierced; if his hand be wounded, yet his heart is ſafe: he is often tripped, ſeldome foyled; and if ſometimes foyled, never vanquiſhed. He hath white hands, and a cleane ſoule, fit to lodge God in, all the roomes whereof are ſet apart for his Holineſſe: Iniquity hath oft called at the doore, and craved entertainment, but with a repulſe; or if ſin of force will be his tenant, his Lord he cannot. His faults are few, and thoſe he hath, God will not ſee. He is allied ſo high, that hee dare call God Father, his Saviour Brother: heaven his Patrimony, and thinkes it no preſumption to truſt to the attendance of Angels. His underſtanding is inlightned with the beames of divine truth; God hath acquainted him with his will; and what he knowes, hee dare confeſſe : there is not more love in his heart, than liberty in his B tongue. If torments ſtand betwixt him and Chriſt, if death, he contemnes them; and if his owne parents lye in his way to God, his holy careleſneſſe makes them his footſteps. His experiments have drawne forth rules of confidence, which he dares oppoſe againſt all the feares of diſtruſt : wherein hee thinks it ſafe to charge God with what he hath done; with what he hath promiſed. Examples are his proofes, and inſtances his demonſtrations. What hath God given, which he cannot give? What have others ſuffered, which he may not be enabled to endure? Is he threatned baniſhment? There hee ſees the deare Evangeliſt in *Pathmos*. Cutting in peeces? hee ſees *Eſay* under the ſaw. Drowning? he ſees *Ionas* diving in the living gulfe. Burning? he ſees the three Children in the hot walke of the Furnace. Devouring? hee ſees *Daniel* in the ſealed den amids his terrible companions. Stoning? he ſees the firſt Martyr under his heape of many grave-ſtones. Heading? loe there the Baptiſts necke bleeding in *Herodias* C platter. He emulates their paine, their ſtrength, their glory. He wearies not himſelfe with cares; for he knowes he lives not of his owne coſt: not idlely, omitting meanes, but not uſing them with diffidence. In the midſt of ill rumours and amazements, his countenance changeth not; for he knowes both whom he hath truſted, and whither death can lead him. He is not ſo ſure he ſhall dye, as that he ſhall be reſtored; and outfaceth his death with his reſurrection. Finally, he is rich in works, buſie in obedience, cheerfull and unmoved in expectation, better with evils, in common opinion miſerable, but in true judgement more than a man.

Of the Humble man.

D HE is a friendly enemy to himſelfe: for though he be not out of his owne favour, no man ſets ſo low a value of his worth as himſelfe; not out of ignorance, or careleſneſſe, but of a voluntary and meeke dejectedneſſe. Hee admires every thing in another, whiles the ſame or better in himſelfe he thinks not unworthily contemned: his eyes are full of his owne wants, and others perfections. He loves rather to give than take honour, not in a faſhion of complementall courteſie, but in ſimplicity of his judgement; neither doth he fret at thoſe, on whom hee forceth precedency, as one that hoped their modeſty would have refuſed; but holds his mind unfainedly below his place, and is ready to goe lower (if need be) without diſcontent. When he hath but his due, hee magnifieth courteſie, and diſclaimes his deſerts. He can be more aſhamed of honour, than grieved with contempt; becauſe he E thinkes that cauſleſſe, this deſerved. His face, his carriage, his habit, ſavour of lowlineſſe without affectation, and yet he is much under that he ſeemeth. His words are few and ſoft, never either peremptory or cenſorious, becauſe hee thinkes both each man more wiſe, and none more faulty than himſelfe: and when he approacheth to the Throne of God, he is ſo taken up with the divine greatneſſe, that in his owne eyes he is either vile or nothing. Places of publike charge are faine to ſue to him, and hale him out of his choſen obſcurity; which he holds off, not cunningly to cauſe importunity, but ſincerely in the conſcience of his defects. Hee frequenteth not the ſtages of common reſorts, and then alone thinkes himſelfe in his naturall element, when he is ſhrowded within his owne wals. He is ever jealous over himſelfe, and ſtill ſuſpecteth that which others applaud. There is no better object of beneficence; for what he receives, he aſcribes meerely to the bounty of the giver; nothing to merit. He emulates no man in any thing but goodneſſe, and that with more deſire, than hope to overtake. No man is ſo contented with his little, and ſo patient under miſeries, becauſe he knowes the greateſt evils are below his ſinnes, and the leaſt favours above his deſervings. Hee walkes ever in awe, and dare not but ſubject every word and action to an high and juſt cenſure. He is a lowly valley ſweetly planted and well watered; the proud mans earth, whereon he trampleth; but ſecretly full of wealthy Mines, more worth than he that walkes over them; a rich ſtone ſet in Lead; and laſtly, a true Temple of God built with a low roofe.

Of a Valiant man.

HE undertakes without raſhneſſe, and performes without feare: he ſeeks not for dangers; but when they find him, hee beares them over with courage, with ſucceſſe. He hath oft times lookt Death in the face, and paſſed by it with a ſmile, and when he ſees he muſt yeeld, doth at once welcome and contemne it. Hee fore-caſts the worſt of all events, and encounters them before they come in a ſecret and mentall warre; and if the ſuddenneſſe of an unexpected evill have ſurprized his thoughts, and infected his cheeks with paleneſſe; he hath no ſooner digeſted it in his conceit, than he gathers up himſelfe, and inſults over miſchiefe. He is the maſter of himſelfe, and ſubdues his paſſions to reaſon; and by his inward victory workes his owne peace. Hee is afraid of nothing but the diſpleaſure of the Higheſt, and runs away from nothing but ſin: he looks not on his hands, but his cauſe; not how ſtrong he is, but how innocent: and where goodneſſe is his warrant, he may be over-maſtered, he cannot be foyled. The ſword is to him the laſt of all trials, which he drawes forth ſtill as Defendant, not as Challenger, with a willing kind of unwillingneſſe: no man can better mannage it with more ſafety, with more favour: he had rather have his bloud ſeene than his back; and diſdaines life upon baſe condition. No man is more milde to a relenting or vanquiſht adverſary, or more hates to ſet his foot on a carcaſe. He had rather ſmother an injury, than revenge himſelfe of the impotent: and I know not whether more deteſts cowardlineſſe or cruelty. He talks little, and brags leſſe; and loves rather the ſilent language of the hand; to be ſeene than heard. He lies ever cloſe within himſelfe, armed with wiſe reſolution, and will not be diſcovered but by death or danger. He is neither prodigall of bloud to miſ-ſpend it idlely, nor niggardly to grudge it, when either God calls for it, or his Countrey; neither is he more liberall of his owne life than of others. His power is limited by his will, and he holds it the nobleſt revenge, that he might hurt and doth not. He commands without tyranny and imperiouſneſſe, obeyes without ſervility, and changes not his mind with his eſtate. The height of his ſpirits over-lookes all caſualties, and his boldneſſe proceeds neither from ignorance nor ſenſeleſneſſe: but firſt he values evils, and then deſpiſes them: he is ſo ballaced with wiſdome, that hee floats ſteddily in the midſt of all tempeſts. Deliberate in his purpoſes, firme in reſolution, bold in enterpriſing, unwearied in atchieving, and howſoever, happy in ſucceſſe: and if ever he be overcome, his heart yeelds laſt.

A

Of a Patient man.

THe patient man is made of a metall, not ſo hard as flexible: his ſhoulders are large, fit for a load of injuries; which hee beares not out of baſeneſſe and cowardlineſſe, becauſe he dare not revenge, but out of Chriſtian fortitude, becauſe he may not: he hath ſo conquered himſelfe, that wrongs cannot conquer him; and herein alone finds, that victory conſiſts in yeelding. He is above nature, while he ſeemes below himſelfe. The vildeſt creature knowes how to turne againe, but to command himſelfe not to reſiſt being urged, is more than heroicall. His conſtructions are ever full of charity and favour; either this wrong was not done, or not B with intent of wrong; or if that, upon miſ-information; or if none of theſe, raſhneſſe (though a fault) ſhal ſerve for an excuſe. Himſelfe craves the offendors pardon, before his confeſſion; and a ſlight anſwer contents, where the offended deſires to forgive. He is Gods beſt witneſſe, and when he ſtands before the barre for truth, his tongue is calmely free, his fore-head firme, and he with erect and ſetled countenance heares his juſt ſentence, and rejoyces in it. The Jaylors that attend him, are to him his Pages of honour; his dungeon, the lower part of the vault of heaven; his rack or wheele, the ſtaires of his aſcent to glory; he challengeth his executioners, and encounters the fierceſt paines with ſtrength of reſolution, and while he ſuffers, the beholders pity him, the tormentors complaine of wearineſſe, and both of them wonder. No anguiſh can maſter him whether by violence or by lingring. He accounts expectation no pu- C niſhment, and can abide to have his hopes adjourned till a new day. Good lawes ſerve for his protection, not for his revenge; and his owne power, to avoyd indignities, not to returne them. His hopes are ſo ſtrong, that they can inſult over the greateſt diſcouragements; and his apprehenſions ſo deepe, that when he hath once faſtned, he ſooner leaveth his life than his hold. Neither time nor perverſeneſſe can make him caſt off his charitable endevours, and deſpaire of prevailing; but in ſpight of all croſſes, and all denials, he redoubleth his beneficiall offers of love. Hee trieth the ſea after many ſhipwracks, and beats ſtill at that doore which he never ſaw opened. Contrariety of events doth but exerciſe, not diſmay him; and when croſſes afflict him, he ſees a divine hand inviſibly ſtriking with theſe ſenſible ſcourges: againſt which he dares not rebell or murmure. Hence all things befall him alike; and he goes with the ſame mind to the ſhambles, and to the fold. His recreations are calme and D gentle; and not more full of relaxation than void of fury. This man only can turne neceſſity into vertue, and put evill to good uſe. He is the ſureſt friend, the lateſt and eaſieſt enemy, the greateſt conquerour, and ſo much more happy than others, by how much he could abide to be more miſerable.

Of the true Friend.

HIs affections are both united and divided; united to him he loveth; divided betwixt another and himſelfe; and his owne heart is ſo parted, that whiles he hath ſome, his friend hath all. His choice is led by vertue, or by the beſt of vertues, Religion; not by gaine, not by pleaſure; yet not without reſpect of equall condition, of diſpoſition not unlike; which once made, admits of no change, except he whom he loveth, be changed quite from himſelfe; nor that ſuddenly, but after long expectation. Extremity doth but faſten him, whiles he, like a wel-wrought vault, lies the ſtronger, by how much more weight he beares. When neceſſity calls him to it, he can be a ſervant to his equall, with the ſame will wherewith hee can command his inferior; and though he riſe to honour, forgets not his familiarity, nor ſuffers inequality of eſtate to work ſtrangeneſſe of countenance; on the other ſide, he lifts up his friend

to advancement, with a willing hand, without diſſimulation. When A
his mate is dead, he accounts himſelfe but halfe alive; then his love not diſſolved by
death, derives it ſelfe to thoſe orphans which never knew the price of their father;
they become the heires of his affection, and the burden of his cares. He embraces a
free community of all things, ſave thoſe which either honeſty reſerves proper, or nature;
and hates to enjoy that which would doe his friend more good; his charity
ſerves to cloke noted infirmities, not by untruth, not by flattery, but by diſcreet ſecrecy;
neither is he more favourable in concealement, than round in his private reprehenſions;
and when anothers ſimple fidelity ſhews it ſelfe in his reproofe, he loves
his monitor ſo much the more, by how much more hee ſmarteth. His boſome is
his friends cloſet, where he may ſafely lay up his complaints, his doubts, his cares; and
look how he leaves, ſo he finds them; ſave for ſome addition of ſeaſonable counſell
for redreſſe. If ſome unhappy ſuggeſtion ſhall either disjoynt his affection, or breake B
it, it ſoone knits againe, and growes the ſtronger by that ſtreſſe. Hee is ſo ſenſible of
anothers injuries, that when his friend is ſtricken, he cries out, and equally ſmarteth
untouched, as one affected not with ſympathy, but with a reall feeling of paine: and
in what miſchiefe may be prevented, he interpoſeth his aid, and offers to redeeme
his friend with himſelfe; no houre can be unſeaſonable, no buſineſſe difficult, nor
paine grievous in condition of his eaſe: and what either he doth or ſuffereth, he neither
cares nor deſires to have knowne; leſt he ſhould ſeeme to looke for thanks. If he
can therefore ſteale the performance of a good office unſeene, the conſcience of his
faithfulneſſe herein is ſo much ſweeter as it is more ſecret. In favours done, his memory
is fraile; in benefits received, eternall: he ſcorneth either to regard recompence,
or not to offer it. He is the comfort of miſeries, the guide of difficulties, the joy of
life, the treaſure of earth; and no other than a good Angell clothed in fleſh. C

Of the Truly-Noble.

He ſtands not upon what he borrowed of his Anceſtors, but thinkes he muſt
work out his owne honour: and if he cannot reach the vertue of them that
gave him outward glory by inheritance, he is more abaſhed of his impotency,
than tranſported with a great name. Greatneſſe doth not make him ſcornfull and
imperious, but rather like the fixed ſtars; the higher he is, the leſſe he deſires to ſeeme.
Neither cares he ſo much for pompe and frothy oſtentation, as for the ſolid truth of
Nobleneſſe. Courteſie & ſweet affability can be no more ſevered from him, than life D
from his ſoule; not out of a baſe and ſervile popularity; & deſire of ambitious inſinuation;
but of a native gentleneſſe of diſpoſition, and true value of himſelfe. His hand
is open and bounteous, yet not ſo as that he ſhould rather reſpect his glory, than his
eſtate; wherein his wiſdome can diſtinguiſh betwixt paraſites and friends, betwixt
changing of favours and expending them. He ſcorneth to make his height a privilege
of looſenes, but accounts his titles vaine, if he be inferiour to others in goodneſſe: and
thinks he ſhould be more ſtrict, the more eminent he is; becauſe he is more obſerved,
and now his offences are become exemplar. There is no vertue that he holds unfit for
ornament, for uſe; nor any vice which he condemnes not as ſordid, and a fit companion
of baſeneſſe; and whereof he doth not more hate the blemiſh, than affect the pleaſure.
He ſo ſtudies, as one that knows, ignorance can neither purchaſe honor, nor wield
it; & that knowledge muſt both guide & grace him. His exerciſes are from his childhood E
ingenious, manly, decent, & ſuch as tend ſtill to wit, valor, activity: and if (as ſeldome)
he deſcend to diſports of chance, his games ſhall never make him either pale
with feare, or hot with deſire of gain. He doth not ſo uſe his followers, as if he thought
they were made for nothing but his ſervitude; whoſe felicity were only to be commanded
and pleaſe: wearing them to the back, and then either finding or framing excuſes
to diſcard them empty; but upon all opportunities lets them feele the ſweetnes
of their owne ſerviceableneſſe and his bounty. Silence in officious ſervice is the beſt

Oratory to plead for his reſpect : All diligence is but lent to him, none loſt. His wealth ſtands in receiving, his honor in giving: he cares not either how many hold of his goodnes, or to how few he is beholden: and if he have caſt away favours, he hates either to upbraid them to his enemy, or to challenge reſtitution. None can be more pitifull to the diſtreſſed, or more prone to ſuccour ; and then moſt, where is leaſt meanes to ſollicite, leaſt poſſibility of requitall. He is equally addreſſed to warre and peace ; and knowes not more how to command others, than how to be his Countries ſervant in both. He is more carefull to give true honour to his Maker, than to receive civill honour from men. He knowes that his ſervice is free and noble, and ever loaded with ſincere glory ; and how vaine it is to hunt after applauſe from the world, till he be ſure of him that moldeth all hearts, and powreth contempt on Princes; and ſhortly, ſo demeanes himſelfe, as one that accounts the body of Nobility to conſiſt in Bloud, the ſoule in the eminence of Vertue.

Of the good Magiſtrate.

HE is the faithfull Deputy of his Maker, whoſe obedience is the rule wherby he ruleth; his breſt is the Ocean whereinto all the cares of private men empty themſelves ; which as he receives without complaint and overflowing, ſo he ſends them forth again by a wiſe conveyance in the ſtreames of juſtice: his doores, his eares are ever open to ſuters; and not who comes firſt ſpeeds well, but whoſe cauſe is beſt. His nights, his meales are ſhort and interrupted ; all which he beares well, becauſe he knowes himſelfe made for a publike ſervant of Peace and Juſtice. Hee ſits quietly at the ſterne, and commands one to the top-ſaile, another to the main, a third to the plummet, a fourth to the anchor, as he ſees the need of their courſe & weather requires; and doth no leſſe by his tongue, than all the Marriners with their hands. On the Bench hee is another from himſelfe at home ; now all private reſpects of bloud, alliance, amity are forgotten; and if his owne Son come under triall, he knowes him not : Pity which in all others is wont to be the beſt praiſe of humanity, and the fruit of Chriſtian love, is by him throwne over the bar for corruption : as for Favour, the falſe Advocate of the gracious, he allowes him not to appeare in the Court; there only cauſes are heard ſpeake, not perſons : Eloquence is then only not diſcouraged, when ſhe ſerves for a Client of truth : meere narrations are allowed in this Oratory, not Proems, not excurſions, not Gloſſes: Truth muſt ſtrip her ſelfe, and come in naked to his barre, without falſe bodies, or colors without diſguiſes: A bride in his Cloſet, or a letter on the Bench, or the whiſpering and winks of a great neighbour, are anſwered with an angry and couragious repulſe. Diſpleaſure, Revenge, Recompence, ſtand on both ſides the Bench, but hee ſcornes to turne his eye towards them ; looking onely right forward at Equity, which ſtands full before him. His ſentence is ever deliberate and guided with ripe wiſdome, yet his hand is ſlower than his tongue; but when he is urged by occaſion either to doome, or execution, he ſhewes how much he hateth mercifull injuſtice: neither can his reſolution or act be reverſed with partiall importunity. His forehead is rugged and ſevere, able to diſcountenance villany, yet his words are more awfull than his brow, and his hand than his words. I know not whether hee be more feared or loved, both affections are ſo ſweetly contempered in all hearts. The good feare him lovingly, the middle ſort love him fearefully, and onely the wicked man feares him ſlaviſhly without love. He hates to pay private wrongs with the advantage of his Office; and if ever he be partiall, it is to his enemy. He is not more ſage in his gown, than valarous in armes, & increaſeth in the rigor of diſcipline, as the times in danger. His ſword hath neither ruſted for want of uſe, nor ſurfetteth of bloud, but after many threats is unſheathed, as the dreadfull inſtrument of divine revenge. He is the Guard of good laws, the Refuge of innocency, the Comet of the guilty, the Pay-maſter of good deſerts, the Champion of juſtice, the Patron of peace, the Tutor of the Church, the Father of his Country, & as it were another God upon earth.

A

Of the Penitent.

HE hath a wounded heart and a ſad face; yet not ſo much for feare, as for unkindneſſe:
The wrong of his ſinne troubles him more than the danger: None
but he is the better for his ſorrow; neither is any paſſion more hurtfull to
others, than this is gainfull to him; The more hee ſeeks to hide his griefe, the leſſe it
will be hid; Every man may read it not only in his eyes but in his bones. Whiles he is
in charity with all others, he is ſo fallen out with himſelfe, that none but God can reconcile
him: He hath ſued himſelfe in all Courts, accuſeth, arraigneth, ſentenceth, puniſheth
himſelfe unpartially, and ſooner may find mercy at any hand, than at his B
owne. He onely hath pulled off the faire viſor of ſin; ſo as that appeares not but maſked
unto others, is ſeene of him barefac'd; and bewrayes that fearfull uglineſſe, which
none can conceive but he that hath viewed it. Hee hath lookt into the depth of the
bottomleſſe pit, and hath ſeene his owne offence tormented in others, and the ſame
brands ſhaken at him. He hath ſeene the change of faces in that evill one, as a tempter
as a tormenter; and hath heard the noiſe of a conſcience, and is ſo frighted with all
theſe, that he can never have reſt, till he have run out of himſelfe, to God; in whoſe
face at firſt, he finds rigour, but afterwards, ſweetneſſe in his boſome: He bleeds firſt
from the hand that heales him. The Law of God hath made worke for mercy; which
he hath no ſooner apprehended; than he forgets his wounds, and looks careleſly upon
all theſe terrors of guiltineſſe. When he caſts his eye backe upon himſelfe, he wonders
where he was, and how he came there; and grants, that if there were not ſome witchcraft C
in ſinne, hee could not have beene ſo ſottiſhly graceleſſe. And now, in the
iſſue, Satan finds, (not without indignation and repentance) that he hath done him a
good turne in tempting him: For he had never beene ſo good if he had not ſinned;
he had never fought with ſuch courage if he had not ſeene his bloud, and beene aſhamed
of his foyle: Now he is ſeene, and felt in the front of the ſpirituall battell; and
can teach others how to fight, and incourage them in fighting. His heart was never
more taken up with the pleaſure of ſinne, than now with care of avoyding it: The
very ſight of that cup, wherein ſuch a fulſome potion was brought him, turnes his
ſtomack: the firſt offers of ſinne make him tremble more now, than he did before at
the judgements of his ſinne; neither dares he ſo much as look towards *Sodom:* All the
powers and craft of hell cannot fetch him in for a cuſtomer to evill; his infirmity
may yeeld once, his reſolution never. There is none of his ſenſes or parts, which hee D
hath not within covenants for their good behaviour; which they cannot ever breake
with impunity. The wrongs of his ſin he repaies to men with recompence, as hating
it ſhould be ſaid, he owes any thing to his offence; to God (what in him lies) with
ſighs, teares, vowes, and endevours of amendment. No heart is more waxen to the
impreſſions of forgiveneſſe; neither are his hands more open to receive, than to give
pardon. All the injuries which are offered to him, are ſwallowed up in his wrongs to
his Maker, and Redeemer; neither can he call for the arrerages of his farthings, when
he looks upon the millions forgiven him; hee feeles not what hee ſuffers from men,
when hee thinks of what he hath done, and ſhould have ſuffered. Hee is a thankfull
Herauld of the mercies of his God; which if all the world heare not from his mouth,
it is no fault of his: Neither did he ſo burne with the evill fires of concupiſcence, as
now with the holy flames of zeale to that glory which hee hath blemiſhed: and his E
eyes are full of moiſture, as his heart of heat. The gates of heaven are not ſo knockt
at by any ſuter, whether for frequence, or importunity. You ſhall find his cheeks furrowed,
his knees hard, his lips ſealed up, ſave when he muſt accuſe himſelfe, or glorifie
God, his eyes humbly dejected, and ſometimes you ſhall take him breaking off a
ſigh in the midſt; as one that would ſteale an humiliation unknowne, and would bee
offended with any part that ſhould not keep his counſell. When hee finds his ſoule
oppreſſed with the heavy guilt of a ſinne, he gives it vent thorow his mouth, into

the eare of his ſpirituall Phyſitian, from whom hee receives Cordials anſwerable to his complaint. He is a ſevere exactor of diſcipline, firſt upon himſelfe, on whom hee impoſes more than one Lent; then, upon others, as one that vowed to bee revenged on ſinne whereſoever he finds it; and though but one hath offended him, yet his deteſtation is univerſall. He is his owne taske-maſter for devotion; and if Chriſtianity have any worke more difficult, or perillous than other, that he enjoynes himſelfe, and reſolves contentment even in miſcarriage. It is no marvell if the acquaintance of his wilder times know him not; for he is quite another from himſelfe; and if his mind could have had any intermiſſion of dwelling within his breſt, it could not have knowne this was the lodging: Nothing but an out-ſide is the ſame it was, and that altred more with Regeneration, than with age. None but he can reliſh the promiſes of the Goſpell; which he finds ſo ſweet, that he complaines not, his thirſt after them is unſatiable; and now that he hath found his Saviour he hugs him ſo faſt, and holds him ſo deare, that he feeles not when his life is fetcht away from him, for his martyrdome. The latter part of his life is ſo led, as if he deſired to unlive his youth; and his laſt Teſtament is full of reſtitutions, and legacies of piety. In ſumme, he hath ſo lived and died, as that Satan hath no ſuch match, ſinne hath no ſuch enemy, God hath no ſuch ſervant as he.

He is an Happy man,

THat hath learn'd to read himſelfe more than all books; and hath ſo taken out this leſſon, that he can never forget it; That knowes the world, and cares not for it; That after many traverſes of thoughts, is grown to know what he may truſt to, and ſtands now equally armed for all events. That hath got the maſtery at home, ſo as he can croſſe his will without a mutiny, and ſo pleaſe it, that he makes it not a wanton: That in earthly things wiſhes no more than nature; in ſpirituall is ever graciouſly ambitious: That for his condition, ſtands on his owne feet, not needing to leane upon the great; and can ſo frame his thoughts to his eſtate, that when he hath leaſt, he cannot want, becauſe he is as free from deſire, as ſuperfluity: That hath ſeaſonably broken the head-ſtrong reſtineſſe of proſperity, and can now menage it at pleaſure: Upon whom, all ſmaller croſſes light as haile-ſtones upon a roofe; and for the greater calamities, he can take them as tributes of life, and tokens of love; and if his ſhip be toſſed, yet he is ſure his Anchor is faſt. If all the world were his, hee could be no other than he is; no whit gladder of himſelfe, no whit higher in his carriage, becauſe he knowes, contentment lies not in the things he hath, but in the mind that values them. The powers of his reſolution can either multiply, or ſubſtract at pleaſure. He can make his cottage a Mannor, or a Palace when he liſts; and his home-cloſe, a large dominion; his ſtaind-cloth, Arras; his earth, plate, and can ſee ſtate in the attendance of one ſervant; as one that hath learned, a mans greatneſſe or baſeneſſe is in himſelfe; and in this hee may even conteſt with the proud, that hee thinks his owne the beſt. Or, if he muſt be outwardly great, he can but turne the other end of the glaſſe, and make his ſtately Manor a low and ſtrait Cottage; and in all his coſtly furniture, he can ſee, not richneſſe, but uſe; he can ſee droſſe in the beſt metall, and earth thorow the beſt clothes; and in all his troup, he can he ſee himſelfe his owne ſervant. He lives quietly at home, out of the noiſe of the world, and loves to enjoy himſelfe alwaies, and ſometimes his friend, and hath as full ſcope to his thoughts, as to his eies. He walks ever even, in the mid-way betwixt hopes and feares, reſolved to feare nothing but God, to hope for nothing but that which he muſt have. He hath a wiſe and vertuous mind in a ſerviceable body; which that better part affects as a preſent ſervant and a future companion; ſo cheriſhing his fleſh, as one that would ſcorne to bee all fleſh. He hath no enemies, not for that all love him, but becauſe he knowes to make a gaine of malice.. He is not ſo ingaged to any earthly thing, that they two cannot part on even tearmes; there is neither laughter in their meeting, nor in their ſhaking of hands,teares. He keeps ever the beſt company, the God of Spirits, and the Spirits of A that God; whom he entertaines continually in an awfull familiarity, not being hindred,either with too much light,or with none at all.His conſcience and his hand are friends,and (what Devill ſoever tempt him)will not fall out. That divine part goes ever uprightly and freely,not ſtooping under the burden of a willing ſinne,not fettered with the gieves of unjuſt ſcruples. He would not, if he could, run away from himſelfe,or from God;not caring from whom he lies hid, ſo he may looke theſe two in the face. Cenſures and applauſes are paſſengers to him not gueſts; his eare is their thorow-fare, not their harbour; he hath learned to fetch both his counſell, and his ſentence from his owne breſt. He doth not lay weight upon his owne ſhoulders, as one that loves to torment himſelfe with the honour of much imploiment, but as hee makes work his game,ſo doth he not liſt to make himſelfe worke.His ſtrife is ever to redeeme,and not to ſpend time.It is his trade to doe good; and to think of it, his recreation.He hath hands enow for himſelfe and others,which are ever ſtretched forth B for beneficence, not for need. He walks cheerefully in the way that God hath chalked,and never wiſhes it more wide,or more ſmooth. Thoſe very tentations whereby he is foiled,ſtrengthen him; he comes forth crowned,and triumphing out of the ſpirituall Battels, and thoſe ſcars that he hath,make him beautifull.His ſoule is every day dilated to receive that God, in whom hee is; and hath attained to love himſelfe for God, and God for his owne ſake. His eyes ſtick ſo faſt in heaven, that no earthly object can remove them; yea his whole ſelfe is there before his time,and ſees with *Steven*, and heares with *Paul*, and enjoyes with *Lazarus*, the glory that hee ſhall have; and takes poſſeſſion before-hand of his roome amongſt the Saints: and theſe heavenly contentments have ſo taken him up,that now he looks downe diſpleaſedly upon the earth,as the Region of his ſorrow and baniſhment;yet joying more in hope C than troubled with the ſenſe of evils,he holds it no great matter to live,& his greateſt buſines to die; and is ſo well acquainted with his laſt gueſt,that he feares no unkindneſſe from him: neither makes he any other of dying, than of walking home when he is abroad,or of going to bed when he is weary of the day. He is well provided for both worlds, and is ſure of peace here, of glory hereafter; and therefore hath a light heart,and a cheerfull face.All his fellow-creatures rejoyce to ſerve him; his betters,the Angels,love to obſerve him;God himſelfe takes pleaſure to converſe with him,and hath Sainted him afore his death, and in his death crowned him.

FINIS.

THE SECOND BOOKE.

CHARACTERISMES OF VICES.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS·Io 3·: ANCHORA FIDEI ·:

¶ Imprinted at London, 1634.

THE PROOEME.

I Have ſhewed you many faire Vertues: I ſpeak not for them; if their ſight cannot command affection, let them loſe it. They ſhall pleaſe yet better, after you have troubled your eyes a little with the view of deformities; and by how much more they pleaſe, ſo much more odious, and like themſelves, ſhall theſe deformities appeare. This light, contraries give to each other, in the midſt of their enmity, that one makes the other ſeeme more good, or ill. Perhaps in ſome of theſe (which thing I doe at once feare, and hate) my ſtile ſhall ſeeme to ſome leſſe grave, more Satyricall: if you find me not without cauſe jealous, let it pleaſe you to impute it to the nature of thoſe Vices, which will not be otherwiſe handled. The faſhions of ſome evils are beſides the odiouſneſſe, ridiculous; which to repeat, is to ſeeme bitterly merry. I abhorre to make ſport with wickedneſſe, and forbid any laughter here, but of diſdaine. Hypocriſie ſhall leade this ring; worthily, I thinke, becauſe both ſhe commeth neereſt to Vertue, and is the worſt of Vices.

A

CHARACTER OF THE *HYPOCRITE.*

B

AN Hypocrite is the worſt kinde of Player, by ſo much as he acts the better part; which hath alwayes two faces, oft-times two hearts: That can compoſe his forehead to ſadneſſe and gravity (while hee bids his heart be wanton and careleſſe within,) and (in the meane time) laughs within himſelfe, to think how ſmoothly he hath cozened the beholder, In whoſe ſilent face are written the charecters of Religion, which his tongue and geſtures pronounce, but his hands recant. That hath a clean face and garment, with a foule ſoule: whoſe mouth belies his heart, and his fingers belie his mouth. Walking early up into the Citty, he turnes into the great Church, and ſalutes one of the C pillars on one knee, worſhipping that God which at home he cares not for; while his eye is fixed on ſome window, on ſome paſſenger, and his heart knowes not whether his lips goe. He riſes, and looking about with admiration, complaines on our frozen charity, commends the ancient. At Church he will ever ſit where he may be ſeene beſt, and in the middeſt of the Sermon puls out his Tables in haſte, as if he feared to loſe that note; when he writes either his forgotten errand, or nothing: then he turnes his Bible with a noiſe, to ſeeke an omitted quotation; and folds the leafe, as if he had found it; and askes aloud the name of the Preacher, and repeats it, whom he publikely ſalutes, thanks, praiſes, invites, entertaines with tedious good counſell, with good diſcourſe, if it had come from an honeſter mouth. He can command teares when hee ſpeaks of his youth; indeed becauſe it is paſt, not becauſe it was ſinfull: himſelfe is now better, but the times are worſe. All other ſinnes he reckons up with deteſtation, while he loves and hides his darling in his boſome. All his ſpeech returnes to himſelf, D and every occurrent drawes in a ſtory to his owne praiſe. When he ſhould give, he lookes about him, and ſayes, *Who ſees me?* No almes, no prayers, fall from him without a witneſſe; belike leſt God ſhould deny that he hath received them: and when he hath done (leſt the world ſhould not know it) his owne mouth is his Trumpet to proclaime it. With the ſuperfluity of his uſury he builds an Hoſpitall, and harbours them whom his extortion hath ſpoiled; ſo while he makes many beggers, he keeps ſome. He turneth all Gnats into Camels, and cares not to undoe the world for a circumſtance. Fleſh on a Friday is more abomination to him than his neighbours bed: Hee abhorres more not to uncover at the name of Jeſus, then to ſweare by the name of God. When a Rimer reads his Poeme to him, he begs a Copie, and perſwades the Preſſe; there is nothing that he diſlikes in preſence, that in abſence he cenſures not. Hee comes to E the ſicke bed of his ſtepmother, and weeps, when he ſecretly feares her recovery. He greets his friend in the ſtreet with ſo cleare a countenance, ſo faſt a cloſure, that the other thinks he reads his heart in his face; and ſhakes hands with an indefinite invitation of *When will you come?* and when his back is turned, joyes that he is ſo well rid of a gueſt: yet if that gueſt viſite him unfeared, he counterfets a ſmiling welcome, and excuſes his cheare, when cloſely he frownes on his wife for too much. He ſhewes well, and ſaies well; and himſelfe is the worſt thing he hath. In briefe, he is the ſtrangers Saint, the neighbours diſeaſe, the blot of goodneſſe; a rotten ſticke in a darke night, a

Poppie in a corne field, an ill tempered candle, with a great ſnuffe, that in going out A
ſmels ill; and an Angell abroad, a Devill at home; and worſe when an Angell, than when a Devill.

* * *

Of the Buſie-bodie.

HIs eſtate is too narrow for his mind, & therefore he is faine to make himſelfe roome in others affaires; yet ever in pretence of love. No newes can ſtir but by his doore; neither can he know that, which he muſt not tell. What every man ventures in *Guiana* voyage, and what they gained, he knowes to a haire. Whether *Holland* will have peace he knowes, and on what conditions, and with what ſucceſſe, B
is familiar to him ere it be concluded. No Poſt can paſſe him without a queſtion, and rather than he will leeſe the newes, he rides backe with him to appoſe him of tidings; and then to the next man he meets, he ſupplies the wants of his haſty intelligence, and makes up a perfect tale; wherewith he ſo haunteth the patient auditor, that after many excuſes, he is faine to endure rather the cenſure of his manners in running away, than the tediouſneſſe of an impertinent diſcourſe. His ſpeech is oft broken off with a ſucceſſion of long parentheſis, which he ever vowes to fill up ere the concluſion, & perhaps would effect it, if the others eare were as unweariable as his tongue. If he ſee but two men talke and reade a letter in the ſtreet, he runs to them, and askes if he may not be partner of that ſecret relation; and if they deny it, he offers to tell, ſince he may not heare, wonders: and then falls upon the report of the Scottiſh Mine, or of the great Fiſh taken up at *Linne*, or of the freezing of the Thames; and after many C
thanks and diſmiſſions, is hardly intreated ſilence. He undertakes as much as he performes little: this man will thruſt himſelfe forward to be the guide of the way he knowes not; and calls at his neighbours window, and askes why his ſervants are not at worke. The Market hath no commoditie which he prizeth not, and which the next table ſhall not here recited. His tongue, like the taile of *Sampſons* Foxes, carries firebrands, and is enough to ſet the whole field of the world on a flame. Himſelfe begins table-talke of his neigbour at anothers boord; to whom he beares the firſt newes, and adjures him to conceale the reporter: whoſe cholirick anſwer he returnes to his firſt Oaſt, inlarged with a ſecond edition; ſo, as it uſes to be done in the fight of unwilling Maſtives, he claps each on the ſide apart, and provokes them to an eager conflict. There can no act paſſe without his Comment, which is ever farre-fetcht, raſh, ſuſpicious, delatorie. His eares are longe, and his eyes quicke, but moſt of all to imperfections; D
which as he eaſily ſees, ſo he increaſes with intermedling. Hee harbours another mans ſervant, and amids his entertainment askes what fare is uſuall at home, what houres are kept, what talke paſſeth their meales, what his Maſters diſpoſition is, what his government, what his gueſts? and when he hath by curious inquiries extracted all the juice and ſpirit of hoped intelligence, turnes him off whence he came, and works on a new. He hates conſtancie as an earthen dulneſſe, unfit for men of ſpirit: and loves to change his worke & his place; neither yet can he be ſo ſoone weary of any place, as every place is weary of him; for as he ſets himſelfe on worke, ſo others pay him with hatred, and looke how many maſters he hath, ſo many enemies: neither is it poſſible that any ſhould not hate him, but who know him not. So then he labours without thanks, talks without credit, lives without love, dies without teares, without pitie; ſave that ſome ſay it was pity he died no ſooner. E

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Of the Superſtitious.

SVperſtition is godleſſe Religion, devout impietie. The ſuperſtitious is fond in obſervation, ſervile in feare, he worſhips God but as he liſts: he gives God what he

A askes not, more than he askes; and all but what he ſhould give; and makes more ſinne than the Ten Commandements. This man dares not ſtirre forth till his breſt be croſſed, and his face ſprinkled: if but an Hare croſſe him the way, he retornes; or if his journey began unawares on the diſmall day; or if he ſtumble at the threſhold. If he ſee a Snake unkilled, he feares a miſcheife; if the ſalt fall towards him, he lookes pale and red, and is not quiet till one of the waiters have powred wine on his lappe; and when he neezeth, thinks them not his friends that uncover not. In the morning he liſtens whether the Crow crieth even or odde, and by that token preſages of the weather. If he heare but a Raven croke from the next roofe, he makes his will, or if a Bittour flie over his head by night: but if his troubled fancie ſhall ſecond his thoughts with the dreame of a faire garden, or greene ruſhes, or the ſalutation of a dead friend, he takes leave of the world, and ſaies he cannot live. He will never ſet to ſea but on a Sunday; neither ever goes without an *Erra Pater* in his pocket. Saint
B *Pauls* day and Saint *Swithunes* with the Twelve, are his Oracles; which he dares beleeve againſt the Almanacke. When he lies ſicke on his death-bed, no ſin troubles him ſo much, as that he did once eat fleſh on a friday, no repentance can expiate that; the reſt need none. There is no dreame of his without an interpretation, without a prediction; and if the event anſwer not his expoſition, he expounds it according to the event. Every darke grove and pictured wall ſtrikes him with an awfull, but carnall devotion. Old wives and Starres are his counſellers; his night ſpell is his guard, and charmes his Phiſitian. He weares Paracelſian Charecters for the tooth-ach, and a little hollowed wax is his Antidote for all evils. This man is ſtrangely credulous, and calls impoſſible things, miraculous: If he heare that ſome ſacred blocke ſpeaks, moves, weepes, ſmiles, his beare feet carry him thether with an offering: and if a danger miſſe
C him in the way, his Saint hath the thankes. Some way he will not goe, and ſome he dares not; either there be bugges, or he faineth them; every lanterne is a ghoſt, and every noiſe is of chaines. He knowes not why, but his cuſtome is to goe a little about, and to leave the croſſe ſtill on the right hand. One event is enough to make a rule; out of theſe he concludes faſhions proper to himſelfe, and nothing can turne him out of his owne courſe. If he have done his taske, he is ſafe, it matters not with what affection. Finally, if God will let him be the carver of his owne obedience, he could not have a better ſubject, as he is, he cannot have a worſe.

Of the Profane.

D THe ſuperſtitious hath too many gods: the profane man hath none at all, unleſſe perhaps himſelfe be his owne deitie, and the world his heaven. To matter of Religion, his heart is a peece of dead fleſh, without feeling of love, of feare, of care, or of paine from the deafe ſtrokes of a revenging conſcience. Cuſtome of ſinne hath wrought this ſenſleſneſſe, which now hath been ſo long entertained, that it pleads preſcription, and knowes not to be altered. This is no ſudden evill: we are borne ſinfull, but have made our ſelves profane; through many degrees we climbe to this height of impiety. At firſt he ſinned, and cared not; now he ſinneth and knoweth not. Appetite is his Lord, and Reaſon his ſervant, and Religion his drudge. Senſe is the rule of his beleefe; and if Pietie may be an advantage, hee can at once counterfeit and deride it. When ought ſucceedeth to him, he ſacrifices to his nets, and
E thanks either his fortune, or his wit; and will rather make a falſe God, than acknowledge the true: if contrary, he cries out of deſtinie, and blames him to whom he will not be beholden. His conſcience would faine ſpeake with him, but he will not heare it; ſets the day, but he diſappoints it; and when it cries loud for audience, he drownes the noiſe with good fellowſhip. He never names God, but in his oathes; never thinks of him, but in extremity; and then he knowes not how to think of him, becauſe he begins but then. He quarrels for the hard conditions of his pleaſure, for his future damnation; and from himſelfe laies all the fault upon his Maker; and from his decree

fetcheth excuſes of his wickedneſſe. The inevitable neceſſity of Gods counſell makes A
him deſperately careleſſe : ſo with good food he poyſons himſelfe. Goodneſſe is his
Minſtrell; neither is any mirth ſo cordiall to him as his ſport with Gods fooles. Every
vertue hath his ſlander, and his jeſt to laugh it out of faſhion : every vice his colour.
His uſualleſt theame is the boaſt of his young ſinnes, which he can ſtill joy in,
though he cannot commit; and(if it may be)his ſpeech makes him worſe than he is.
He cannot thinke of death with patience, without terrour, which he therefore feares
worſe than hell, becauſe this he is ſure of, the other he but doubts of. He comes to
Church as to the Theater, ſaving that not ſo willingly: for company, for cuſtome,
for recreation, perhaps for ſleepe; or to feed his eyes or his eares: as for his ſoule, he
cares no more than if he had none. He loves none but himſelfe, and that not enough
to ſeeke his true good; neither cares he on whom he treads that he may riſe. His life
is full of licence, and his practice of outrage. He is hated of God, as much as he hateth B
goodneſſe, and differs little from a Devill, but that he hath a body.

Of the Male-content.

HE is neither well full nor faſting; and though he abound with complaints,
yet nothing diſlikes him but the preſent: for what he condemned while it
was, once paſt he magnifies, and ſtrives to recall it out of the jawes of Time.
What he hath, he ſees not, his eyes are ſo taken up with what he wants; and what he
ſees he cares not for, becauſe he cares ſo much for that which is not. When his friend
carves him the beſt morſell, he murmures that it is an happy feaſt wherein each one
may cut for himſelfe. When a preſent is ſent him, he askes, *Is this all?* and *What, no* C
better? and ſo accepts it, as if he would have his friend know how much he is bound
to him for vouchſafing to receive it. It is hard to entertaine him with a proportionable
gift. If nothing, he cries out of unthankfulneſſe; if little, that he is baſely regarded;
if much, he exclaimes of flattery, and expectation of a large requitall. Every bleſſing
hath ſomewhat to diſparage and diſtaſte it: Children bring cares, ſingle life is wilde
and ſolitary; eminencie is envious, retiredneſſe obſcure; faſting painfull; ſacietie unweildie;
Religion nicely ſevere; libertie is lawleſſe; wealth burdenſome; mediocrity
contemptible: Every thing faulteth, either in too much, or too little. This man is
ever head-ſtrong, and ſelfe-willed, neither is he alwaies tied to eſteeme or pronounce
according to reaſon; ſome things he muſt diſlike he knowes not wherefore, but he
likes them not: and other-where rather than not cenſure, he will accuſe a man of vertue. D
Every thing he medleth with, he either findeth imperfect, or maketh ſo: neither
is there any thing that ſoundeth ſo harſh in his eare, as the commendation of another,
whereto yet perhaps he faſhionably and coldly aſſenteth, but with ſuch an after-clauſe
of exception, as doth more than marre his former allowance, and if he liſt not to giue
a verball diſgrace, yet he ſhakes his head and ſmiles, as if his ſilence ſhould ſay, *I could*
and will not. And when himſelfe is praiſed without exceſſe, he complaines that ſuch
imperfect kindneſſe hath not done him right. If but an unſeaſonable ſhowre croſſe his
recreation, he is ready to fall out with heaven, and thinks he is wronged, if God will
not take his times when to raine, when to ſhine. He is a ſlave to envie, and loſeth
fleſh with fretting, not ſo much at his owne infelicitie, as at others good; neither hath
he leiſure to joy in his owne bleſſings whileſt another proſpereth. Faine would he
ſee ſome mutinies, but dares not raiſe them; and ſuffers his lawleſſe tongue to walke E
thorow the dangerous paths of conceited alterations; but ſo, as in good manners he
had rather thruſt every man before him when it comes to acting. Nothing but feare
keepes him from conſpiracies, and no man is more cruell when he is not manicled
with danger. He ſpeakes nothing but *Satyrs* and Libels, and lodgeth no gueſts in his
heart but Rebels. The inconſtant and hee agree well in their felicitie, which both
place in change: but herein they differ; the inconſtant man affects that which will
be, the male-content commonly that which was. Finally, he is a querulous curre,

A whom no horſe can paſſe by without barking at; yea, in the deepe ſilence of night the very moone-ſhine openeth his clamorous mouth: hee is the wheele of a well-couched fire-worke; that flies out on all ſides, not without ſcorching it ſelfe. Every eare is long agoe weary of him, and he is now almoſt weary of himſelfe. Give him but a little reſpit, and he will die alone; of no other death, than others welfare.

Of the Unconſtant.

THe inconſtant man treads upon a mooving earth, and keepes no paſe. His proceedings are ever heady and peremptory; for hee hath not the patience to B conſult with reaſon, but determines meerly upon fancie. No man is ſo hot in the purſuit of what he liketh; no man ſooner weary. He is fiery in his paſſions, which yet are not more violent than momentanie: it is a wonder if his love or hatred laſt ſo many dayes as a wonder. His heart is the Inne of all good motions, wherein if they lodge for a night, it is well; by morning they are gone, and take no leave: and if they come that way againe, they are entertained as gueſts, not as friends. At firſt like another *Ecebolius* he loved ſimple truth; thence diverting his eyes, he fell in love with idolatrie; thoſe heatheniſh ſhrines had never any more doting and beſotted client; and now of late he is leapt from *Rome* to *Munſter*, and is growne to giddie Anabaptiſme: what he will be next, as yet he knoweth not; but ere he have wintred his opinion, it will be manifeſt. He is good to make an enemie of, ill for a friend; becauſe as there is no truſt in his affection, ſo no rancor in his diſpleaſure. The multitude of his C changed purpoſes brings with it forgetfulneſſe; and not of others more than of himſelfe. He ſaies, ſweares, renounces, becauſe what he promiſed, he meant not long enough to make an impreſſion. Herein alone he is good for a common-wealth, that he ſets many on work, with building, ruining, altering; and makes more buſineſſe than Time it ſelfe; neither is he a greater enemie to thrift, than to idleneſſe. Proprietie is to him enough cauſe of diſlike; each thing pleaſes him better that is not his owne. Even in the beſt things, long continuance is a juſt quarrell; Manna it ſelfe growes tedious with age, and Noveltie is the higheſt ſtile of commendation to the meaneſt offers: neither doth he in bookes and faſhions aske *How good*, but, *How new*. Varietie carries him away with delight, and no uniforme pleaſure can be without an irkſome fulneſſe. He is ſo transformable into all apinions, manners, qualities, that he ſeemes rather made immediately of the firſt matter, than of well tempered elements; and D therefore is in poſſibilitie any thing, or every thing; nothing in preſent ſubſtance. Finally, he is ſervile in imitation, waxey to perſwations, witty to wrong himſelf, a gueſt, in his owne houſe, an Ape of others, and in a word, any thing rather than himſelfe.

Of the Flatterer.

FLatterie is nothing but falſe friendſhip, fawning hypocriſie, diſhoneſt civility, baſe merchandize of words, a plauſible diſcord of the heart and lips. The Flatterer is bleare-eyed to ill, and cannot ſee vices; and his tongue walkes ever in one track of unjuſt praiſes, and can no more tell how to diſcommend, than to ſpeak true. His ſpeeches are full of wondring interjections; and all his titles are ſuperlative, and E both of them ſeldome ever but in preſence. his baſe mind is well matched with a mercenary tongue, which is a willing ſlave to another mans eare; neither regardeth he how true, but how pleaſing. His Art is nothing but a delightfull coozenage, whoſe rules are ſmoothing, and garded with perjurie; whoſe ſcope is to make men fooles, in teaching them to over-value themſelves, and to tickle his friends to death. This man is a Porter of all good tales, and mends them in the carriage: One of Fames beſt friends, and his owne; that helps to furniſh her with thoſe rumours, that may advantage himſelfe. Conſcience hath no greater adverſarie; for when ſhe is about to play

her juſt part of accuſation, he ſtops her mouth with good tearmes, and wel-neere A
ſtrangleth her with ſhifts, Like that ſubtill fiſh, hee turnes himſelfe into the colour
of every ſtone, for a bootie. In himſelfe he is nothing, but what pleaſeth his *Great-*
one, whoſe vertues he cannot more extoll, than imitate his imperfections, that he may
think his worſt gracefull. Let him ſay it is hot, he wipes his forehead and unbraceth
himſelfe; if cold, he ſhivers, and calls for a warmer garment. When he walkes with
his friend, he ſweares to him, that no man elſe is looked at; no man talked of; and
that whomſoever he vouchſafes to look on and nod to, is graced enough: That he
knowes not his owne worth, leſt he ſhould be too happy; and when he tells what o-
thers ſay in his praiſe, he interrupts himſelfe modeſtly, and dares not ſpeake the reſt:
ſo his concealement is more inſinuating than his ſpeech. Hee hangs upon the lips
which he admireth, as if they could let fall nothing but Oracles, and finds occaſion to
cite ſome approved ſentence, under the name he honoureth; and when ought is no- B
bly ſpoken, both his hands are little enough to bleſſe him. Sometimes even in ab-
ſcence he extolleth his Patron, where hee may preſume of ſafe conveyance to his
eares; and in preſence ſo whiſpereth his commendation to a common friend, that it
may not be unheard where he meant it. He hath ſalves for every ſore, to hide them,
not to heale them; complexion for every face: ſin hath not any more Artificiall Bro-
ker, or more impudent Baud. There is no vice, that hath not from him his colour, his
allurement; and his beſt ſervice is, either to further guiltineſſe, or ſmother it. If hee
grant evill things inexpedient, or crimes errours, he hath yeelded much; either thy
eſtate gives privilege of liberty, or thy youth; or if neither, What if it be ill? yet it is
pleaſant. Honeſtie to him is nice ſingularity, repentance ſuperſtitious melancholie,
gravitie, dulneſſe, and all vertue, an innocent conceit of the baſe-minded. In ſhort, he
is the Moth of liberall mens coats, the Eare-wig of the mighty, the bane of Courts, a C
friend & a ſlave to the trencher, and good for nothing but to be a factor for the Devil.

Of the Slothfull.

HE is a religious man, and weares the time in his Cloiſter; and as the cloke of
his doing nothing, pleads contemplation; yet is he no whit the leaner for his
thoughts, no whit learneder. He takes no leſſe care how to ſpend time, than
others how to gaine by the expenſe; and when buſineſſe importunes him, is more
troubled to fore-think what he muſt doe, than another to effect it. Summer is out of
his favour, for nothing but long daies that make no haſt to their even. He loves ſtill to D
have the Sunne witneſſe of his riſing; and lies long, more for lothneſſe to dreſſe him,
than will to ſleep: and after ſome ſtreaking and yawning, calls for dinner, unwaſhed;
which having digeſted with a ſleep in his chaire, he walks forth to the bench in the
Market-place, and lookes for Companions: whomſoever he meets, he ſtaies with
idle queſtions, and lingring diſcourſe; how the daies are lengthned, how kindly the
weather is, how falſe the clock, how forward the Spring, and ends ever with *what ſhal*
we doe? It pleaſes him no leſſe to hinder others, than not to work himſelfe. When all
the people are gone from Church, he is left ſleeping in his ſeat alone. He enters bonds,
and forfeits them by forgetting the day; and askes his neighbour when his owne
field was fallowed, whether the next peece of ground belong not to himſelfe. His
care is either none, or too late: when Winter is come, after ſome ſharpe viſitations,
he looks on his pile of wood, and askes how much was cropped the laſt Spring. Ne- E
ceſſitie drives him to every action, and what he cannot avoid, he will yet deferre. E-
very change troubles him, although to the better; and his dulneſſe counterfeits a
kind of contentment. When he is warned on a Jury, he had rather pay the mulct,
than appeare. All but that which nature will not permit, he doth by a Deputy, and
counts it troubleſome to doe nothing; but to doe any thing yet more. He is wittie in
nothing but framing excuſes to ſit ſtill, which if the occaſion yeeld not, he coyneth
with eaſe. There is no work that is not either dangerous or thankleſſe, and whereof he
foreſees

foreſees not the inconvenience and gainleſneſſe before he enters; which if it be verified in event, his next idleneſſe hath found a reaſon to patronize it. Hee had rather freeze than fetch wood, and chuſes rather to ſteale than worke; to begge than take paines to ſteale, and in many things to want than begge. Hee is ſo loth to leave his neighbours fire, that he is faine to walk home in the dark; and if he be not lookt to, weares out the night in the chimney corner; or if not that, lies downe in his clothes to ſave two labours. He eates and prayes himſelfe aſleepe; and dreames of no other torment but work. This man is a ſtanding Poole, and cannot chuſe but gather corruption: he is deſcried amongſt a thouſand neighbours by a dry and naſty hand, that ſtill ſavours of the ſheet, a beard uncut, unkembed; an eye and eare yellow, with their excretions; a coat ſhaken on, ragged, unbruſht; by linnen and face ſtriving whether ſhall excell in uncleanneſſe. For body, he hath a ſwolne legge, a dusky and ſwiniſh eye, a blowne checke, a drawling tongue, an heavy foot, and is nothing but a colder earth molded with ſtanding water. To conclude, is a man in nothing but in ſpeech & ſhape.

Of the Covetous.

HEE is a ſervant to himſelfe, yea to his ſervant; and doth baſe homage to that which ſhould be the worſt drudge. A liveleſſe peece of earth is his Maſter, yee his God, which he ſhrines in his coffer, and to which hee ſacrifices his heart. Every face of his coine is a new image, which he adores with the higheſt veneration; yet takes upon him to be Protector of that he worſhippeth: which hee feares to keep, and abhorres to loſe: not daring to truſt either any other god, or his owne. Like a true Chymiſt he turnes every thing into ſilver, both what he ſhould eat, and what he ſhould weare; and that he keeps to looke on, not to uſe. When he retornes from his field, he aſkes, not without much rage, what became of the looſe cruſt in his cup-bord, and who hath rioted among his Leekes. He never eats good meale but on his neighbours trencher; and there he makes amends to his complaining ſtomacke for his former and future faſts. He bids his neighbours to dinner, and when they have done, ſends in a trencher for the ſhot. Once in a yeere perhaps, he gives himſelfe leave to feaſt, and for the time thinks no man more laviſh; wherein he liſts not to fetch his diſhes from farre; nor will be beholden to the ſhambles, his owne proviſion ſhall furniſh his boord with an inſenſible coſt, and when his gueſts are parted, talkes how much every man devoured, and how many cups were emptied, and feeds his family with the mouldy remnants a moneth after. If his ſervant breake but an earthen diſh for want of light, he abates it out of his quarters wages. He chips his bread, and ſends it backe to exchange for ſtaler. He lets money, and ſells Time for a price; and will not be importuned either to prevent or deferre his day; and in the meane time looks fer ſecret gratuities, beſides the maine intereſt which he ſels and returnes into the ſtocke. He breeds of money to the third generation; neither hath it ſooner any being, than he ſets it to beget more. In all things he affects ſecrecy and propriety; he grudgeth his neighbour the water of his Well: and next to ſtealing, he hates borrowing. In his ſhort and unquiet ſleepes he dreames of theeves, and runs to the doore, and names more men then he hath. The leaſt ſheafe he ever culls out for Tithe; and to rob God, holds it the beſt paſtime, the cleereſt gaine. This man cries out above others, of the prodigalitie of our times, and tells of the thrift of our fore-fathers: How that great Prince thought himſefe royally attired, when he beſtowed thirteene ſhillings and foure pence on halfe a ſute. How one wedding gowne ſerved our Grandmothers, till they exchanged it for a winding ſheet; & praiſes plaineſſe, not for leſſe ſin, but for leſſe coſt. For himſelf he is ſtill knowne by his fore fathers coat, which hee meanes with his bleſſing, to bequeath to the many deſcents of his heires. He neither would be poore, nor be accounted rich. No man complains ſo much of want, to avoid a Subſidie; no man is ſo importunate in begging, ſo cruell in exaction; and when he moſt complaines of want, he feares that which he complains to have.

No way is indirect to wealth; whether of fraud or violence. Gaine is his godlineſſe; which if conſcience goe about to prejudice, and grow troubleſome by exclaiming againſt, he is condemned for a common Barretor. Like another *Ahab*, he is ſick of the next field, and thinks he is ill ſeated, while he dwels by neighbours. Shortly, his neighbours doe not much more hate him, than he himſelfe. Hee cares not (for no great advantage) to loſe his friend, pine his body, damne his ſoule; and would diſpatch himſelfe when corne falls, but that he is loth to caſt away money on a cord.

Of the Vaine-glorious.

ALL his humour riſes up into the froth of oſtentation; which if it once ſettle, falls downe into a narrow roome. If the exceſſe be in the underſtanding part, all his wit is in print; the Preſſe hath left his head empty; yea, not only what he had, but what he could borrow without leave. If his glory be in his devotion, he gives not an Almes but on record; and if he have once done well, God heares of it often; for upon every unkindneſſe he is ready to upbraid him with merits. Over and above his owne diſcharge, he hath ſome ſatisfactions to ſpare for the common treaſure. He can fulfill the Law with eaſe, and earne God with ſuperfluity. If he have beſtowed but a little ſumme in the glazing, paving, parieting of Gods houſe, you ſhall find it in the Church-window. Or if a more gallant humour poſſeſſe him, he weares all his land on his backe; and walking high, lookes over his left ſhoulder, to ſee if the point of his Rapier follow him with a Grace. He is proud of another mans horſe; and well mounted, thinkes every man wrongs him, that lookes not at him. A bare head in the ſtreet doth him more good than a meales meat. He ſweares bigge at an Ordinary, and talkes of the Court with a ſharp accent; neither vouchſafes to name any not honourable, nor thoſe without ſome tearme of familiarity; and likes well to ſee the hearer look upon him amazedly, as if he ſaid, How happy is this man that is ſo great with Great-Ones! Uuder pretence of ſeeking for a ſcrol of newes, he drawes out an handful of letters indorſed with his owne ſtile, to the height: and halfe reading every title, paſſes over the latter part with a murmur; not without ſignifying, what Lord ſent this, what great Lady the other; and for what ſutes; the laſt paper (as it happens) is his newes from his honourable friend in the French Court. In the midſt of dinner, his Lacquay comes ſweating in, with a ſealed note from his Creditor, who now threatens a ſpeedy arreſt, and whiſpers the ill newes in his Maſters eare, when he aloud names a Councellor of State, and profeſſes to know the employment. The ſame meſſenger he calls with an imperious nod; and after expoſtulation, where he hath left his fellowes, in his eare ſends him for ſome new ſpur-lethers or ſtockings by this time footed; and when he is gone halfe the roome, recalls him, and ſaith aloud, *It is no matter, Let the greater bagge alone till I come*; and yet againe calling him cloſer, whiſpers (ſo that all the Table may heare) *that if his crimſon ſuit be ready againſt the day, the reſt need no haſte.* He picks his teeth when his ſtomacke is empty, and calls for Pheſants at a common Inne. You ſhall find him prizing the richeſt Jewels, and faireſt horſes, when his purſe yeelds not money enough for earneſt. He thruſts himſelfe into the preaſe, before ſome great Ladies; and loves to be ſeene neere the head of a great traine. His talke is how many Mourners he furniſht with gownes at his Fathers funerals, how many meſſes, how rich his Coat is, and how ancient, how great his alliance: what challenges he hath made and anſwered; what exploits he did at *Cales* or *Newport*; and when he hath commended others buildings, furnitures, ſutes, compares them with his owne. When he hath undertaken to be the Broker for ſome rich Diamond, he weares it; and pulling of his Glove to ſtroke up his haire, thinks no eye ſhould have any other object. Entertaining his friend, he chides his Cooke for no better cheere, and names the diſhes he meant, and wants. To conclude, he is ever on the Stage, and acts ſtill a glorious part abroad, when no man caries a baſer heart, no man is more ſordid and careleſſe at home. He is a Spaniſh Souldier on an Italian Theater; a Bladder full of wind, a skin full of words, a fooles wonder, and a wiſe mans foole.

Of the Preſumptuous.

PReſumption is nothing but hope out of his wits, an high houſe upon weak pillars. The preſumptuous man loves to attempt great things, only becauſe they are hard and rare: his actions are bold and venturous, and more full of hazard than uſe. He hoiſeth ſaile in a tempeſt, and ſaith, never any of his Anceſtors were drowned: he goes into an infected houſe, and ſaies, the plague dares not ſeize on noble bloud: he runs on high battlements, gallops downe ſteepe hills, rides over narrow bridges, walkes on weak Ice, and never thinks, What if I fall? but, What if I runne over and fall not? He is a confident Alchymiſt, and braggeth, that the wombe of his Furnace hath conceived a burthen that will do all the world good: which yet he deſires ſecretly borne, for feare of his owne bondage: in the meane time, his Glaſſe breakes; yet he upon better luting laies wagers of the ſucceſſe, and promiſeth wedges before hand to his friend. He ſaith, I will ſinne, and be ſorry, and eſcape; either God will not ſee, or not be angry, or not puniſh it; or remit the meaſure. If I doe well, he is juſt to reward; if ill, he is mercifull to forgive. Thus his praiſes wrong God no leſſe than his offence; and hurt himſelfe no leſſe than they wrong God. Any patterne is enough to encourage him: ſhew him the way where any foot hath trod, he dare follow, although he ſee no ſteps returning; what if a thouſand have attempted, and miſcarried; if but one have prevailed, it ſufficeth. He ſuggeſts to himſelfe falſe hopes of never too late; as if he could command either Time or repentance: and dare defere the expectation of mercy, till betwixt the bridge and the water. Give him but where to ſet his foot, and he will remove the earth. He fore-knowes the mutations of States, the events of warre, the temper of the ſeaſons; either his old prophecy tels it him, or his ſtarres. Yea, he is no ſtranger to the Records of Gods ſecret counſell, but he turnes them over, and copies them out at pleaſure. I know not whether in all his enterpriſes he ſhew leſſe feare, or wiſdome: no man promiſes himſelf more, no man more beleeves himſelfe. *I will goe and ſell, and returne and purchaſe, and ſpend and leave my ſonnes ſuch eſtates*; all which if it ſucceed, he thanks himſelfe; if not, he blames not himſelfe. His purpoſes are meaſured, not by his ability, but his will, and his actions by his purpoſes. Laſtly, he is ever credulous in aſſent, raſh in undertaking, peremptory in reſolving, witleſſe in proceeding, and in his ending miſerable; which is never other, than either the laughter of the wiſe, or the pittie of fooles.

Of the Diſtruſtfull.

THE diſtruſtfull man hath his heart in his eyes, or in his hand; nothing is ſure to him but what he ſees, what he handles. He is either very ſimple, or very falſe; and therefore beleeves not others, becauſe he knows how little himſelf is worthy of beleefe. In ſpirituall things, either God muſt leave a pawne with him, or ſeeke ſome other Creditor. All abſent things and unuſuall, have no other but a conditionall entertainment: they are ſtrange, if true. If he ſee two neighbours whiſper in his preſence, he bids them ſpeake out, and charges them to ſay no more than they can juſtifie. When hee hath committed a meſſage to his ſervant, he ſends a ſecond after him, to liſten how it is delivered. He is his owne Secretary, and of his owne counſell, for what he hath, for what he purpoſeth: and when he tells over his bags, looks thorow the key-hole, to ſee if he have any hidden witneſſe, and askes aloud *who is there?* when no man heares him. He borrowes money when he needs not, for feare leſt others ſhould borrow of him. He is ever timorous, and cowardly; and askes every mans errand at the doore, ere he opens. After his firſt ſleepe, he ſtarts up, and askes if the furtheſt gate were barred, and out of a fearefull ſweat calls up his ſeruant,

and bolts the doore after him; and then ſtudies whether it were better to lie ſtill and A
beleeve, or riſe and ſee. Neither is his heart fuller of feares, than his head full of ſtrange
projects, and farre-fetcht conſtructions: What meanes the ſtate, thinke you, in ſuch an
action, and whither tends this courſe? Learne of me (if you know not:) the wayes of
deepe policies are ſecret, and full of unknowne windings; that is their act, this will
be their iſſue: ſo caſting beyond the Moone, he makes wiſe and juſt proceedings ſuſ-
pected. In all his predictions and imaginations, he ever lights upon the worſt; not
what is moſt likely will fall out, but what is moſt ill. There is nothing that he takes
not with the left hand: no text which his gloſſe corrupts not. Words, oathes, parch-
ments, ſeales, are but broken Reeds; theſe ſhall never deceive him; he loves no pay-
ments but reall. If but one in an age have miſcarried by a rare caſualtie, he miſdoubts
the ſame event. If but a Tile falne from an high roofe, have brained a paſſenger, or the
breaking of a Coach-wheele have endangered the burden, he ſweares he will keepe B
home, or take him to his horſe. He dares not come to Church, for feare of the croud;
not ſpare the Sabbaths labour, for feare of the want; not come neer the Parliament
houſe, becauſe it ſhould have been blowne up. What might have been, affects him as
much as what will be. Argue, vow, proteſt, ſweare; he heares thee, and beleeves him-
ſelfe. He is a Scepticke, and dare hardly give credit to his ſenſes, which he hath often
arraigned of falſe intelligence. He ſo lives, as if he thought all the world were theeves,
and were not ſure whether himſelfe were one. He is uncharitable in his cenſures, un-
quiet in his feares; bad enough alwaies, but in his owne opinion much worſe than he is.

Of the Ambitious. C

AMbition is a proud covetouſneſſe, a dry thirſt of honour, the longing diſeaſe
of reaſon, an aſpiring and gallant madneſſe. The ambitious climbes up high
and perillous ſtaires, and never cares how to come downe; the deſire of riſing
hath ſwallowed up his feare of a fall. Having once cleaved (like a burre) to ſome great
mans coat, he reſolves not to be ſhaken off with any ſmall indignities, and finding his
hold thorowly faſt, caſts how to inſinuate yet neerer; and therefore he is buſie and
ſervile in his endevours to pleaſe, and all his officious reſpects turne home to himſelf.
He can be at once a ſlave to command, an Intelligencer to informe, a Paraſite to ſooth
and flatter, a Champion to defend, an Executioner to revenge any thing for an ad-
vantage of favour. Hee hath projected a plot to riſe, and woe be to the friend that
ſtands in his way. He ſtill haunteth the Court, and his unquiet ſpirit haunteth him; D
which having fetcht him from the ſecure peace of his Country-reſt, ſets him new and
impoſſible taskes; and after many diſappointments, incourages him to try the ſame
ſea in ſpight of his ſhipwracks, and promiſes better ſucceſſe. A ſmall hope gives him
heart againſt great difficulties, and drawes on new expence, new ſervilitie; perſwad-
ing him (like fooliſh boies) to ſhoot away a ſecond ſhaft, that he may find the firſt. He
yeeldeth, and now ſecure of the iſſue, applauds himſelfe in that honour, which he ſtill
affecteth, ſtill miſſeth; and for the laſt of all trialls, will rather bribe for a troubleſome
preferment, than returne void of a title. But now when he finds himſelfe deſperately
croſſed, and at once ſpoiled both of advancement and hope, both of fruition and poſſi-
bility, all his deſire is turned into rage, his thirſt is now only of revenge; his tongue
ſounds of nothing but detraction and ſlander: Now the place he ſought for, is baſe, his
rivall unworthy, his adverſary injurious, officers corrupt, Court infectious; and how E
well is he that may be his owne man, his owne maſter; that may live ſafely in a meane
diſtance, at pleaſure, free from ſtarving, free from burning? But if his deſignes ſpeed
well; ere he be warme in that ſeat, his mind is poſſeſſed of an higher. What he hath, is
but a degree to what he would have: now he ſcorneth what he formerly aſpired to; his
ſucceſſe doth not give him ſo much contentment as provocation; neither can he be at
reſt, ſo long as he hath one, either to over-look, or to match, or to emulate him. When
his Country-friend comes to viſite him, hee carries him up to the awfull preſence;

A and now in his ſight crowding neerer to the Chaire of State, deſires to be lookt on,
deſires to be ſpoken to by the greateſt, and ſtudies how to offer an occaſion, leſt he
ſhould ſeeme unknowne, unregarded; and if any geſture of the leaſt grace fall haply
upon him, he lookes backe upon his friend, leſt he ſhould careleſly let it paſſe, without
a note: and what he wanteth in ſenſe, he ſupplies in Hiſtory. His diſpoſition is
never but ſhamefully unthankfull: for unleſſe he have all, he hath nothing. It muſt be
a large draught, whereof he will not ſay, that thoſe few drops doe not ſlake, but inflame
him: ſo ſtill hee thinks himſelfe the worſe for ſmall favours. His wit ſo contrives
the likely plots of his promotion, as if he would ſteale it away without Gods
knowledge, beſides his will: neither doth he ever looke up, and conſult in his forecaſts,
with the ſupreme Moderator of all things; as one that thinks honour is ruled
by Fortune, and that heaven medleth not with the diſpoſing of theſe earthly lots:
B and therefore it is juſt with that wiſe God to defeat his faireſt hopes, and to bring
him to a loſſe in the hotteſt of his chace; and to cauſe honour to flie away ſo much
the faſter, by how much it is more eagarly purſued. Finally, he is an importunate ſuter,
a corrupt client, a violent undertaker, a ſmooth Factor, but untruſty, a reſtleſſe
maſter of his owne; a Bladder puft up with the wind of hope, and ſelfe-love. He is
in the common body, as a Mole in the earth, ever unquietly caſting; and in one word,
is nothing but a confuſed heape of envy, pride, covetouſneſſe.

Of the Vnthrift.

C HE ranges beyond his pale, and lives without compaſſe. His expence is
meaſured, not by abilitie, but will. His pleaſures are immoderate, and not honeſt.
A wanton eye, a lickoriſh tongue, a gameſome hand have impoveriſht
him. The vulgar ſort call him bountifull, and applaud him while he ſpends, and
recompence him with wiſhes when he gives, with pitie when he wants. Neither can it
be denied that he raught true liberality, but overwent it. No man could have lived
more laudably, if when he was at the beſt, he had ſtayed there. While he is preſent,
none of the wealthier gueſts may pay ought to the ſhot, without much vehemency,
without danger of unkindneſſe. Uſe hath made it unpleaſant to him, not to ſpend.
Hee is in all things more ambitious of the title of good fellowſhip, than of wiſdome.
When he looks into the wealthy cheſt of his Father, his conceit ſuggeſts that it
cannot be emptied; and while he takes out ſome deale every day, he perceives not
D any diminution; and when the heape is ſenſibly abated, yet ſtill flatters himſelfe
with enough. One hand couzens the other, and the belly deceives both: he doth
not ſo much beſtow benefits, as ſcatter them. True merit doth not carry them, but
ſmoothneſſe of adulation. His ſenſes are too much his guides, and his purveyors;
and appetite is his ſteward. He is an impotent ſervant to his luſts; and knowes not
to governe either his mind or his purſe. Improvidence is ever the companion of
unthriftineſſe; This man cannot looke beyond the preſent, and neither thinks nor
cares what ſhall bee; much leſſe ſuſpects what may bee: and while he laviſhes out
his ſubſtance in ſuperfluities, thinks he onely knowes what the world is worth,
and that others overprize it. He feeles poverty before he ſees it, never complaines
till he be pinched with wants; never ſpares till the bottome, when it is too late
either to ſpend or recover. He is every mans friend ſave his owne, and then wrongs
E himſelfe moſt, when he courteth himſelfe with moſt kindneſſe. He vies Time with
the ſlothfull, and it is an hard match, whether chaſes away good houres to worſe
purpoſe; the one by doing nothing, or the other by idle paſtime. Hee hath ſo dilated
him ſelfe with the beames of proſperitie, that he lies open to all dangers, and
cannot gather up himſelfe, on juſt warning, to avoid a miſcheife. Hee were good
for an Almner, ill for a Steward. Finally, hee is the living tombe of his fore-fathers,
of his poſterity; and when he hath ſwallowed both, is more empty than before hee
devoured them.

A

Of the Envious.

HE feeds on others evils, and hath no diſeaſe but his neighbours welfare: what-
ſoever God doe for him, he cannot be happy with company; and if he were
put to chuſe, whether he would rather have equals in a common felicitie; or
ſuperiours in miſery, hee would demurre upon the election. His eye caſts out too
much, and never retornes home, but to make compariſons with anothers good. He is
an ill prizer of forraine commoditie; worſe of his owne; for, that he rates too high, this
under value. You ſhall have him ever inquiring into the eſtates of his equals and bet-
ters; wherein he is not more deſirous to heare all, than loth to heare any thing over-
good: and if juſt report relate ought better than he would, he redoubles the queſtion, B
as being hard to beleeve what he likes not; and hopes yet, if that be averred againe to
his griefe, that there is ſomewhat concealed in the relation, which if it were knowne,
would argue the commended partie miſerable, and blemiſh him with ſecret ſhame.
He is ready to quarrell with God, becauſe the next field is fairer growne; and angerly
calculates his coſt, and time, and tillage. Whom he dares not openly backbite, nor
wound with a direct cenſure, he ſtrikes ſmoothly with an over-cold praiſe; and when
he ſees that he muſt either maliciouſly oppugne the juſt praiſe of another, (which
were unſafe) or approve it by aſſent, he yeeldeth; but ſhewes withall that his meanes
were ſuch, both by nature and education, that he could not, without much neglect,
be leſſe commendable: ſo his happineſſe ſhall be made the colour of detraction. When
an wholeſome law is propounded, he croſſeth it, either by open, or cloſe oppoſition;
not for any incommodity or inexpedience, but becauſe it proceeded from any mouth C
beſides his owne. And it muſt be a cauſe rarely plauſible, that will not admit ſome
probable contradiction. When his equall ſhould riſe to honour, he ſtrives againſt it
unſeene; and rather with much coſt ſuborneth great adverſaries; and when he ſees
his reſiſtance vaine, he can give an hollow gratulation in preſence; but in ſecret, diſpa-
rages that advancement; either the man is unfit for the place, or the place for the man:
or if fit, yet leſſe gainfull, or more common than opinion: whereto he addes, that
himſelfe might have had the ſame dignitie upon better termes, and refuſed it. He is
wittie in deviſing ſuggeſtions, to bring his Rivall out of love, into ſuſpition. If he be
curteous, he is ſeditiouſly popular; if bountifull, he bindes over his clients to a facti-
on; if ſucceſſefull in warre, he is dangerous in peace; if wealthy, he layes up for a day;
if powerfull, nothing wants but opportunity of rebellion. His ſubmiſſion is ambiti-
ous hypocriſie; his religion, politike inſinuation; no action is ſafe from a jealous con- D
ſtruction. When he receives a good report of him whom he emulates, he ſaith, *Fame*
is partiall, and is wont to blanch miſcheifes; and pleaſeth himſelfe with hope to finde it
worſe; and if Ill-will have diſperſed any more ſpightfull narration, he laies hold on
that, againſt all witneſſes, and brocheth that rumour for trueſt, becauſe worſt: and
when he ſees him perfectly miſerable, he can at once pittie him, and rejoyce. What
himſelfe cannot doe, others ſhall not: he hath gained well, if he have hindred the ſuc-
ceſſe of what he would have done, and could not. He conceales his beſt skill, not ſo
as it may not be knowne that he knowes it, but ſo as it may not be learned; becauſe
he would have the world miſſe him. He attained to a ſoveraigne medicine, by the
ſecret Legacy of a dying Empericke, whereof he will leave no heire, leſt the praiſe
ſhould be divided. Finally, he is an enemie to Gods favours, if they fall beſide him-
ſelfe; the beſt nurſe of ill Fame; a man of the worſt diet; for he conſumes him- E
ſelfe; and delights in pining; a thorne-hedge covered with nettles;
a peeviſh Interpreter of good things, and no other
then a leane and pale carcaſe quickened
with a Fiend.

FINIS.

SALOMONS DIVINE ARTS,

OF

1. *ETHICKS.*
2. *POLITICKS.*
3. *OECONOMICKS.*

THAT IS, THE GOVERNMENT

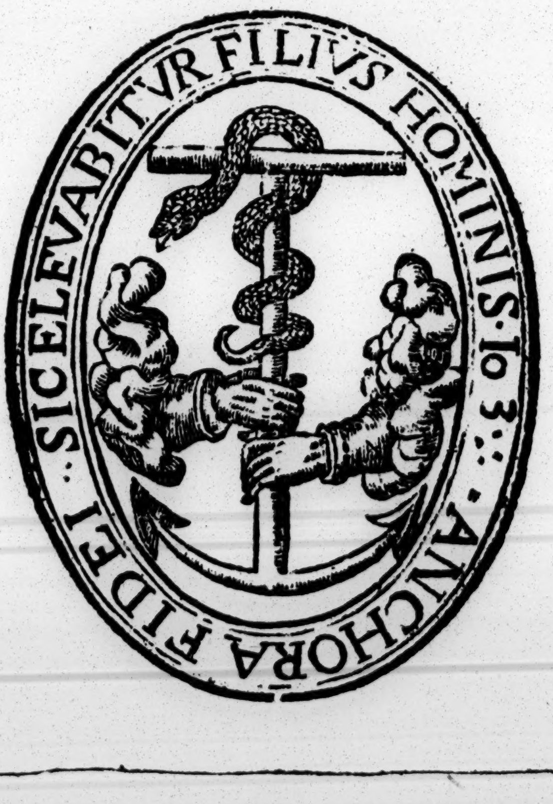
OF

1. *BEHAVIOUR.*
2. *COMMON-WEALTH.*
3. *FAMILIE.*

DRAWNE INTO METHOD, OUT
of his *Proverbs* and *Eccleſiaſtes*.

With an open and plaine Paraphraſe upon the
SONG OF SONGS.

By IOS. HALL.


SIC ELEVABITVR FILIVS HOMINIS. Io 3.
ANCHORA FIDEI.

¶ Imprinted at LONDON, 1634.

TO THE RIGHT HONOVRABLE, AND HOPEFVLL LORD,

ROBERT, EARLE OF ESSEX,
my ſingular good Lord, all increaſe
of Grace and true Honour.

RIGHT HONOVRABLE,

WHileſt I deſired to congratulate your happy returne with ſome worthy preſent; I fell upon this: which I dare not onely offer, but commend; the royalleſt Phyloſopher and wiſeſt King, giving you thoſe precepts, which the Spirit of God gave him. The matter is all his: nothing is mine, but the method, which I doe willingly ſubmit to cenſure. In that, hee could not erre; in this, I cannot but have erred, either in Art, or application, or ſenſe, or diſorder, or defect: yet not wilfully. I have meant it well, and faithfully to the Church of God, and to your Honour, as one of her great hopes. If any man ſhall cavill, that I have gone about to correct Salomons *order, or to controule* Ezekias *ſervants: I complaine both of his charity, and wiſdome; and appeale to more lawfull judgement. Let him as well ſay, that every Concordance perverts the Text. I have onely endevoured to be the common place-booke of that great King, and to referre his Divine rules to their heads, for more eaſe of finding,* *for better memory, for readier uſe. See how that God, whoſe wiſdome thought good to bereave mankind of* Salomons *profound Commentaries of Nature, hath reſerved theſe his Divine Morals, to out-live the world; as knowing, that thoſe would but feed mans curioſity, theſe would both direct his life, and judge it. He hath not done this without expectation of our good, and glory to himſelfe: which if wee anſwer, the gaine is ours. I know how little need there is, either to entreat your Lordſhips acceptation, or to adviſe your uſe. It is enough to have humbly preſented them to your hands, and through them to the Church: the deſire of whoſe good is my good; yea, my recompence and glory. The ſame God, whoſe hand hath led and returned you in ſafety, from all forraine evils, guide your wayes at home, and graciouſly increaſe you in the ground of all true honour, Goodneſſe. My prayers ſhall ever follow you:*

Who vow my ſelfe your Honours
in all humble and true duty,

Ios. Hall.

SALOMONS ETHICKS,

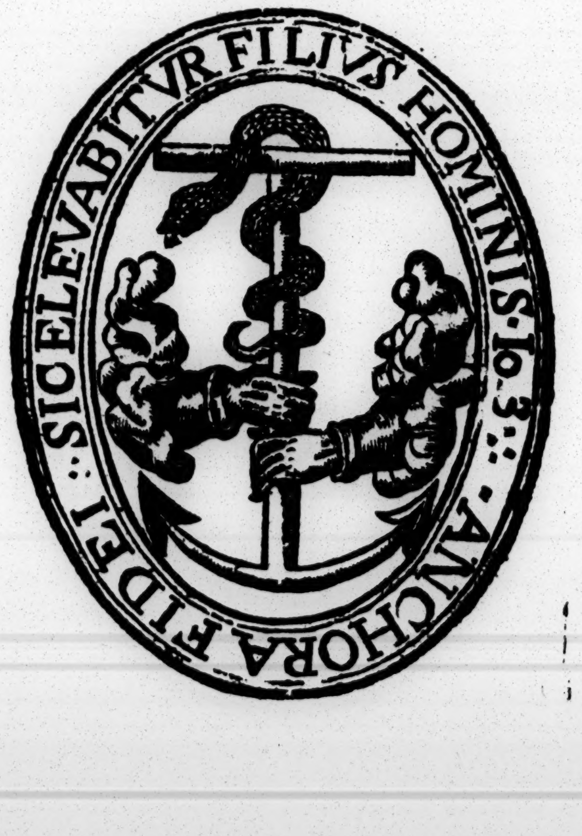
OR

MORALS,

IN FOURE BOOKES.

The
- 1. Of FELICITIE,
- 2. Of PRUDENCE,
- 3. Of IUSTICE,
- 4. Of
  - TEMPERANCE,
  - FORTITUDE.

By IOS. HALL.


SIC ELEVABITVR FILIVS HOMINIS·Io.3·:·ANCHORA FIDEI·:

¶ Imprinted at LONDON, 1634.

SALOMONS ETHICKS,

OR MORALS,

IN FOVRE BOOKES.

The
1. Of Felicitie,
2. Of Prudence,
3. Of Iustice,
4. Of { Temperance, Fortitude.

By Ios. Hall.

Imprinted at London, 1634.

Salomons Ethicks,
OR
GOVERNMENT OF
Behaviour and Manners.

THE FIRST BOOKE.

FELICITIE.

- **§ 1.** Of Ethicks *in common*
  - *The deſcription.*
  - *The chiefe end which is* Felicity.

E*THICKS is a Doctrine of* wiſdome and knowledge *to live well*, and of the Ec.1.17.
madneſſe and fooliſhneſſe *of vice : or* inſtruction to doe wiſely by juſtice, Ec.7.27.
and judgement, and equity, and to doe good in our life. *The end whereof is*,
D to ſee *and attaine* that *chiefe* goodneſſe of the children of men, which they Pr.1.3. Ec 3.12.
enioy under the Sunne, the whole number of the dayes of their life. Ec.2.3.

- § 2. *Wherein Felicity is not.*
  - *Not in pleaſure,*
  - *Not in wealth : for herein is*
    - 1. *No ſatisfaction.*
    - 2. *Increaſed expence.*
    - 3. *Reſtleſneſſe.*
    - 4. *Want of fruition.*
    - 5. *Vncertainty.*
    - 6. *Neceſsity of leaving it.*

E W*Hich conſiſts* not in pleaſure ; *for* I ſaid in my heart, Goe to now, I will Ec.2.1.
prove thee with joy, therefore take thou pleaſure in pleaſant things ;
yea, I with-drew not my heart from any joy : for my heart rejoyced in Ec.2. 10.
all my labour : and who could eat, and who could haſte to outward things more than Ec.2 25.
I? and behold, this alſo is vanity. Ec.2.1.

Not in riches. 1. For hee that loveth ſilver, ſhall not be ſatisfied with ſilver, and hee Ec.5 9.
that loveth riches, ſhall be without the fruit of them : this alſo is vanity.

2. When riches increaſe, they are increaſed that eat them : and what good com- Ec.5.10.
meth to the owners thereof, but the beholding thereof with their eyes? *yea much evill* ; Ec 5.11.
for

for *whereas* the ſleepe of him that travelleth is ſweet, whether he eat little or much; A
Ec.5.12. *contrarily*, The ſatiety of the rich will not ſuffer him to ſleepe; ſo there is an evill ſickneſſe,
which I have ſeene under the Sunne, riches reſerved to the owners thereof, for
Ec 6.1. their evill, *and ofter, not for their good;* for there is another evill, which I have ſeene
Ec 6.2. under the Sunne, and it is frequent among men; A man to whom God hath given riches,
and treaſures, and honour, and he wanteth nothing for his ſoule, of all it deſireth;
Pr.27.24. but God giveth him not power to eat thereof; *and if he have that, yet how long?*
Pr.23.5. Riches *remaine* not alwayes, but taketh her to her wings as an Eagle, and flieth to the
Ec 5 14. heavens. *And for their owner.* As he came forth of his mothers belly, he ſhall returne
Ec.5.15. naked, to goe as he came, and ſhall beare away nothing of his labour, which he cauſed
to paſſe by his hand: And this is alſo an evill ſickneſſe, that in all points as he came, ſo
ſhall he goe: and what profit hath he, that he hath travelled for the wind? B

§. 3. *Not in magnificence*
- *of eſtate,*
  - *Royalty,*
  - *Great attendance,*
- *of works,*
  - *Planting,*
  - *Gathering Treaſures,*
  - *Building, &c.*

Ec.1.12. N*Ot in honour and magnificence.* I the Preacher have beene King over Iſrael in Jeruſalem,
Ec.1.16. and I was great, and increaſed above all that were before me in Jeruſalem,
Ec.2.9. *which alſo I ſhewed in effect; for* I made me great workes, I built me houſes,
Ec.2.4. I planted me Vineyards, I made me Gardens, and Orchards, and planted in them
Ec.2.5. Trees of all fruits; I made me ponds of water, to water therewith the woods that C
Ec.2.6. grow with trees; I got men ſervants, and maids, and had children borne in the houſe;
Ec.2.7. alſo I had great poſſeſſions of beeves, and ſheepe, above all that were before me in Jeruſalem;
I gathered to me alſo ſilver and gold, and the chiefe treaſures of Kings and
Ec.2.8. Provinces; I provided Men-ſingers, and Women-ſingers, and the delights of the ſons
of men, muſicall conſorts of all kinds. Yea, I King *Salomon* made my ſelfe a Palace of
Can.3.9. the trees of Lebanon; I made the pillars thereof of ſilver, and the pavement thereof
Can.3.10. of gold; the hangings thereof of purple, whoſe mids was paved with the love of the
daughters of Iſrael: Then I looked on all my works that my hands had wrought, (as
who is the man that will compare with the King in things which men now have
Ec.2.11. done?) and on the travell that I laboured to doe; and behold, all is vanity, and vexation
Ec.2.12. of ſpirit; and there is no profit under the Sunne. D
Ec.2.11.

§ 4. *Long life and iſſue rejected, for*
- *certaine end,*
- *unperfect ſatisfaction,*
- *remembrance and continuance of darkneſſe.*

Ec.6.3. N*Ot in long life, and plenteous iſſue: for* If a man beget an hundred children, and
live many yeares, and the dayes of his yeares be multiplyed, and his ſoule bee
not ſatisfied with good things, and he be not buried, I ſay, that an untimely
Ec.6.4. fruit is better than he. For he commeth into vanity, and goeth into darkneſſe, and his E
Ec.6.5. name ſhall be covered with darkneſſe: Alſo, he hath not ſeene the Sunne, nor known
it; therefore this hath more reſt than the other: And if he had lived a thouſand yeares
Ec.6.6. twice told, and had ſeene no good; ſhall not all goe to one place? *and howſoever*, the
light ſurely is a pleaſant thing, and it is good for the eyes to ſee the Sun; yet though
Ec.11.7. a man live many yeares, and in them all he rejoyce; if he ſhall remember the dayes of
Ec.11.1. darkneſſe, becauſe they are many, and all that commeth, is Vanity.

A

§. 5. *Knowledge*
- *Though better than folly;*
- *yet rejected, upon*
  - *experience,*
  - *indifferency of events,*
  - *imperfection.*

Not in learning, and humane knowledge. I have given my heart to ſearch and find
out wiſdome in all things that are done under the heaven, (this ſore travell Ec.1.13.
hath God given the ſonnes of men to humble them thereby) *yea,* I thought in
mine heart and ſaid, Behold, I have amplified and increaſed wiſdome, above all them
that have beene before mee, in the *Court and Vniverſity of* Jeruſalem, and mine heart Ec.1.16.
hath ſeene much wiſdome and knowledge: for *when I was at the wildeſt)* my wiſdome Ec.2.9.
remained with me: Then I ſaw indeed, that there is profit in wiſdome more than in
B folly, as the light is more excellent than darkneſſe: For the wiſe-mans eyes are in his Ec.2.13.
head, but the foole walketh in darkneſſe: but yet, I know that the ſame condition falleth Ec.2.14.
to them all. Then I thought in mine heart, It befalleth to me as it befalleth to the Ec.2.15.
foole; why therefore do I labour to be more wiſe? For what hath the wiſe-man more
than the foole? There ſhall be no remembrance of the wiſe, nor of the foole for ever: Ec.6.8.
for that that now is, in the the daies to come ſhalbe forgotten; & how dieth the wiſeman Ec.2.16.
? as doth the foole: *Beſides the imperfection of the beſt knowledge;* for the eye is not
ſatisfied with ſeeing, nor the eare filled with hearing: I thought I would be wiſe, but Ec.1.8.
it went farre from me; it is farre off, what may it be? and it is a profound deepneſſe, Ec.7.25.
who can find it? *yea, ſo farre is it from giving contentment, that* in the multitude of wiſdome Ec.1.18.
is much griefe, and he that increaſeth knowledge, increaſeth ſorrow.

C *Laſtly, not in any humane thing: for* I have conſidered all the works that are done under Ec.1.14.
the Sunne; and behold, all is vanity and vexation of ſpirit.

§ 6. Wherein Felicity is,
1. In approving our ſelves to God. From hence
- *Life;*
- *Bleſſing,*
  - *Favour,*
  - *Ioy,*
  - *Preſervation,*
  - *Proſperity.*
  - *Long life, &c.*

Wherein then doth it conſiſt? Let us heare the end of all, Feare God, and
D keep his Commandements; for this is the whole of Man, *the* whole *duty,* Ec.12.13.
the whole *ſcope, the* whole *happineſſe; for* Life is in the way of righteouſneſſe, Pr.12.24.
and in that path there is no death; *and attending thereon, all* Bleſſings are upon Pr.11.19. Pr.10.6.
the head of the righteous. *Wouldſt thou have favour?* A good man getteth favour of Pr.12.2.
the Lord. *Ioy?* The righteous ſhall ſing and rejoyce; *and* ſurely to a man that is good Pr.29 6.
in his ſight, God giveth wiſdome & knowledge and joy; *ſo that* the light of the righteous Ec.2 26.
rejoyceth, but the candle of the wicked ſhall be put out. *Preſervation and deliverance?*
Loe, the righteous is an everlaſting foundation; *for* the way of the Lord is Pr 13.9. Pr.10.25.
ſtrength to the upright man, *ſo as* the righteous ſhall never be removed; *and if he be in* Pr.10.29.
trouble; Riches availe not in the day of wrath, but righteouſnes delivereth from death Pr.10 30.
ſo the righteous ſhall come out of adverſity, and eſcape out of trouble, and the wicked Pr.11.4. Pr.12.13.
ſhall come in his ſtead; *thus every way* Righteouſneſſe preſerveth the upright in Pr.11.8.
E heart. *Proſperity and wealth?* The houſe of the righteous ſhall have much treaſure, Pr.13 6.
and his tabernacle ſhall flouriſh. *Long life?* The feare of the Lord increaſeth the daies; Pr.15 6.
and not only himſelfe, but his houſe ſhall ſtand. And though a ſinner doe evill an hundred Pr.14 11. Pr.10.27.
times, and God prolong his dayes, yet know I that it ſhall be well to them that Pr.12.7. Ec.8.12.
feare the Lord, and doe reverence before him. *And laſtly, whatſoever good?* God will Pr;10.24.
grant the deſire of the righteous, and he that keepeth the Law, is bleſſed. Pr.29.18.

- *§. 7. In the eſtate of wickedneſſe,*
  - *our good things are accurſed,*
    - *Wealth,*
    - *Life,*
    - *Fame,*
    - *Devotions;*
      - *Prayers,*
      - *Sacrifices.*
  - *Evill inflicted; of*
    - *Loſſe,*
    - *Paine,*
      - *Affliction,*
      - *Death,*
      - *Damnation.*

Pr.10.2. C*Ontrarily, there is perfect miſery in wickedneſſe. Look on all that might ſeeme good in*
Pr.10.3. *this eſtate, wealth.* The treaſures of the wicked profit nothing; the Lord will
Pr.13.25. not famiſh the ſoule of the righteous, but he *either* caſteth away the ſubſtance
of the wicked, *ſo that* the belly of the wicked ſhall want, *or elſe employeth it to the good*
Pr.21.18. *of his:* for the wicked ſhalbe a ranſome for the juſt; and to the ſinner God giveth pain
Ec.2.26. to gather, and to heap, to give to him that is good before God. *The wicked man may be*
Pr.15.6. *rich: but how?* The revenues of the wicked is trouble. *Life;* The yeares of the wicked
Pr.10.27. ſhall be diminiſhed: As the whirle-wind paſſeth, ſo is the wicked no more; *for* God
Pr.10.25. Pr.12.7. overthroweth the wicked, and they are not. *whatſoever therefore their hope be*, the wic-
Pr.2.22. ked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rotted out; it ſhall not
Ec.8.13. be well to the wicked, neither ſhall he prolong his dayes; he ſhalbe like to a ſhadow,
Pr.14.11. becauſe he feared not God; *yea the very* houſe of the wicked ſhall be deſtroyed. *Fame:*
Pr.10.7. *whereas* the memoriall of the juſt ſhall bee bleſſed, the name of the wicked ſhall rot:
Pr.15.29. *yea, looke upon his beſt endevours; his Prayers.* The Lord is farre off from the wicked,
Pr.28.9. but heareth the prayer of the righteous: *farre off from accepting. For* Hee that turneth
away his eare from hearing the Law, even his prayer ſhall be abominable; His ſacri-
Pr.15.8. fice (*though well intended*) as all the reſt of his waies, is *no better than* abomination to the
Pr.15.9. Lord; how much more when he brings it with a wicked mind? *And as no good, ſo much*
Pr.21.27. Pr.12.26. *evill, whether of loſſe:* The way of the wicked will deceive them; their hope ſhall periſh
Pr.10.18. *eſpecially* when they dye; their candle ſhall be put out, their works ſhall prove deceit-
Pr.13.9. full, *Or of paine; for* the Excellent that formed all things, rewardeth the foole, and the
Pr.11.18. Pr.26.10. tranſgreſſor; *and he hath appointed, that* Affliction ſhould follow ſinners: *Follow? yea over-*
Pr.13.21. *take them:* his owne iniquity ſhall take the wicked himſelfe, and cover his mouth; and
Pr.5.22. he ſhall be holden with the cords of his owne ſinne: *even* in the tranſgreſſion of the
Pr.10.6. Pr.29.6. evill man is his ſnare; ſo the wicked ſhall fall in his owne wickedneſſe; *for of it owne*
Pr.11.5. *ſelfe*, iniquity overthroweth the ſinner: *But beſides that*, the curſe of the Lord is in the
Pr.13.6. houſe of the wicked: though hand joyne in hand, he ſhall not be unpuniſhed: behold,
Pr.33.3. Pr.11.31. the righteous ſhall be paid upon earth, how much more the wicked and the ſinner?
Pr.10.24. That *then* which the wicked man feareth, ſhall come upon him; *both, Death;* Hee ſhall
Pr.5.23. dye for the default of inſtruction, *and that by his owne hands: for*, by following evill he
Pr.11.19. ſeeks his owne death; *and after that damnation;* The wicked ſhall be caſt away for his
Pr.14.32. malice: Hell and deſtruction are before the Lord; and a man of wicked imaginations
Pr.15.11. Pr.12.2. will he condemne; *ſo both in life, in death, after it, nothing but* Terrour ſhall bee
Pr.10.29. for the workers of iniquity: *where contrarily*, The feare of the Lord
Pr.19.29. leadeth to life; and he that is filled therewith, ſhall conti-
nue, and ſhall not be viſited with evill.

FINIS.

SALOMONS ETHICKS.

THE SECOND BOOKE.

PRUDENCE.

§. 1. *Of Vertue:*
- *Wherein it conſiſteth.*
- *Whereby it is ruled and directed.*

V*Ertue conſiſts in the meane; vice in extremes.* Let thy wayes be Pr.4.26.
ordered aright; Turne not to the right hand, nor to the Pr.4 27.
left, but remove thy foot from evill; *The rule whereof is Gods* Pr.6. 23.
Law: for the commandement is a lanterne, and inſtruction Pr.30.5.
a light; and every word of God is pure. My ſonne, hear- Pr.4.20.
ken to my words, incline thine eare to my ſayings; let Pr.4.21.
them not depart from thine eyes, but keepe them in the Pr.4.22.
midſt of thine heart. For they are life unto thoſe that find
them, and health unto all their fleſh. Keep my commande-
D ments, and thou ſhalt live, and mine inſtruction as the ap- Pr.7.2.
ple of thine eye: Bind them upon thy fingers, and write them upon the Table of Pr.7 3.
thine heart.

All Vertue is either
- *Prudence,*
- *Iuſtice,*
- *Temperance,*
- *Fortitude.*

1. *Of Prudence: which comprehends*
- *Wiſdome,*
- *Providence,*
- *Diſcretion.*

E

§ 2. *Of Wiſdome; the*
- *Deſcription,*
- *Effects, It procures*
  - *Knowledge,*
  - *Safety*
    - *from ſinne,*
    - *from judgement.*
  - *Good direction*
    - *for actions,*
    - *for words.*
  - *Wealth, Honour, Life.*

Ec.2.14. THe prudent man is he, whoſe eies are in his head *to ſee all things, and to fore-ſee.* A
Ec 10.2. *and* whoſe heart is at his right hand *to doe all dexterouſly, and with judgement.*
Pr.8.12. Wiſdome dwels with Prudence, and findeth forth knowledge; and counſels.
Pr.14.8. *And to deſcribe it:* The wiſdome of the Prudent is to underſtand his way; *his owne:* If
Pr.9.12. thou be wiſe, thou ſhalt be wiſe for thy ſelfe: *An excellent vertue, for* Bleſſed is the man
Pr.3.13. that findeth wiſdome, and getteth underſtanding: The marchandize thereof is bet-
Pr.3.14. ter than ſilver, and the gaine thereof is better than gold: It is more precious than
Pr.16 16. pearles, and all the things that thou canſt deſire, are not to be compared to her.
Pr.3.15. Length of dayes is in her right hand; and in her left hand riches and glory: Her waies
Pr.3.16. are wayes of pleaſure, and all her paths proſperity: She is a tree of life to them that
Pr.3.17. lay hold on her, and bleſſed is he that receiveth her. *The fruits of it are ſingular: for firſt,*
Pr.3. 8. A wiſe heart doth *not only ſeeke*, but get knowledge, without which the mind is not
Pr.15 14. good: and the eare of the wiſe, learning: *And not get it only*, but lay it up, *and not ſo only,* B
Pr.18.15. *but* works by it: *and yet more*, is crownd with it. *Beſides knowledge, here is ſafety.* When
Pr.19.2. wiſdome entreth into thy heart, and knowledge delighteth thy ſoule, then ſhall
Pr.10.14. counſell preſerve thee, and underſtanding ſhall keep thee: and deliver thee from the
Pr.13 16. evill way, and from the man that ſpeaketh froward things, and from them that leave
Pr.14.18. the wayes of righteouſneſſe, to walke in the wayes of darkneſſe: *and as from ſinne, ſo*
Pr.2.10. *from judgement.* The way of life is on high, the prudent to avoyd from hell beneath.
Pr.2.11. *Thirdly, good direction.* 1. *For actions:* Wiſdome cauſeth to walke in the way of righte-
Pr.2.12. ouſneſſe, and in the mids of the paths of judgement. 2. *For words*, The heart of the
Pr.2.13. wiſe guideth his mouth wiſely, and addeth doctrine to his lips: *So that* the words of
Pr.15.24. the mouth of a wiſe man have grace: *yea, hee receives grace from others. Either* in-
Pr.8.20. ſtruct *or* reprove the Prudent, and hee will underſtand knowledge. *Not to ſpeake of*
Pr.16.23. *wealth:* ſhe cauſeth them that love her, to inherit ſubſtance, and filleth their treaſures: C
Pr.10.12. *ſhe giveth not onely honour: for* the wiſdome of a man doth make his face to ſhine, *and*
the wiſe man ſhall inherit glory; *but life:* Underſtanding is a well-ſpring of life, to
Pr.19.25. him that hath it: *and* he that findeth me (*ſaith wiſdome*) findeth life, and ſhall obtaine
Pr.8.21. favour of the Lord. *Wherefore* get wiſdome: get underſtanding: forget not, neither de-
Ec 8.1. cline from the words of my mouth. Forſake her not, and ſhe ſhall keep thee: love her,
Pr.3.35. and ſhee ſhall preſerve thee. Wiſdome is the beginning: get wiſdome *therefore*, and
Pr.16.22. above all poſſeſſions get underſtanding: Exalt her, and ſhe ſhall exalt thee: She ſhall
Pr. 8 34. Pr.4.5. Pr 4.6. Pr 4 7. Pr.4.8. Pr.4 9. bring thee unto honour, if thou embrace her: ſhee ſhall give a goodly ornament to
thine head: yea, ſhe ſhall give thee a Crowne of glory.

§. 3. *Of Providence:*

What ſhe is,
what her objects,
What her effects. D

Ec.8.5. PRovidence *is that* whereby the heart of the wiſe fore-knoweth the time, and
Ec.8.6. judgement; *the time when it will be*; the judgement *how it will be done:* both which
are appointed to every purpoſe under heaven: *Not that man can fore-ſee all future*
Ec.8.7. *things:* No, he knoweth not that, that ſhall be; For who can tell him when it ſhall be?
not ſo much as concerning himſelfe. Neither doth man know his time, but as the fiſhes
Ec.9.12. are taken with an evill net, and as the birds which are caught in the ſnare; ſo are the
children of men ſnared in the evill time, when it falleth on them ſuddenly; yea,
the ſteps of a man are ruled by the Lord; how ſhould a man then underſtand his
Pr.20.24. owne way? *But ſometimes hee may:* The prudent man ſeeth the plague afarre off,
Pr.22.3. and fleeth: *and as for good things*, With the Piſmire hee provideth his meat in Sum- E
Pr 30.2,5. mer; *working ſtill according to fore-knowledge; yet not too ſtrictly, and fearfully:* for
Ec.11.4. hee that obſerveth the wind, ſhall not ſow; and hee that regardeth the clouds, ſhall
not reape.

A

What it is.
§. 4. *Of Diſcretion:*
What it worketh — *for our acts,*
for our ſpeeches.

D*Iſcretion is that whereby* a man is wiſe in his buſineſſes, *and whereby* the heart of Pr.16.20.
the wiſe guideth his mouth wiſely, and addeth doctrine to his lips; *For acti-* Pr.16,23.
ons: The prudent will conſider his ſteps, *and make choice of his times: for* To all Pr.14.15.
things there is an appointed time; and a time for every purpoſe under heaven; a time Ec.3.1. Ec.3.2.
to plant, and a time to pluck up that which is planted; a time to ſlay, and a time to Ec.3.2,4.
heale, &c. a time of warre, and a time of peace: *from hence it is that* the wiſe man is Ec.3 8. Pr.24.5.
B ſtrong, *and rich*; for by knowledge ſhall the chambers be fild with precious things, Pr.14.24.
which he knowes how to employ well: The crowne of the wiſe is their riches; *from hence,* Pr.13.15.
that his good underſtanding maketh him acceptable *to others. For ſpeeches,* The tongue
of the wiſe uſeth knowledge aright, *and* in the lips of him that hath underſtanding, Pr.15.2.
wiſdome is found; and his words have grace, *both* 1. *for the ſeaſonableneſſe,* A word Pr.10.13. Pr.10.32.
ſpoken in his place, is like apples of gold with pictures of ſilver: and how good is a Pr.25.11.
word in due ſeaſon! 2. *for the worth of them.* The lips of knowledge are a precious Pr.15.23. Pr.20.15.
jewell. *laſtly, for their uſe:* The lips of the wiſe ſhall preſerve them, and their tongue Pr.14.3
is health, *and with health,* pleaſure: Faire words are as an honey-combe; ſweetneſſe Pr.12.18. Pr.16.24.
to the ſoule, and health to the bones.

C

Over-wiſe,
§. 5. *The extremes,*
Fooliſh, — *Who he is:*
What kindes there be of Fooles; — *The meere foole:*
The raſh foole.
The wicked foole.
What ſucceſſe.

H*Ere are two extremes: On the right hand;* Make not thy ſelfe over-wiſe, where- Ec.7.
fore ſhouldeſt thou be deſolate? *On the left:* Neither be fooliſh; why ſhouldeſt Ec.7.19.
thou periſh, not in thy time? The foole, *is that man* that wandreth out of the Pr.21.16
way of wiſdome, which hath none heart, *that is,* is deſtitute of underſtanding, *either* Pr.17.16 Pr.15.21.
to conceive, or to doe as he ought: Of which ſort is, 1. *The meere foole;* That foole, who Pr.14.24.
when he goeth by the way, his heart faileth; whoſe folly is fooliſhneſſe, in whoſe hand Pr.17.16.
D there is a price in vaine to get wiſdome, *which* is too high for him *to attaine, laſtly,* in Pr.24.7.
whom are not the lips of knowledge. 2. *The raſh foole,* that is haſtie in his matters, Pr.20.20.
that powreth out all his mind *at once:* which the wiſe man keepes in, till afterward; Pr.29.11.
that haſteth with his feet, *and therefore ſinneth.* There is more hope of *the other* foole Pr.19.2. Pr.29.20.
than of him. 3. *The wicked foole;* That deſpiſeth wiſdome and inſtruction, that maketh Pr.1.7.
a mock of ſinne; to whom it is an abomination to depart from evill; to whom foo- Pr.14.9. Pr.13.19.
liſhneſſe is joy; *yea,* it is his paſtime to doe wickedly; *and his practice* to ſpread abroad Pr.15.21. Pr.10.23.
folly. *And this man is obſtinate in his courſes; for* though thou bray a foole in a morter Pr.13.16.
among wheat, brayd with a peſtell, yet will not his fooliſhneſſe depart from him: *and* Pr.27.22.
though it ſeeme to depart, yet as a dog turneth againe to his vomit, ſo returnes hee to Pr.26.11.
his fooliſhneſſe. *Spare thy labour therefore,* ſpeake not in the eares of a foole; for hee Pr.23.9.
will deſpiſe the wiſedome of thy words. *To theſe ſaith Wiſdome,* O ye fooliſh, how long
E will ye love fooliſhneſſe, and the ſcornefull take pleaſure in ſcorning, and fooles hate Pr.1.22.
knowledge? Turne you at my correction. Loe, I will powre out my mind unto you Pr.1.23.
and make you underſtand my words. Becauſe I have called, and yee refuſed; I have
ſtretched out my hand, and none would regard; but ye have deſpiſed all my counſell Pr.1.24.
and would none of my correction; I will alſo laugh at your deſtruction, and mocke Pr.1 25
when your feare commeth, like ſudden deſolation; and your deſtruction ſhall come Pr.1.26.
like a whirle-wind; when affliction and anguiſh ſhall come upon you. Then ſhall Pr.1.27. Pro.1.18.
they call upon me, but I will not anſwer: they ſhall ſeeke me early, but they ſhall not Pr.1.19.

Pr.1 30. Pr.1 21. find me ; becauſe they hated knowledge, and did not chuſe the feare of the Lord ; A
Pr.14 13. they would none of my counſell, but deſpiſed all my correction ; therefore ſhall they
Ec.7.8. eat of the fruit of their owne way, and be filled with their owne devices : *and what is*
Pr.10.13. Pr.26.3. *that fruit but ſorrow ?* Even in laughing their heart is ſorrowfull ; and the end of that
Pr.10 3,10. mirth is heavineſſe : *and* like the noiſe of thornes under a pot, ſo (*ſhort and vaine*)
is the laughter of fooles : *what but ſtripes ?* A rod ſhall be for the back of him that is
Pr.13.20. deſtitute of underſtanding : *yea, it is proper to him :* To the Horſe belongeth a whip,
Pr.10.21. Pr.21.16. to the Aſſe a bridle, and a rod to the fooles backe: *wherewith not onely himſelfe* ſhall
Pr.10.14. be beaten, but the companion of fooles ſhall be afflicted. *Laſtly, what but death ?*
Fooles ſhall die for want of wit, and remaine in the congregation of the dead :
Pr.1.32. *yea* the mouth of the foole is preſent deſtruction ; *and,* The lips of a
foole ſhall devoure himſelfe, *and that which ſhould ſeeme to pre-*
ſerve him, very eaſe ſlayeth the fooliſh, and the proſpe- B
rity of fooles deſtroyeth
them.

SALOMONS ETHICKS.

The Third Booke.

JUSTICE.

Juſtice *gives to each his owne.*
- *To God Pietie: which comprehends*
  - *Feare.*
  - *Honour and reſpect,* *
  - *Obedience,* *
- *To God and man,*
  - *Fidelitie.*
  - *Truth*
    - *In words.*
    - *In dealings.*
  - *Love.*
- *To man onely,*
  - *Others,*
    - *Mercy.*
    - *Liberality.*
  - *Our ſelves*; *Diligence in our vocations.*

* Honour and Obedience are indeed mixed duties of Juſtice both to God and man: but becauſe as they belong to man, they are politick vertues and there handled; here we conſider them only as due to God.

§. 1.
- *1. Of Iuſtice in generall.*
- *2. Of the feare of God,*
  - *what it is,*
  - *what fruits it hath*
    - *Preſent.*
    - *Future.*

N*Ext to prudence, is Iuſtice.* A man of underſtanding walketh uprightly: Pr.15.21. The juſt man, *therefore,* is he that walketh in his integrity; *and* whoſe Pr.20.7. path is to decline from evill; *and briefely,* he that deales truly, *in giving* Pr.16.17. *each his owne.* Pro.12.22.

Whether to God; unto whom Iuſtice challengeth Pietie: which comprehends, Ec.8.13. *firſt,* the feare of the Lord; and this feare of the Lord is to hate evill, as pride, arrogancie, and the evill way; *and* in all our wayes to acknowledge God; that he may direct Pr.3.6.

Pr.14.2. our wayes; *ſo that*, he that walketh in his righteouſneſſe, feareth the Lord; but he that
Pr.1.7. is lewd in his waies, deſpiſeth him: *which grace, as* it is the beginning of knowledge, A
Pr.15.33. *and* the very inſtruction of wiſdome, *ſo in ſome reſpect knowledge is the beginning of it; for*
Pr.1.7. Pr.15.33. If thou calleſt after knowledge, and cryeſt for underſtanding; if thou ſeekeſt her as
Pr.2.3. ſilver, and ſearcheſt for her as treaſures; then ſhalt thou underſtand the feare of the
Pr.2.4. Pr.2.5. Lord, and find the knowledge of God; *and this feare gives both contentment*; Better is
Pr.15.16. a little with the feare of the Lord, than great treaſure and trouble therewith; *and* 2.
Pr.13.18. Pr.14.26. *future hope.* Feare the Lord continually: for ſurely there is an end, and thy hope ſhall
not be cut off. *In which regard*, This feare of the Lord is an aſſured ſtrength, *to depend*
upon; becauſe his children ſhall have hope, *yea and preſent health and joy.* Feare the Lord,
Pr.3.7. Pr.3.8. and depart from evill; ſo health ſhall be to thy navell, and marrow to thy bones: *and*
Pr.19.23. *with health life eternall.* The feare of the Lord leadeth to life, *yea* is a well-ſpring there-
Pr.14.27. of, and he that is filled therewith, ſhall continue, and ſhall not be viſited with evill;
Pr.18.14. *ſo that* Bleſſed is the man that feareth alway: *whereas on the contrary*, He that hardeneth B
Pr.30.9. Pr.28.14. his heart, and denies God, and ſaith, Who is the Lord? ſhall fall into evill.

- §. 2.
  - *Honour*
    - *In the beſt things.*
    - *In the beſt times.*
  - *Obedience:*
    - *In attending on his will.*
    - *In performing it.*

H*onour and reſpect; both from the beſt things:* Honour the Lord with thy riches, C
Pr.3.9. and the firſt fruits of all thy increaſe; ſo ſhall thy barnes be filled with abun-
Pr.3.10. dance, and thy preſſes ſhall burſt with new wine: *and in our beſt times*; Re-
Ec.12.1. member now thy Creator in the dayes of thy youth; while the evill dayes come not,
nor the yeeres approach, wherein thou ſhalt ſay, I have no pleaſure in them.

Thirdly, Obedience. He that obeyeth me, ſhall dwell ſafely, (*ſaith Wiſdome*) and be
Pr.1.33. quiet from feare of evill: *whether in attendance to the will of God*; My ſonne, hearken to
my words, incline thine eare unto my ſayings; Let them not depart from thine eies,
Pr.4.20. Pr.4.21. but keepe them in the midſt of thine heart: *for*, He that regardeth inſtruction, is in
Pr.10.17. the way of life; *whereas* he that turneth away his eare from it, his very prayer ſhall be
Pr.28.9. abominable; *or in executing of it:* He that keepeth the commandement, is a child
Pr.28.7. of underſtanding; *yea* he is bleſſed, *and* thereby keepeth his owne ſoule; *where* they
Pr.28.4. Pr.19.16. that forſake the Law, praiſe the wicked: *and* he that deſpiſeth his wayes, ſhall die. D

- §. 3. *Fidelitie*
  - *In performances,*
    - *To God.*
    - *To man.*
  - *In faithfull reproofe.*

O*R whether to God and man.* 1. Fidelity: *both, firſt in performing that we have un-*
dertaken: If thou have vowed a vow to God, deferre not to pay it; for he de-
lighteth not in fooles; pay therefore that thou haſt vowed; It is better that
Ec.5.3. Ec.5.4. thou ſhouldeſt not vow; than that thou ſhouldeſt vow, and not pay it: Suffer not thy
mouth to make my fleſh to ſinne; Neither ſay before the Angell, that this is igno-
Ec.5.5. rance: Wherefore ſhall God be angry by thy voice, and deſtroy the work of thine E
hands? *For*, It is deſtruction to a man, to devoure that which is ſanctified, and after
Pr.20.25. Pr.12.22. the vowes to inquire. *Neither this to God only, but to man*; They that deale truly, are his
Pr.28.10. delight; and the upright ſhall inherit good things: *yea*, The faithfull man ſhall a-
Pr.28.20. Pr.25.19. bound in bleſſings; *whereas the perfidious man, as he wrongs others* (*for* Confidence in an
Pr.17.13. unfaithfull man in time of trouble, is like a broken tooth, and a ſliding foot) *ſo he*
gaineth not in the end, himſelfe, He that rewardeth evill for good, evill ſhall not depart
Pr.27.5. from his houſe.

A 2. ***In a faithfull reproofe:*** Open rebuke is better than ſecret love: The wounds of a lover are faithfull, and the kiſſes of an enemie are pleaſant, ***but falſe:*** ſo ***that*** he that reproveth, ſhall find more thank at the laſt: ***and how ever the*** ſcorner ***take it, yet*** he that reproveth the wiſe and obedient eare, is as a gold eare-ring, and an ornament of fine gold.

Pr.27.6.
Pr.
Pr.15.12.
Pr..15.12

§. 4 Truth in words:
- *The qualitie.*
- *The fruit*
  - *to himſelfe.*
  - *to others.*
- *The oppoſites*
  - 1.
    - *Lies,*
    - *Slander.*
  - 2.
    - *Diſsimulation,*
    - *Flatterie.*

B

HE that ſpeaketh truth, will ſhew righteouſneſſe. ***Wherein?*** A faithfull Witneſſe delivereth ſoules: but a deceiver ſpeaketh lies; ***A vertue of no ſmall importance: for*** Death and Life are in the hand of the tongue; and as a man loves, he ſhall eat the fruit thereof, ***to good, or evill; to himſelfe, others: Himſelfe,*** A wholeſome tongue is as a Tree of life, and the lip of truth ſhall be ſtable for ever: ***Others,*** The tongue of the juſt man is as fined ſilver, and the lips of the Righteous doe feed many: ***therefore*** Buy the truth, and ſell it not; ***as thoſe doe which either*** 1. ***lye,*** 2. ***ſlander,*** 3. ***diſſemble, or*** 4. ***flatter.***

C

Pr.12.17.
Pr.14 25.
Pr.18 21.
Pr 15 4.
Pr.12.19.
Pr.10.20.
Pr 10.21.
Pr.23.23.

§. 5. The lyer
- ***His faſhions,***
- ***His manifeſtation,***
- ***His puniſhment.***

A Faithfull witneſſe will not lie, but a falſe record will ſpeake lies. Of thoſe ſix, yea, ſeven things that God hateth, ***two are*** A lying tongue, ***and*** a falſe witneſſe that ſpeaketh lies; ***For ſuch a one*** mocketh at judgement, ***and*** his mouth ſwallowes up iniquitie, ***yea*** a falſe tongue hateth the afflicted. ***He is ſoone perceived; for*** a lying tongue varieth incontinently: ***and when he is found;*** A falſe witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lies, ſhall not eſcape; ***for*** the lying lips are abomination to the Lord, ***therefore*** a falſe witneſſe ſhall periſh: ***and who pities him?*** Such a one is an hammer, a ſword, a ſharpe arrow to his neighbour; he deceiveth with his lips, and ſaith, I will doe to him as he hath done to me. Two things ***then*** have I required of thee, deny me them not untill I die, &c. Remove farre from me vanitie, and lyes. Let me be a poore man ***rather*** than a lyer.

D

Pr.14.5.
Pr.6 16
Pr.6.17
Pr.6.19.
Pr.19.28
Pr. 6 28.
Pr.12 19.
Pr 19.5.
Pr.12.22.
Pr.21.28.
Pr.25.18.
Pr.24.28,29.
Pr.30.7.
Pr.30 8.
Pr.19.21.

§. 6. The ſlanderer:
- ***what his exerciſe,***
  - ***in miſreports,***
  - ***in unſeaſonable medling.***
- ***what his entertainment.***

E

T*His* wicked man diggeth up evill, and in his lips is like burning fire; He ſhutteth his eies to deviſe wickedneſſe: he moveth his lips, and bringeth evill to paſſe: ***and either he inventeth ill rumours;*** A righteous man hateth lying words: but the wicked cauſeth ſlander and ſhame; ***or elſe in true reports*** he will be fooliſhly medling, ***and*** goeth about diſcovering ſecrets; (***where*** hee that is of a faithfull heart, concealeth matters) ***and by this meanes raiſeth diſcord.*** Without wood the fire

Pr.16.27.
Pr.16.30.
Pr.13.5.
Pr.20.3.
Pr.11.13.
Pr.26.20.
Pr.18.8.

is quenched: and without a tale-bearer, ſtrife ceaſeth; *for* the words of a tale-bearer A
Ec.7.23. are as flatterings, and goe downe into the bowels of the belly: *therefore as on the one*
ſide, thou mayeſt not give thine heart to all that men ſpeake of thee, leſt thou heare
Pr.25.23. thy ſervant curſing thee; *ſo on the other, no countenance muſt be given to ſuch: for* As the
North-wind drives away raine; ſo doth an angry countenance the ſlandering tongue.

§. 7.
- *The diſſembler of foure kindes,*
  - *malicious,*
  - *vain-glorious,*
  - *covetous,*
  - *impenitent.*
- *The flatterer*
  - *his ſucceſſe*
    - *to himſelfe,*
    - *to his friend.*
  - *his remedie.* B

T*HE ſlanderer and diſſembler goe together:* He that diſſembleth hatred with lying
Pr.10.18. lips, and he that inventeth ſlander, is a foole; *There is then a malicious diſſembler:*
Pr.26.24. He that hateth, will counterfeit with his lips, and in his heart he layeth up de-
Pr.26.25. ceit; *ſuch one*, though he ſpeake favourably, beleeve him not; for there are ſeven abo-
Pr.26.26. minations in his heart. Hatred may be covered with deceit, but the malice thereof ſhall
(*at laſt*) be diſcovered in the congregation. *There is a vaine-glorious diſſembler*, that ma-
Pr.13.7. keth himſelfe rich, and is poore: *and* 3. *a covetous:* There is that makes himſelfe poore,
Pr.13 7. Pr.20.24. having great riches: *and this both* 1. *in bargains:* it is naught, it is naught, ſaith the buy-
Pr.23.6. er: but when he is gone apart, he boaſteth; *and* 2. *In his entertainment*; The man that
Pr.23.7. hath an evill eye: as though he thought in his heart, ſo will he ſay to thee, Eat, and C
drinke, but his heart is not with thee. *Laſtly, an impenitent*; He that hideth his ſins ſhall
Pr.28.13. not proſper: but he that confeſſeth and forſaketh them, ſhall have mercy. *The flatterer*
Pr.27.14. praiſeth his friend with a lowd voice, riſing early in the morning: *but with what ſucceſſe?*
To himſelfe: It ſhall be counted to him for a curſe: *To his friend:* A man that flattereth
Pr.29.5. his neighbour, ſpreadeth a net for his ſteps; *he ſpreadeth and catcheth: For* a flattering
Pr.26.28. mouth cauſeth ruine. *The only remedy then is:* Meddle not with him that flattereth
Pr.20 19. Ec.7.7. with his lips: *for* It is better to heare the rebuke of wiſe men, than the ſong of fooles.

§. 8. *Truth in dealings: wherein is the true dealers*
- *Practices,*
  - *To doe right,*
  - *with joy.*
- *Reward,*
  - *Gods love,*
  - *Good memoriall.* D

THe uprightneſſe of the juſt ſhall guide them, and direct their way; *which* is e-
Pr.11.3. Pr.11.5. ver plaine and ſtrait: *whereas* the way of others is perverted, and ſtrange. *Yea, as*
Pr.15.19. Pr.21.8. to doe juſtice and judgement is more acceptable (to the Lord) than ſacrafice;
Pr.21.3 ſo it is a joy to the juſt *himſelfe*, to doe judgement: all his labour therefore tendeth to
Pr 21 15. life, he knoweth the cauſe of the poore, and will have care of his ſoule: His worke is
Pr.10 16. right, neither intendeth he any evill againſt his neighbour; ſeeing he dwelleth by him
Pr.29.7. Pr.29.10. without feare: *and what loſeth he by this? As* the true balance, and the weight are of the
Pr.21.8. Lord, and all the weights of the bag are his worke: *So* God loveth him that followeth
Pr.3.29 Pr.16.11. righteouſneſſe: *and with men.* The righteous is more excellent than his neighbour:
Pr.15.9. Pr.12.26. *and* Better is the poore that walketh in his uprightneſſe, than he that perverteth his
Pr.28.6. Pr 20.7. wayes, though he be rich. *Yea finally*, The memoriall of the juſt ſhall be bleſſed. E

§.9. *Deceit:*
- *The kindes*
  - *Coloured,*
  - *Direct*
    - *Private,*
    - *Publike.*
- *The judgement attending it.*

Contrary

A C*Ontrary to this, is Deceit: whether in a colour* : As he that faineth himſelfe mad, Pr.26 18.
caſteth fire-brands, arrowes and mortall things; *ſo* dealeth the deceitfull man,
and ſaith, Am I not in ſport? *As this* deceit is in the heart of them that ima- Pr.26. 9.
gine evill: *ſo in their hands are* Divers weights; and divers balances: *or directly*, Hee Pr.12.10.
that is partner with a theefe, hateth his owne ſoule, *and dangerous* are the wayes of Pr.20.10.
him that is greedy of gaine; *much more publikely*, I have ſeene the place of judgement, Pr.29 24. Pr.1.19.
where was wickedneſſe; and the place of juſtice, where was iniquitie: I thought in Ec.3. 6.
mine heart, God will Judge the juſt and the wicked, *yea, oft-times ſpeedily*; *ſo as* The Ec 3.17.
deceitfull man roſteth not what he tooke in hunting: *or if he eat it*; The bread of de- Pr.12.27 Pr.20.17.
ceit is ſweet to a man, but afterward his mouth ſhall be filled with gravell.

B
- *§. 9. Love*
  - *To God; rewarded*
    - *with his love,*
    - *with his bleſsings.*
  - *To men*
    - *In paſsing by offences,*
    - *In dooing good to our enemies.*

L*Ove to God*: I love them that love me: and they that ſeeke me early, ſhall find Pr.8.17.
me; *and with me, bleſsings*: I cauſe them that love me, to inherit ſubſtance, and Pr.8 21.
I will fill their treaſures. 2. *To men*, 1. *In paſsing by offences*; Hatred ſtirreth up Pr.10 12.
contentions, but love covereth all treſpaſſes, and the ſhame *that riſes from them*: *ſo that*
he *only* that covereth a tranſgreſſion, ſeeketh love. 2. *In dooing good to our enemies*: If he Pr.1 .16. Pr.17.9.
C that hateth thee be hungry, give him bread to eat; and if he be thirſtie, give him wa- Pr.15 21.
ter to drinke. *Here therefore doe offend*, 1. *the contentious*, 2. *the envious.*

- *§. 10. The contentious,*
  - *whether in raiſing ill rumours,*
  - *or whether by preſsing matters too farre.*

T*He firſt* is he that raiſeth contentions among brethren: *which once raiſed, are* Pr.6 19.
not ſo ſoone appeaſed. A brother offended is harder to win than a ſtrong City: Pr.18 19.
and their contentions are like the barre of a Palace. *This is* that violent man Pr.16 29.
that deceiveth his neighbour, and leadeth him into the way which is not good, *the way*
of diſcord, whether by ill rumors; The fooles lips come with ſtrife; *and* as the coale ma- Pr.18.6 Pr.26.21.
D keth burning coales, and wood a fire, ſo the contentious man is apt to kindle ſtrife, &
that even among great ones: A froward perſon ſoweth ſtrife, *and* a talebearer maketh di-
uiſion among Princes; *or by preſsing matters too farre*: When one churneth milke, hee
bringeth forth butter; and he that wringeth his noſe, cauſeth bloud to come out: ſo Pr.16.28.
he that forceth wrath, bringeth forth ſtrife, *the end whereof is never good*: for if a wiſe Pr.30.33.
man contend with a fooliſh man, whether he be angry or laugh, there is no reſt. Pr 29.9.

- *§. 11. Envy*
  - *The kindes*
    - *At our neighbour,*
    - *At the wicked.*
  - *The effects*
    - *to others,*
    - *It ſelfe.*

E

T*He ſecond is that juſtice, whereby* the ſoule of the wicked wiſheth evill, and his Pr.21.10.
neighbour hath no favour in his eyes: *that moveth him* to be glad when his Pr.24.17.
enemie falleth, and his heart to rejoyce when he ſtumbleth; *and this is a vio-* Pr.14 30.
lent evill. 1. *To it ſelfe*; A ſound heart is the life of the fleſh; but envy is the rotting of
the bones. 2. *To others*; Anger is cruell, and wrath is raging: but who can ſtand be-
fore

Pr.27.4. Pr.24.10. Pr.3.31. Pr.23.17. Pr.24.1. Pr.24.2. Pr 3.32. Pr.24 20.

fore envie? *But of all other, it is moſt unjuſt when it is ſet upon an evill ſubject.* Fret not thy A
ſelfe becauſe of the malicious, neither be envious at the wicked, nor chuſe any of
his wayes; neither let thine heart be envious againſt ſinners, nor deſire to be with
them; *for as* their heart imagineth deſtruction, and their lips ſpeake miſchiefe, *ſo* the
froward is an abomination to the Lord; and there ſhall be none end of the plagues of
the evill man; and his light ſhall be put out.

§. 12. *Iuſtice to man only: Firſt, to* { *others* / *1. in* } *Mercy:* { *The qualitie.* / *The Gaine of it.* }

Pr.3.3. Pr.21.13. Pr.12.10. Ec.16.6. Pr.3.4. Pr.14.31. Pr.19.17. Pr.11.17. Pr.21.21. Pr.14.21.

LEt not mercy and truth forſake thee: bind them on thy neck, and write them
upon the table of thine heart; *this ſuffereth not* to ſtop thine eare at the cry of the
poore: *yea,* the righteous man regardeth the life of his beaſt; *no vertue is more* B
gainfull: for By mercy and truth iniquitie ſhall be forgiven; *and* By this thou ſhalt
find favour and good underſtanding in the ſight of God and man: *Good reaſon;* For
he honoureth God, that hath mercy on the poore: *yea, he makes God his debtor;* Hee
that hath mercy on the poore, lendeth to the Lord, and the Lord will recompence
him: *So that* The mercifull man rewardeth his one ſoule; *for* He that followeth righ-
teouſneſſe and mercy, ſhall find righteouſneſſe, and life, and glory; *and therefore* is
bleſſed *for ever.*

§. 13. *Againſt mercy offend* { 1. *Vnmercifulneſſe.* / 2. *Oppreſſion.* / 3. *Bloud-thirſtineſſe.* }

Pr.22.7. Pr.14.20. Pr.19.7.

1. THat (*not onely*) the rich ruleth the poore, but that the poore is hated of his C
owne neighbour; whereas the friends of the rich are many; *Of his neighbour?*
Yea all the brethren of the poore hate him: how much more will his friends
depart from him? though he be inſtant with words, yet they will not.

Pr.30.14. Pr.22.16. Pr.22.22. Pr.25.20. Pr.11.17. Ec.4.1. Ec.5.7.

2. There is a generation, whoſe teeth are as ſwords, and their jawes as knives, to
eat up the afflicted out of the earth. Theſe are they that oppreſſe the poore, to in-
creaſe themſelves, and give to the rich; *that* rob the poore becauſe he is poore, and
oppreſſe the afflicted in judgement; that take away the garment in the cold ſeaſon,
and therefore are like vineger powred upon nitre, or like him that ſingeth ſongs to an
heavy heart; That trouble their owne fleſh, *and* therefore are cruell; *An ordinary ſin.*
I turned and conſidered all the oppreſſions that are wrought under the Sun; & behold
the teares of the oppreſſed, and none comforteth them; and the ſtrength is of the
hand of thoſe that oppreſſe them, and none comforteth them. None? *Yes ſurely, a-* D
bove. If in a country thou ſeeſt the oppreſſion of the poore, and the defrauding of
judgement, & juſtice, be not aſtonied at the matter; for he that is higher than the high-
eſt, regardeth, and there be higher than they, which will defend the cauſe of the poore,
to *cauſe* the oppreſſor to come to poverty: *in which eſtate* he ſhall cry and not be heard.

Pr.22.23. Pr.22.16. Pr.21.13. Pr.29.10. Pr.24.15. Pr.28.17. Pr.1.11. Pr.1.12. Pr.1.15. Pr.1.16. Pr.1.17. Pr.1.18. Pr.12.10. Pro.16.2. Pr.24.16. Pr.26.27. Pr.28.17

3. *The bloudy man is he which not only* doth hate him that is upright, *but* layeth wait
againſt the houſe of the righteous, and ſpoileth his reſting place; *yea,* that doth vio-
lence againſt the bloud of a perſon: *Such as will ſay,* Come with us, we will lay wait for
bloud, and lie privily for the innocent without a cauſe. We will ſwallow them vp a-
live like a grave, even whole; as thoſe that goe downe into the pit. But, my ſonne,
walk not thou in the way with them: refraine thy foot from their path: for their
feet run to evill, and make haſt to bloud-ſhed. Certainly as without cauſe the net is
ſpred before the eyes of all that hath wings, ſo they lay wait for bloud and lie privily E
for their lives; Thus the mercies of the wicked are cruell: *But ſhall they prevaile in this?*
The cauſeleſſe curſe ſhall not come: The juſt man may fall ſeven times in a day, but
he riſeth up againe, whiles the wicked ſhall fall into miſchiefe; *yea into the ſame they had*
deviſed: he that diggeth a pit, ſhall fall therein; and he that rouleth a ſtone, it ſhall
fall upon him, *and cruſh him to death: for* He that doth violence againſt the bloud
of a perſon ſhall flee unto the grave, and they ſhall not ſtay him.

§. 14. The

A *§. 14. The ſecond kind of Iuſtice to others, is Liberality*
- *Deſcribed,*
- *Limited,*
- *Rewarded,*
  - *with his owne,*
  - *with more.*

L*iberality or beneficence, is* to caſt thy bread upon the waters; *to* give a portion to
ſeven, and alſo to eight; *in a word*, to give of his bread to the poore, *and* not to Ec.11.1.
with-hold his goods from the owners thereof, (i. *the needy*) though there bee Ec.11.2. Pr.22 9.
power in his hand to doe it, *and* not to ſay to his neighbour, Goe and come againe, to Pr.3.27.
morrow I will give thee, if he now have it: *Not that God would not have us enjoy the com-* Pr.3.28.
B *forts he gives us, our ſelves*; *for*, to every man to whom God hath given riches and trea-
ſures, and giveth him power to eat thereof, and to take his part, and to enjoy his la- Ec.5.18.
bours, this is the gift of God; *but* if the clouds be full, they will powre out raine upon
the earth, *and yet they ſhall be never the emptier*. The liberall perſon ſhall have plenty, Ec.11.3.
and he that watereth, ſhall alſo have raine: *yea not onely* he that giveth to the poore, Pr.11.25.
ſhall not lacke, *but* ſhall find it after many dayes; *whereas* he that hideth his eyes, ſhall Pr.28.17.
have many curſes: *but*, There is that ſcattereth, and is more increaſed: *thus* Hee that Ec.11.1.
hath a good eye, is bleſſed of God. Pr.11.24. Pr 22.9.

§. 15. The extremes whereof are
- *Covetouſneſſe,*
  - *The deſcription of it.*
  - *The curſe.*
- *Prodigalitie.*

C

THe *covetous* is he, that is greedy of gaine, that having an evill eye, *and* coveting
ſtill greedily, travelleth too much to be rich, *and therefore both* ſpareth more
than is right, *and* increaſeth his goods by uſurie and intereſt: There is one a- Pr.1.19.
lone, and there is not a ſecond, which hath neither ſonne, nor brother; yet is there Pr.23.6. Pr.21.26.
none end of his travell, neither can his eies be ſatisfied with riches, neither doth he Pr.23 4.
think, For whom doe I travell, and defraud my ſoule of pleaſures? *This man is unſati-* Pr.11 24.
able, like to The horſeleeches two daughters, which cry ſtill, Give, Give: *eſpecially in his* Pr.28.8. Ec.4.8.
deſires; The Grave and deſtruction can never be full; ſo the eyes of a man can never be Pr.30.15.
ſatisfied: All the labour of man is for his mouth, and yet the ſoule is not filled: Pr.27.20.
D *yea, this is the curſe that God hath ſet upon him*; He that loveth ſilver ſhall not be ſatisfied
with ſilver: and he that loveth riches, ſhall be without the fruit thereof; *and whereas* Ec.6 7.
the rich mans riches are his ſtrong City, he that truſteth in riches, ſhall fall, *and by his* Ec.5.9. Pr.18.11.
ſparing commeth ſurely to poverty. *All this while* he ſets his eies on that which is no-
thing, *and* doth but gather for him that will be mercifull to the poore: *wherefore*, Bet- Pr.11.28.
ter is a little with right, than great revenues without equity. Give me not poverty, Pr.11.24.
nor riches: feed me with food convenient for me, leſt I be full, and deny thee, and Pr.23.5. Pr.28.8.
ſay, Who is the Lord? or leſt I be poore, and ſteale, and take the name of God in Pr.16.8. Pr.30.8.
vaine. Pr.30.9.

E *§. 16. Prodigalitie in*
- *Too much expence: whereof*
  - *The qualitie,*
  - *The end.*
- *Careleſneſſe of his eſtate.*

T*He prodigall is the man* that boaſteth of falſe liberality, that loveth paſtime, and Pr.12.9.
wine, & oile, that feedeth gluttons, & followeth the idle; The unthrifty man, & Pr.21.17.
the wicked man, walketh with a froward mouth; Lewd things are in his heart, he Pr.28.7. Pr.28.19.

Ec 6 12.
Ec.6 4.
Pr.6 15.
Pr.13.11.
Pr.21.17.
Pr.23 19.
Pr.28.7.
Pr.22.26.
Pr.22.27.
See more of this rule in the laſt page of *Politicke*, following.

imagineth evill at all times; Therefore ſhall his deſtruction come ſpeedily, and he ſhall be deſtroyed ſuddenly without recovery; ***and in the meane time***, The riches of vanitie ſhall diminiſh; ***ſo that*** he ſhall be a man of want; ***yea*** filled with poverty, ***and*** a ſhame to his father. ***Of this kind alſo is he that is otherwiſe careleſſe of his eſtate:*** Be not thou of them that touch the hand, nor among them that are ſurety for debts: If thou haſt nothing to pay, why cauſeſt thou that he ſhould take thy bed from under thee? A

§. 17. ***Diligence*** {
what it is.
how profitable in { ***Health, Wealth and abundance, Honour.***

Pr 16 26.
Ec.9.10.
Ec.3.20.
Ec.1 8.
Ec.3.9
Ec.5.11.
Pr.20 13.
Pr.10 4.
Pr.13 4.
Pr.14 23.
Pr.12.27.
Pr 22.29.
Pr.12.24.

I*Vſtice to a mans ſelfe, is diligence*; ***for*** he that travelleth, travelleth for himſelfe; ***The diligent is he, who*** all that his hand ſhall find to doe, doth it with all his power. I have ſeene (*indeed*) the travell, that God hath given the ſonns of men, to humble them thereby, ***that*** all things are full of labour, man cannot utter it; ***But*** what profit hath he that worketh, of the thing wherein he travelleth? ***Much every way: firſt, Health:*** The ſleepe of him that travelleth, is ſweet, whether he eat little or much: ***Secondly, Wealth:*** Open thine eyes, and thou ſhalt be ſatisfied with bread: ***yea***, The hand of the diligent, maketh rich, and his ſoule ſhall be fat: ***and not ſufficiencie only, but*** in all labour there is abundance, but the talke of the lips bringeth want: ***yet more***, the riches that the diligent man hath, are precious. 3. ***Honour:*** A diligent man ſhall ſtand before Kings, and not before the baſe ſort; ***and*** The hand of the diligent ſhall beare rule, but the idle ſhall be under tribute. B C

§. 18. ***Slothfulneſſe***, {
The properties.
The danger of it.

Ec 4.5
Pr.19.24.
Pr.26.24.
Pr.6 10.
Pr 15.19.
Pr 22.13-}
Pr.26 13. }
Pr.26.16.
Pr 12 11.
Pr.13.4.
Pr.21.25.
Pr 18 9.
Pr 10 5.
Pr 19.15.
Pr 20.4.
Pr.20.13.
Ec.10.18.
Pr 24.30.
Pr.24.31.
Pr 24.32.
Pr 10 4.
Pr 6.6.
Pr.6 7.
Pr.6.8.
Pr 6 9.
Pr 24 33.
Pr.6.11.

T*He* ſlothfull, ***is he that*** foldeth his hands, and eateth up his owne fleſh; That hideth his hand in his boſome, and will not pull it out againe to his mouth; That turneth on his bed, as a doore turneth on the hinges, ***and ſaith***, Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleepe. ***Every thing that he ought to doe, is troubleſome:*** The way of the ſlothfull man is an hedge of thornes, (***which he is loth to ſet foot in***) There is a Lion without (***ſaith he***) I ſhall be ſlaine in the ſtreet: ***who although herein*** he be wiſer in his owne conceit, than ſeven men that can render a reaſon: Yet (***the truth is***) he that (***ſo much as***) followes the idle, is deſtitute of underſtanding. he luſteth (***indeed***) ***and affecteth great things***, but his ſoule hath nought: ***ſo***, The very deſire of the ſlothfull ſlayeth him, for his hands refuſe to worke. And ***not onely*** he that is ſlothfull in his worke, is brother to him that is a great waſter; but he that ſleepeth, (***and*** ſlothfulneſſe cauſeth to fall aſleepe) in harveſt, is the ſonne of confuſion: ***and***, He that will not plough becauſe of Winter, ſhall beg in Summer, and have nothing: Love not ſleepe ***therefore***, leſt thou come to poverty; ***for what is it, that hence commeth not to ruine?*** For ***the houſe:*** By ſlothfulneſſe the roofe of the houſe goeth to decay; and by idleneſſe of the hands, the houſe droppeth thorow. ***For the Land:*** I paſt by the field of the ſlothfull, and by the Vineyard of the man deſtitute of underſtanding: and loe, it was all growne ouer with thornes, and nettles had covered the face of it, and the ſtone wall thereof was broken downe. Then I beheld and conſidered it well; I looked upon it, and received inſtruction: ***ſo in every reſpect*** the ſlothfull hand maketh poore. Goe to the Piſmire ***therefore***, thou ſluggard, and behold her wayes and be wiſe: For ſhe having no Guide, Governour, nor Ruler, prepareth her meat in Summer, and gathereth her food in harveſt. How long wilt thou ſleepe, O ſluggard? when wilt thou ariſe out of thy ſleepe? Yet a little ſleepe, yet a little ſlumber, yet a little folding of the hands to ſleepe: Therefore thy poverty commeth as a ſpeedy Traveller, and thy neceſſity as an armed man. D E

SALOMONS ETHICKS.

THE FOURTH BOOKE.

TEMPERANCE and FORTITVDE.

Temperance is the moderation of our deſires: whether
- *in Diet; Sobrietie.*
- *in words and actions,*
  - *Modeſtie,*
  - *and*
  - *Humility.*
- *in affections,*
  - *continencie,*
  - *refraining of anger.*

§. 1.
- *Temperance in diet,*
- *Exceſſe: how dangerous to*
  - *Body,*
  - *Soule,*
  - *Eſtate.*

T*He temperate in diet, is hee* that refraineth his appetite, *that* looks not Pr.25.28.
on the Wine when it is red, *that* puts his knife to his throat, when Pr.23.31.
hee ſits with a Ruler; *that* when he finds honey, eats but that which Pr.23.2. Pr.23.1.
is ſufficient for him, leſt he ſhould be over-full. *It is true*, that a man Pr.25.16.
eateth and drinketh, and ſeeth the commoditie of all his labour; Ec.3.13.
this is the gift of God: *yea*, this I have ſeene good, that it is comely Ec.5.17.
to eat and to drink, and to take pleaſure in all his labour wherein he travelleth under
the Sunne, the whole number of the daies of his life which God giveth him, for this Ec 9.7.
E is his portion: *God allowes us* to eat our bread with joy, and drink our wine with a Ec.3.22.
cheerefull heart, and there is nothing better than this; *yea*, there is no profit but this: Ec.2.24.
But not that a man ſhould be given to his appetite, that he *ſhould* ſeeke in his heart to Pr.21.2.
draw his fleſh to Wine: *or that* whatſoever his eyes deſire, he ſhould not with-hold it Ec.2.3. Ec 2. 0
from them: *Such a man* when he is full, deſpiſeth an honey-combe: whereas to the Pr.27.7.
hungry, every bitter thing is ſweet: *and in his exceſſe is outragious: One of the* three Pr.30.21. Pr 30.22.
things, yea foure, for which the earth is moved, and cannot ſuſtaine it ſelfe, is a foole Ec.5.11.
when he is filled with meat. *Neither doth this proſper with himſelfe. For his body:* The Pr.23.29.
ſatiety

Pr.23.30.
Pr.23.31.
Pr.23.32.
Pr.23.33.
Pr.23.34.
Pr.23.35.
Pr.25.28.
Pr.23.20.
Pr.20.1.

ſatiety of the rich will not ſuffer him to ſleepe. To whom is woe? to whom is ſorrow? to whom is murmuring? to whom are wounds without cauſe? and to whom is the redneſſe of the eyes? even to them that tarry long at the Wine: to them that goe and ſeeke mixt Wine. ***For his ſoule:*** Looke not on the wine when it is red, and ſheweth his colour in the cup, or goeth downe pleaſantly. In the end thereof, it will bite like a Serpent, and hurt like a Cockatrice: Thine eyes ſhall look upon the ſtrange woman, and thy lips ſhall ſpeake lewd things, and thou ſhalt be as one that ſleepeth in the middeſt of the Sea, and as he that ſleepeth in the top of the maſt: they have ſtriken me (ſhalt thou ſay) but I was not ſick: they have beaten me, but I knew not when I awoke, therefore will I ſeeke it yet ſtill. ***For his eſtate:*** He is like a City which is broken downe, and without walls: Keepe not company ***therefore*** with drunkards, nor with gluttons: for the glutton and drunkard ſhall be poore, and the ſleeper ſhall be clothed with rags; ***and in all theſe,*** Wine is a mocker, and ſtrong drinke is raging, and whoſoever is deceived thereby, is not wiſe.

§. 2.
- *Modeſty,*
  - *In words,*
    - *what it requires: that they be*
      - *few,*
      - *ſeaſonable.*
    - *what it profits*
      - *argues wiſdome,*
      - *gives ſafety.*
  - *In actions.*
- *Contrary to it,*
  - *Loquacitie,*
  - *Ill ſpeech,*
  - *Immoderate mirth.*

Pr.17.27.
Pr.10.19.
Pr.17.27.
Pr.18.4.
Pr.10.31.
Pr.10.21.
Pr.12.14. }
Pr.13.2. }
Pr.18.20.
Pr.12.23.
Pr.11.12.
Pr.10.19.
Pr.17.28.
Pr.21.23.
Pr.13.3.
Ec.5.2.
Pr.15.2.
Pr.15.14.
Pr.18.2.
Pr.12.23.
Ec.10.14.
Pr.10.19.
Pr.11.28.
Pr.15.32.
Pr.12.6.
Pr.14.3.
Pr.13.3.
Pr.27.20.
Pr.10.31.
Pr.15.4.
Pr.18.7
Pr.11.16.
Ec.2.2.
Ec.7.5.
Ec.7.6.
Ec.11.9.

THe ***modeſt (for words)*** is a man of a precious ſpirit, that refraineth his lips, ***and*** ſpareth his words. The words of a ***modeſt man are*** like deepe waters, and the well-ſpring of wiſdome like a flowing River: ***but when he doth ſpeake, it is to purpoſe: for*** The mouth of the juſt ſhall be fruitfull in wiſdome: and the lips of the righteous doe feede many, ***yea himſelfe:*** A man ſhall be ſatiate with good things by the fruit of his mouth: ***and*** with the fruit of a mans mouth his belly ſhall be ſatisfied: ***but ſtill he ſpeaketh ſparingly:*** A wiſe man concealeth knowledge, and a man of underſtanding will keepe ſilence, ***which as it argues him wiſe,*** (***for*** even a foole, when he holdeth his peace is counted wiſe; and he that ſtoppeth his lips, as prudent) ***ſo it gives him much ſafety:*** He that keepeth his mouth, and his tongue, keepeth his ſoule from affliction; ***yea*** he keepeth his life: ***where contrarily,*** the mouth of the foole is in the multitude of words, it bableth out fooliſhneſſe; ***as*** it is fed with it: ***neither*** hath he any delight in underſtanding, ***but*** that which his heart diſcovereth; ***and while he bewrayeth it,*** the heart of fooles publiſheth his fooliſhneſſe: ***And as*** he multiplieth words, ***ſo in*** many words there cannot want iniquitie: his mouth (***ſtill***) bableth evill things, ***for either*** he ſpeaketh froward things, ***or*** how to lie in wait for bloud, ***or*** in the mouth of the fooliſh is the rod of pride; ***and what is the iſſue of it?*** He that openeth his mouth deſtruction ſhall be to him. And he that hath a naughty tongue, ſhall fall into evill; ***for, both*** it ſhall be cut out, ***and*** the frowardneſſe of it, is the breaking of the heart. ***Laſtly,*** a fooles mouth is his owne deſtruction, and his lips are a ſnare for his ſoule.

For actions: The modeſt ſhall have honour: ***And though we need not ſay,*** Of laughter, thou art mad, and of joy, what is this thou doeſt? ***yet*** Anger is better than laughter: for by a ſad looke the heart is made better. The heart of the wiſe ***therefore*** is in the houſe of mourning, but the heart of fooles is in the houſe of mirth. Rejoyce then, O young man in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the waies of thine heart, and in the ſight of thine eies; but know, that for all theſe things God will bring thee to judgement.

§. 3. *Humilitie*,.
Pride, *Overweening*, *Wherein it is*, *How abſurd*, *How dangerous.*
Scornfulneſſe.

N*Ext to the modeſt, is* the humble in ſpirit : *He ſaith*, Surely, I am more fooliſh than a man, and have not the underſtanding of a man in me ; for I have not learned wiſdome, and have not attained to the knowledge of holy things ; *But doth he want it ere the more? No:* With the lowly is wiſdome, *and* The eare that hearkneth to the corrections of life, ſhall lodge among the wiſe : Better it is *therefore* to be of an humble minde with the lowly, than to divide the ſpoiles with the proud: *for*, before honour goeth humility ; *and* he that confeſſeth and forſaketh his ſinnes, ſhall have mercy ; yea, the humble of ſpirit ſhall enjoy glory : *and* the reward of humility, and the feare of God, is riches and glory, and life.

Pr.29.13. Pr.30.2. Pr.30.3. Pr.11.2. Pr.13.31. Pr.16.19. Pr.15.33. Pr.18.12. Pr.28.13. Pr.29.13. Ec.22.24.

Contrary whereto; There is a generation, whoſe eyes are haughty, and their eye-lids are lift up ; There is a generation, that are pure in their owne conceit, and yet are not waſhed from their filthineſſe. *Yea*, All the wayes of a man are cleane in his owne eyes : but the Lord pondereth the ſpirits ; *and not ſo onely, but* Many men will boaſt of their goodneſſe : *but* It is not good to eat much honey, ſo to ſearch their owne glory is not glory : Let another man praiſe thee, and not thine owne mouth ; a ſtranger, and not thine owne lips. *This over-weening is commonly incident to great men.* The rich man is wiſe in his owne conceit, but the poore that hath underſtanding, can try him : *Hence it is that he affects ſingularity* ; According to his deſire he that ſeparates himſelfe, will ſeeke, and occupy himſelfe in all wiſdome : *but* ſeeſt thou a man *thus* wiſe in his owne conceit? there is more hope of a foole than of him : yea, *he is a foole in this :* In the mouth of the fooliſh is the rod of pride : I thought, I will be wiſe, but it went farre from me; it is farre off, what may it be? *and that a wicked foole* ; A haughty looke, and a proud heart, which is the light of the wicked, is ſinne : If *therefore* thou haſt beene fooliſh in lifting up thy ſelfe, and if thou haſt thought wickedly, lay thy hand upon thy mouth, *for* God hateth an haughty eye ; *yea, he ſo hateth it*, *that* all that are proud in heart, are an abomination to the Lord ; and though hand joyne in hand, they ſhall not be unpuniſhed ; *and what puniſhment ſhall he have?* The Lord will deſtroy the houſe of the proud man ; *and his very pride is an argument of his ruine :* Before deſtruction the heart of a man is haughty : Pride goeth before deſtruction, and an high minde before the fall : *Before it? yea, with it :* when pride commeth, then commeth ſhame. *Now the height of pride is ſcornefulneſſe :* He that is proud and haughty, ſcornfull is his name, who worketh in the pride of his wrath : and *this man* deſpiſeth his neighbour, and *therefore* is deſtitute of underſtanding : when the wicked commeth, then commeth contempt ; and with the vile man is reproach : *but of all, him that reproves him :* He that reproveth a ſcorner, purchaſeth to himſelfe ſhame ; and he that rebuketh the wicked getteth himſelfe a blot: *therfore* Judgements are prepared for the ſcorners, and ſtripes for the backe of fooles; *ſo as others are hurt by his ſinne: for* a ſcornfull man bringeth a whole City into a ſnare: *ſo they ſhall be likewiſe bettered by his judgement :* when the ſcorner is puniſhed, the fooliſh is wiſe.

Pr.30.13. Pr.30.12. Pr.16.2. Pr.21.2. Pr.20 6. Pr.25.27. Pr.27.2. Pr.28.11. Ec.18 1. Pr.16.12. Pr.14.3. Ec.7.25. Ec.7.26. Pr.21.4. Pr.30 32. Pr.6.17. Pr.16.5. Pr.15.25. Pr.18.22. Pr.16.18. Pr.11.2. Pr.21.24. Pr.11.12. Pr.18.3. Pr.9.7. Pr.19.29. Pr.29 8. Pr.21.11.

§. 4. *Continency* *Of Luſt*, *Of Anger.* *with their Contraries.*

O*F the firſt kinde, is* hee that drinks the waters of his owne Ciſterne ; that deſires not the beauty of a *ſtranger* in his heart ; neither lets her take him with her eye-lids : *contrarily, the incontinent* is he that delights in a ſtrange woman, and embraces the boſome of a ſtranger ; or ſhe that forſakes the guide of her youth, and forgetteth the covenant of God ; ſhe lieth in wait for a prey, and ſhe increaſeth the tranſgreſſors amongſt men. For a whore is as a deepe ditch, and a ſtrange woman as a narrow pit : *Yea*, I finde more bitter than death the woman whoſe heart is as

Pr.5.15. Pr.6.25. Pr.5.20. Pr.2.17. Pr.23.28. Pr.23.27. Ec 7.28 See more of this vice, *Oecom.*ſect.2. and 3.

nets and ſnares, and whoſe hands as bands: he that is good before God, ſhall be delivered
from her, but the ſinner ſhall be taken by her.

Pr.16.32. *Of the ſecond, is* he that is ſlow to anger, ſlow to wrath; whoſe diſcretion deferreth
Pr.14.29. Pr.19.11. his anger, and whoſe glory is to paſſe by an offence: *which moderation, as it argues him*
Pr.14.29. *to be* of great wiſdome (*for* wiſe men turne away wrath) *ſo it makes* him better than
Pr.29.8. Pr.16.23. the mighty man, *and procures him juſt honour*; *for* It is the honour of a man to ceaſe
Pr.20.3. from ſtrife; *contrary to which, is* he that is of an haſty ſpirit to be angry; *which as it*
Ec.7.11. *proves him fooliſh*, (for anger reſteth in the boſome of fooles, *and* he that is haſty to
Ec.7.11. Pr.14.17. anger, *not onely* committeth folly, *but* exalteth it) *ſo it makes him dangerous*: Anger is
Pr.14.29. cruell, and wrath is raging; and a furious man aboundeth in tranſgreſſions: *wherefore*
Pr.27.4. Pr 29 22. make no friendſhip with an angry man, leſt thou learne his wayes, and receive deſtruction
Pr.22.24. Pr.22.25. to thy ſoule.

§. 5. ***Fortitude***
- *In generall,*
- *The ſpecials of it,*
  - *Confidence,*
  - *Patience*
    - *In Gods afflictions,*
    - *In mens injuries.*

Pr.18 14. *Fortitude is that, whereby* the ſpirit of a man ſuſtaines his infirmities; *which makes*
Pr.28.1. Pr.24.10. the righteous bold as a Lion: *contrarily, the weake of ſtrength* is he that is faint in
Pr.29.25. the day of adverſity; whoſe feare bringeth a ſnare upon him; *and that deſperate:*
Pr.18.14. Pr 28.1. A wounded ſpirit who can beare? *which is often cauſed through guiltineſſe*: The wicked
Pr.3.5. fleeth when none purſueth him. *Confidence is*, to truſt in the Lord with all thine heart,
Pr.3 6. Pr.16.3. and not to leane to thine owne wiſdome; *but* in all thy wayes to acknowledge him,
Pr.14.32. *and* to commit thy works to the Lord, *and to* have hope in thy death: *and though in*
Pr.13.12. Pr.28 25. *other things*, The hope that is deferred, is the fainting of the heart; *yet in this*, he that
Pr.16.3. truſteth in the Lord, ſhall be fat; *for, from hence, not onely* his thoughts and wayes are
Pr.3.6. Pr.30.5. directed, *but he receiveth ſafety and protection*: He is a ſhield to thoſe that truſt in him.
Pr.21.31. The horſe is prepared for the day of battell, but ſalvation is of the Lord. *Yea*, The
Pr.18.12. name of the Lord is a ſtrong tower: the righteous runneth to it, and is exalted. *So*
Pr.16.20. Pr.28.26. *that*, He that truſteth in the Lord, he is bleſſed; *whereas*, he that truſteth in his owne
Pr.27.1. heart, is a foole: *and it is a vaine thing* to boaſt thy ſelfe of to morrow; for thou
knoweſt not what a day will bring forth.

Pr 3.11. *Patience is*, not to refuſe the chaſtening of the Lord, neither to be grieved with his
Ec.7.16. correction: *The patient man*, in the day of wealth, is of good comfort, and in the day
of affliction conſidereth, God alſo hath made his contrary to that, that man ſhould
find nothing after him *whereof to complaine: knowing that* the Lord correcteth whom
Pr.3.12. he loveth; *and that* the patient abiding of the righteous ſhall be gladneſſe: *Contrarily*,
Pr.10.28. the heart of the foole fretteth againſt the Lord; he is careleſſe, and rageth: *but to*
Pr.19 3. Ec.6.10. *what purpoſe?* Man cannot ſtrive with him that is ſtronger than he: *yea, rather*, the
Pr.29 1. man that hardneth his necke when he is rebuked, ſhall ſuddenly be deſtroyed, and
Pr.20.22. cannot be cured: *in reſpect of mens injuries*. He ſaith not, I will recompence evill;
but waits upon the Lord, and he ſhall ſave him. *In which regard*, the
Ec.7.10. patient in ſpirit *that ſuffers*, is better than the proud
of ſpirit *that requites*.

FINIS.

SALOMONS POLITICKS,
OR
COMMON-WEALTH.

THE FIRST BOOKE.

His
- KING,
- COUNSELLOUR,
- COURTIER,
- SUBIECT.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS Io. 3. ANCHORA FIDEI

¶ Imprinted at LONDON, 1634.

Salomons Politicks,

OR

COMMON-WEALTH.

B

And firſt,

HIS KING.

- §. 1. *Degrees*
  - *muſt be, and are*
    - *ſubordinate,*
    - *higheſt,*
      - *not many.*
      - *but one.*
  - *and thoſe from God.*

IN *all well ordered governments there are degrees*, And higher than the higheſt, and yet an higher than they : *and theſe, of Gods appointment ; not onely in the inferiour ranks*, The rich and poore meet, and the Lord is the Maker of them all : *but in the ſupreme*, By me Kings reigne (*ſaith Wiſdome*) and Princes decree Juſtice: *and not they onely, but the* Nobles and all the Judges of the earth ; *ſo it is a juſt wonder, that* the Graſhoppers have no King, yet they goe forth by bands. *And as no King is a judgement ; ſo many : for*, Becauſe of the tranſgreſſion of the Land, there are many Princes ; *many, not onely in frequent ſucceſſion, but in ſociety of regiment.*

C

Ec.5.7.
Pr.2.22.
Pr.8.15.
Pr.8.16.
Pr.30.27.
Pr.18.2.

- §. 2. *In a King are deſcribed*
  - *Quality of his perſon*
    - *Naturall,*
    - *Morall.*
  - *Actions*

A *King muſt be high; as in place, ſo in bloud:* Bleſſed art thou, O Land, when thy King is the ſon of Nobles; *not of any ſervile condition; for nothing can be more* uncomely, than for a ſervant to have rule over Princes : *and it is a monſter in State,* to ſee ſervants ride on horſes, and Princes (*of bloud*) to walke as ſervants on the ground ; *neither more monſtrous than intolerable.* There are three things for which the earth is moved, yea foure which it cannot ſuſtaine: *whereof one is*, A ſervant when he reigneth.

D

Ec.10.17.
Pr.19.10.
Ec.10.7.
Pr.30.21.
Pr.30.22.

- §. 3. *Morall qualities*
  - *Negative ; what one he may not be :*
    - *Not laſcivious,*
    - *Not riotous,*
    - *Not hollow and diſſembling,*
    - *Not childiſh,*
    - *Not imprudent,*
    - *Not oppreſſing.*
  - *Affirmative.*

E

A*Nd as his bloud is heroicall, ſo his diſpoſition ; not laſcivious*, What, O my ſon of my deſires, give not thy ſtrength to women, nor thy wayes: *But why*, ſhould hee with-hold from his eyes whatſoever they can deſire, and withdraw his heart from any joy ? *why may he not have* all the delights of the ſons of men : as women taken captive ; as Queenes and Concubines, and Damoſels without number ? This is to deſtroy Kings ; Hee ſhall find more bitter than death the woman whoſe heart is as nets and ſnares. *Not riotouſly exceſſive ; whether in wine : for* It is not for Kings to drinke wine, nor for Princes ſtrong drinke : *what not at all ? To him alone is it not ſaid*, Goe eat

Pr.31 23.
Ec.2.10.
Ec.2.8.
Can.6.7.
Pr 31.3.
Ec.7.28.
Pr.31.4.
Ec.9.7.

thy bread with joy, and drinke thy wine with a cheerefull heart? who ſhould eat or A
Ec.2.25. drink, or haſte to outward things more than he? *Not immoderately*: ſo as hee ſhould
Pr.31.5. drink and forget the decree, and change the judgement of all the children of afflicti-
Ec.10.16. Pr.23.2. on: *Or in meat: for*, Woe be to thee, O Land, when thy Princes eat in the morning: and
Pr.23.3. if he be not the maſter of his appetite, his dainty meats will prove deceiveable. *Not*
Pr.17.7. *hollow, not double in ſpeeches, in profeſſion*; The lip of excellency becomes not a foole;
Ec.10.16. much leſſe, lying talke a Prince. *Not childiſh*; Woe to thee, O Land, whoſe King is a
child: *not ſo much in age, which hath ſometimes proved ſucceſſefull; but in condition: Not*
Pr.28.16. *imprudent, not oppreſſing; two voices conjoned*; A Prince deſtitute of underſtanding, is
Ec.4.13. alſo a great oppreſſor; *And to conclude, in all or any of theſe, not wilfully inflexible*: A
poore and wiſe child is better than an old and fooliſh King, that will no more bee
moniſhed.

B

- §. 4. *Affirmative; what one he muſt be*:
  - *To others*
    - *Iuſt,*
    - *Mercifull,*
    - *Slow to Anger,*
    - *Bountifull.*
  - *In himſelfe*
    - *Temperate,*
    - *Wiſe,*
    - *Valiant,*
    - *Secret.*

Ec.10.17. *Contrarily he muſt be Temperate*; Bleſſed art thou, O Land, when thy Princes eat
Pr.11.1. in time, for ſtrength, and not for drunkenneſſe: *Iuſt and righteous, for* falſe bal-
lances (*eſpecially in the hand of government*) are an abomination to the Lord: but
Pr.16.12. a perfect weight pleaſeth him: *A vertue beneficiall, both* 1. *to himſelfe* (*for* the Throne is
Pr.14.34. eſtabliſhed by juſtice) *and* 2. *to the State*. Juſtice exalteth a Nation; *than which nothing* C
Pr.29.2. *doth more bind and cheere the hearts of the people: for*, When the righteous are in authori-
ty, the people rejoyce, but when the wicked bears rule, the people ſigh: *& with truth*
Pr.20.28. *and juſtice, muſt mercy be joyned inſeparably: for* Mercy and truth preſerve the King: and
his Throne ſhall be eſtabliſhed, *alſo*, by mercy. *And all theſe muſt have wiſdome to me-*
Pr.8.16. *nage them*: By it Princes rule, *and are terrible to the ill-deſerving*. A wiſe King ſcattereth
Pr.20.26. the wicked, and cauſeth the wheele to turne over them. *To all theſe muſt be added boun-*
Pr.28.16. *ty*: A Prince that hateth covetouſneſſe, ſhall prolong his dayes; *where contrarily*, A
Pr.29.4. man of gifts deſtroyeth his countrey: *and yet further, a conqueſt of his owne paſſions, a*
Pr.16.32. *princely victory: for* He that is ſlow to anger, is better than the mighty man; and hee
that ruleth his owne mind, better than he that winneth a City; *because of all other*, The
Pr.19.12. Kings wrath is like the roaring of a Lion: *and what is that* but the Meſſenger of death?
Pr.30.29. *and if it may be, a conqueſt of all others, through valour*. There are three things, that order D
Pr.30.31. well their going, yea foure are comely in going: *whereof the laſt and principall is*, A King
Pr.25.3. againſt whom no man dares riſe up. *Laſtly, ſecrecy in determinations*: The Heaven in
height, and earth in deepneſſe, and the Kings heart can no man (*no man ſhould*) ſearch
Pr.21.1. out: *neither ſhould* it be in any hands *but* the Lords; *who* as he knowes it, ſo he turnes it
whitherſoever it pleaſeth him.

- §. 5. *His actions*
  - *common,*
  - *ſpeciall to his place: To*
    - *judge righteouſly*
      - 1. *according to the truth of the cauſe.*
      - 2. *according to the diſtreſſe of the party, unpartially.*
    - *remit mercifully.*

Pr.16.12. *His actions muſt ſuit his diſpoſition, which muſt be univerſally holy: for*, It is an abo- E
Pr.16.7. mination to Kings (*of all other*) to commit wickedneſſe. *which holineſſe alone is*
the way to all peace: When the wayes of a man pleaſe the Lord, he will make
Pr.20.8. his enemies at peace with him: *Peculiarly to his place; hee muſt firſt judge his people*:
A King that ſitteth in the Throne of judgement, chaſeth away all evill with his
Pr.29.4. eyes; *and* by this he maintaines his country: *and while he doth ſit there*, A divine ſen-
Pr.16.10. tence muſt be in the lips of the King, & his mouth may not tranſgreſſe in judgement.
Pr.29.14. *For*, a King that judgeth the poore in truth, his Throne ſhall be eſtabliſhed for ever:

Neither

A *Neither may his eare be partially open : which diſpoſition ſhall be ſure to be fed with reports ; for*, Of a Prince that hearkneth to lies, all his ſervants are wicked : *nor his mouth ſhut,* Pr.29.12.
eſpecially in caſes of diſtreſſe : Open thy mouth for the dumbe in the cauſe of all the
children of deſtruction : open thy mouth, judge righteouſly, and judge the afflicted Pr.31.8.
and the poore : *yet not with ſo much regard to the eſtate of perſons, as the truth of the* Pr.31.9.
cauſe ; for, Surely it is not good to condemne the juſt *in what ever condition* ; nor that Pr.17.26.
Princes ſhould ſmite ſuch for equity : *wherein he ſhall wiſely ſearch into all difficulties.*
The glory of God is to paſſe by infirmities, but the Kings honour is to ſearch out a Pr.25.1.
thing ; *yet ſo, as he is not ſeldome mercifull in execution*, Delivering them that are drawne
to death, and preſerving them that are drawne to be ſlaine. *Theſe obſerved, it cannot* Pr 24.11.
be, that man ſhould rule over man to his hurt. Ec.8.9.

B

SALOMONS *Counſailor.*

§. 6. Counſaile
- *For the ſoule,*
  - *How given :*
    - *The neceſſity of it.*
    - *The quality*
      - *wiſe,*
      - *righteous,*
      - *pleaſant.*
  - *How received.*
- *For the State.*

C AS *where no ſoveraignty, ſo* where no counſell is, the people fall ; *and contrarily,* Pr.11.14.
where many Counſellors are, there is health ; *and more than health*, Stedfaſtneſſe: Pr 24.6
Counſell for the ſoule, Where no viſion is, the people periſh : *which requires both* Pr.15.22.
holineſſe and wiſdome : The fruit of the righteous is as a tree of life, and he that win- Pr.29 18.
neth ſoules, is wiſe ; *and* the more wiſe the Preacher *(is)* the more he teacheth the Pr.11.30.
people knowledge, and cauſeth them to heare, and ſearcheth forth, and prepareth Ec.12.9.
many parables : *and not only* an upright writing *(and ſpeaking)* even the word of truth;
but pleaſant words *alſo, ſo that* the ſweetneſſe of the lips increaſeth doctrine ; *and not* Ec.12.10.
more delightfull, than effectuall : for, The words of the wiſe are like goads and nailes
faſtned by the maſters of the aſſemblies, that are given by one Paſtor : *which againe of* Pr.16.21.
every hearer challenge due reverence and regard ; who muſt take heed to his foot, when he Ec.12.11.
entreth into the houſe of God : and be more neare to heare, than to give the ſacrifice Ec.4 17.
of fooles : *for*, He that deſpiſeth the Word ſhall be deſtroyed, but he that feareth Pr.13.13.
the Commandement, ſhall be rewarded.

§. 7. In a Counſellor of State, or Magiſtrate, is required,
- *Wiſdome,*
  - *Diſcuſſing of cauſes,*
  - *Providence, and working according to knowledge.*
- *Pietie,*
- *Iuſtice, and freed from*
  - *Partiality,*
  - *Bribes,*
  - *Oppreſſion.*

WIthout Counſell, all our thoughts *(even of policie & ſtate)* come to naught: Pr.15.22.
but in the multitude of Connſellors is ſtedfaſtneſſe : *and no leſſe in their*
goodneſſe ; 1. In their wiſdome, which *alone* gives ſtrength *to the owner*, Pr.24 5.
E above ten mighty Princes that are in the City ; *a vertue, which though* it reſteth in the Ec.7 2.
heart of him that hath underſtanding, *yet* is knowne in the mids of fooles. *For* wiſ- Pr.14.33.
dome is in the face of him that hath underſtanding, *and in his lips : for howſoever* he that Pr.17.14.
hath knowledge, ſpareth his words, *yet the* tongue of the wiſe uſeth knowledge aright; Pr:
and the foole cannot open his mouth in the gate ; *and therefore is unfit for authority.* As Pr.15.2.
ſnow in ſummer, and raine in harveſt ; ſo is honour unſeemly for a foole. *And though* Pr.24 7.
it be given him ; how ill it agrees ? As the cloſing of a precious ſtone in an heape of Pr.26.1.
ſtones, ſo is he that gives glory to a foole. *From hence ; the good Iuſticer both carefully* Pr.26.8.
heareth Pr.

heareth a cauſe, knowing that He which anſwereth a matter before he heare it, it is folly A
Pr.18.17. Pr.20.5. and ſhame to him; *and that related on both parts*; *for* He that is firſt in his owne cauſe,
is juſt: then commeth his neighbour and maketh inquiry of him; *and deeply ſifteth*
it: elſe he loſeth the truth; *for* The counſell of the heart of a man is like deepe waters:
Pr.21.3. Ec.9.15. Pr.13.16. Ec.9.17. Pr.21.22. but a man that hath underſtanding, will draw it out. *From hence, is his providence for*
the common good; *not only* in ſeeing the plague, and hiding himſelfe, *but* in delivering
the City: *and as he foreſeeth, ſo* he worketh by knowledge: *and not in peace only: as* The
words of the wiſe are more heard in quietneſſe, than the cry of him that ruleth
among fooles; *but in warre:* A wiſe man goeth up into the City of the mighty, and
caſteth downe the ſtrength of the confidence thereof. *For* wiſdome is better than
ſtrength, *yea*, than weapons of warre: I have ſeene this wiſdome under the Sun, and
Ec.9.16. Ec.9.18. Ec.9.13. Ec.9.14. Ec.9.15. Pr.14.16. Pr.21.30. Pr.12.3. Pr. it is great unto me; A little Citie and men in it, and a great King came againſt it, and
compaſſed it about, and builded forts againſt it; and there was found in it a poore B
and wiſe man, and he delivered the City by his wiſdome. *Neither can there be true wiſdome*
in any Counſellor, without piety: The wiſe man feareth, and departs from evill; *being*
well aſſured, that there is no wiſdome, nor underſtanding, nor counſell againſt the
Lord; *and that,* Man cannot be eſtabliſhed by wickedneſſe: *and indeed how oft doth God*
ſo diſpoſe of eſtates, that the evill ſhall bow before the good, and the wicked at the gates
of the righteous? *neither is this more juſt with God, than acceptable with men: for* when the
Pr.18.12. Pr.29.2. Pr.28.12. Pr.28.28. Pr.29.2. Pr.25.26. Pr. Pr.28.11. Pr.24.23. Pr.18.5. righteous rejoyce, there is great glory, *and* when they are in authoritie, the people
rejoyce; *contrarily*, when the wicked comes on, *and* riſes up, *and* beares rule, the man
is tried; the good hide themſelves, and all the people ſigh: *and* the righteous man
falling downe before the wicked, is like a troubled Well, and a corrupt Spring.

Neither is Iuſtice leſſe eſſentiall than either; for to doe juſtice and judgement, is more
acceptable to the Lord than ſacrifice: To know faces, *therefore (in a Iudge)* is not good; C
for that man will tranſgreſſe for a peece of bread; *much leſſe to* accept the perſon of
the wicked, to cauſe the righteous to fall in judgement: He that ſaith to the wicked,
Thou art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him:
Pr.24.24. Pr.17.15. Pr.17.23. Pr.18.16. *yea yet higher*; Hee that juſtifieth the wicked, and condemneth the juſt, both are abomination
to the Lord. *wherefore, howſoever* The wicked man taketh a gift out of the
boſome, to wreſt the wayes of judgement; *and commonly,* A mans gift inlargeth him,
and leadeth him (with approbation) before great men: *yet he knoweth, that* the reward
deſtroyeth the heart; *that the acceptance of it is but* the robbery of the wicked; which
Ec.7.9. Pr.12.7. Pr.15.27. Pr.21.15. Pr.19.15. Pr.21.11. Pr.21.2. Ec.14.5. Pr.12.17. Pr.18.17. Pr.19.5. Pr.19.9. Pr. Pr.14.31. Pr.22.22. Pr.24.26. ſhall deſtroy them, becauſe they have refuſed to execute judgement: he hateth gifts,
then, that he may live, *and* it is a joy to him to doe judgement. *He doth unpartially* ſmite
the ſcorner, *yea ſeverely* puniſh him, *that the wickedly* fooliſh may beware and become
wiſe. *And whereas* Every way of a man is right in his owne eyes, and a falſe record D
will ſpeake lies, and uſe deceit: *he ſo* maketh inquiry, *that* a falſe witneſſe ſhall not be
unpuniſhed: and he that ſpeaketh lies ſhall periſh: *Laſtly, his hand is free from oppreſſion*
of his inferiours: which as it makes a wiſe man mad; *ſo the actor of it, miſerable: for*
He that oppreſſeth the poore, reproveth him that made him: *and* if the afflicted be
oppreſt in judgement, the Lord will defend their cauſe, and ſpoile the ſoule that
ſpoileth them; *and upon all occaſions, he ſo determineth, that* they ſhall kiſſe the lips of
him that anſwereth upright words.

SALOMONS *Courtier.*

E

Diſcreet, *Charitable,*
§. 8. *Muſt be* *Religious,* *Diligent,*
Humble, *Faithfull.*

Pr.16.15. Pr.19.12. IN the light of the Kings countenance is life, and his favour is as the cloud of the
latter raine, *or* as the dew upon the graſſe: *which that the Courtier may purchaſe, he*
Pr.14 35. Pr.22.11. Pr.11 27. *muſt be,* 1 *Diſcreet:* The pleaſure of a King is in a wiſe ſervant, but his wrath ſhall
be towards him that is lewd: 2. *Religious both in heart,* Hee that loveth pureneſſe of
heart,

heart, for the grace of the lips the King ſhall be his friend: *and in his actions*, He that ſeeketh good things getteth favour; *in both which*, the righteous is more excellent than his neighbour: *and beſides theſe*, humble; The reward whereof is glory: *for*, before glory goeth humility. *He dare not therefore* boaſt himſelfe before the King, *and* thruſt himſelfe over-forward in the preſence of the Prince, whom his eyes doe ſee: *whom he ſee moved*, he pacifieth by ſtaying of anger, *and* by a ſoft anſwer breaketh a man of bone, *not aggravating the faults of others*: He that covereth a tranſgreſſion, ſeeketh love; but he that repeateth a matter, ſeparateth the Prince. *To theſe*, he is diligent, taking heed to the mouth of the King: *and therefore worthily* ſtandeth before Kings, and not before the baſe ſort: *and withall true and faithfull; when he undertakes anothers ſuit, he lingers not, knowing that* The hope that is deferred, is the fainting of the heart; *and though* A bribe *or* reward is as a ſtone pleaſant in the eyes of them that have it, & proſpereth whither-ſoever it turneth, (*for* every man is a friend to him that giveth gifts) *yet he accounteth* the gathering of treaſures by a deceitfull tongue, to be vanity, toſſed to and fro of them that ſeeke death.

Pr.12.6.
Pr.22 4.
Pr.15 33.
Pr.25.6.
Pr.25.7.
Pr.25 15.
Pr.17.9.
Ec.8 2.
Pr.22.29.
Pr.13.12.
Pr.17.8.
Pr.19.6.
Pr.21 6.

SALOMONS *Subject.*

§. 9. *His duty to*
- *His Prince,*
  - *Reverence,*
  - *Obedience.*
- *Fellow-Subjects.*

Every government preſuppoſeth Subjects. In the multitude of the people is the honour of the King; and for the want of people, commeth the deſtruction of the Prince: *Of whom God requires, in reſpect of the Prince, Reverence obedience*: That they ſhould reverence and ſeeke the face of the Prince; not curſing the King, *ſo much* as in their thought, nor the rich in their bed-chamber; *but* fearing the Lord, and the King, and not medling with the ſeditious, which only ſeeke evill. For, *as* the Fowle of the heaven ſhall carry the voice, and the maſter of the wing declare the matter: ſo (*for revenge*) a cruell meſſenger ſhall be ſent againſt them, their deſtruction ſhall ariſe ſuddenly, and who knoweth their ruine? *For their due homage therefore and obedience to lawes*, they take heed to the mouth of the King, and the word of the oath of God; *and if a law be enacted, they violate it not, nor ſtrive for innovation.* He that breaks the hedge, a ſerpent ſhall bite him. He that removeth ſtones, ſhall hurt himſelfe thereby: and he that cutteth wood, ſhall be in danger thereby. *And if they have offended*, they haſte not to goe forth of the Princes ſight, nor ſtand in an evill thing: for he will doe what-ever pleaſeth him; *but rather* if the ſpirit of him that ruleth, riſe up againſt them, by gentleneſſe pacifie great ſinnes.

Pr.14.28.
Pr.19.6.
Pr.29.26.
Ec.10.20.
Pr.24.21.
Pr.17.11.
Ec.10.20.
Pr.17.11.
Pr.24.22.
Ec.8.2.
Ec.10 8.
Ec.10.9.
Ec.8.3.
Ec.10.4.

§. 10. *To his fellow-Subjects, in reſpect of*
- *more publike ſocietie, is required*
  - 1. *Regard to*
    - *Superiours in*
      - *Eſtate.*
      - *Deſert.*
    - *Inferiours,*
    - *Equals.*
  - 2. *Commerce.*
- *more private ſocietie,*
  - *Iuſt maintenance of each mans proprietie.*
  - *Truth of friendſhip.*

IN reſpect of themſelves, he requires due regard of degrees: whether of ſuperiours. The rich ruleth the poore; *and* as the fining pot is for ſilver, and the furnace for gold, ſo is every man tried according to his dignity; *ſo as* they that come from the holy place, be not forgotten in the City, where they have done right: *or whether of inferiours; for*, A poore man, if he oppreſſe the poore, is like a raging raine that leaveth no food: *yea* (*leſſe than oppreſſion*) He that deſpiſeth his neighbour, is *both* a ſinner,

Pr.22 7.
Pr.17.21.
Ec.8.10.
Pr.
Pr.11.12.}
Pr.14.21.}

Pr.3.30. ſinner, and deſtitute of underſtanding : *or laſtly of equals* ; *and therein quiet and peaceable* A
Pr.17.14. *demeanour*, not ſtriving with others cauſleſſe ; *not to begin contentions* ; *for*, the beginning
Pr.25.9. of ſtrife is as one that openeth the waters ; therefore ere it be medled with,
Pr.15.8. he leaveth off : *and being provoked* debateth the matter with his neighbour. *And as* he
Pr.26.17. goes not forth haſtily to ſtrife ; *ſo much leſſe doth he take part in impertinent quarrels :*
Pr.6.16.19. He that paſſeth by and medleth with the ſtrife that belongs not to him, is as one that
takes a dog by the eare ; and one of the ſix things that God hates, is hee that raiſeth
up contentions among neighbours.

Ec.5.8. *Secondly, mutuall commerce, and enterchange of commodities* ; *without which, is no living:*
Pr.28.19. The abundance of the earth is over all : and the King conſiſts by the field that is tilled.
The husbandman therefore muſt till his land, that he may be ſatisfied with bread ; *for*,
Pr.14.4. much increaſe commeth by the ſtrength of the Oxe : *and moreover, he* muſt ſell corne,
Pr.11.26. that bleſſings may be upon him ; which if he withdraw, the people ſhall curſe him ; *ſo* B
Pr.24.30,31. *that*, the ſlothfull man, whoſe field is overgrowne with thornes and nettles, *is but an*
Pr.31.14. *ill member : And againe*, The Merchant muſt bring his wares from farre ; *and each ſo*
Ec.10.19. *trade with other, that both may live.* They prepare bread for laughter, and wine com-
Pr.22.28. forts the living, but ſilver anſwereth to all. *For leſſe publike ſocietie, is required due reſervation*
Pr.23.10. *of proprietie* ; not to remove the ancient bounds which his fathers have made ;
Pr.23.11. not to enter into the field of the fatherleſſe ; *for* he that redeemeth them, is mighty ;
Pr. Pr.23.4. *not* to increaſe his riches by uſury and intereſt, not to haſten overmuch to be rich ;
Pr.28.22. *for* ſuch one knoweth not that poverty ſhall come upon him ; *and that* an heritage haſtily
Pr.28.20. Pr.20.21. gotten in the beginning, in the end thereof ſhall not be bleſſed : *and that in the*
Pr.15.27. *meane time*, The man that is greedy of gaine troubleth his owne houſe. 2. *Truth of*
Pr.18.24. *friendſhip*. A man that hath friends, ought to ſhew himſelfe friendly : for a friend is
Pr.27.10. neerer than a brother : Thy owne friend *therefore*, and thy fathers friend forget thou C
Pr.27.6. not : *for whether he reprove thee*, The wounds of a lover are faithfull : *or whether he adviſe*,
Pr.27.9. As ointment and perfume rejoyce the heart, ſo doth the ſweetneſſe of a mans
Pr.27.17. friend by hearty counſell : *or whether hee exhort* ; iron ſharpens iron, ſo doth a man
Pr.19.4. ſharpen the face of his friend ; *and all this, not in the time of proſperity onely, as commonly*,
Pr.17.17. Riches gather many friends, and the poore is ſeparated from his neighbour : *but contrarily*,
Pr.27.19. A *true* friend loveth at all times, and a brother is borne for adverſity ; *in all*
Pr.25.17. *eſtates therefore*, as the face in the water anſwers to face, ſo the heart of man to
man ; *who yet may not be to much preſſed :* Withdraw thy foot from thy neighbours
houſe, leſt he be weary of thee, and hate thee ; neither enter into thy brothers houſe
Pr.27.10. in the day of thy calamity : *nor againe, too forward in proffering kindneſſe to his owne loſſe* ;
Pr.17.18. A man deſtitute of underſtanding, toucheth the hand and becometh ſurety for his
Pr.6.1,2,&c. neighbour : If *therefore* thou art become ſurety for thy neighbour (*much more* if thou D
Pr.6.3. haſt ſtricken hands with the ſtranger) thou art ſnared with the words of thine owne
Pr.27.13. mouth, thou art even taken with the words of thine owne mouth. Doe this now,
Pr.6.4. my ſonne, ſeeing thou art come into the hand of thy neighbour (*not* having taken a
Pr.6.5. pledge for thy ſuretiſhip) goe and humble thy ſelfe, and ſolicite thy friends :
Give no ſleepe to thine eyes, nor ſlumber to thine eye-lids. Deliver
thy ſelfe as a Doe from the hand of the Hunter, and as a bird
Pr.11.15. from the hand of the Fowler ; *and take it for a ſure*
rule, He that hateth ſuretiſhip, is ſure.

FINIS:

SALOMONS OECONOMICKS,

OR,

GOVERNMENT OF THE FAMILY.

1. { HUSBAND, WIFE.
2. { PARENT, CHILDE.
3. { MASTER, SERVANT.

By IOS. HALL.

SIC ELEVABITUR FILIUS HOMINIS·IO.3.·ANCHORA FIDEI·

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SALOMONS
OECONOMICKS.
OR
FAMILIE.

§. 1. *The Head of the Family:* { *Wiſdome,*
in whom is required { *Stayedneſſe,*
{ *Thrift.*

C T*He man is the* head, *and guide of the family* ; *In whom* wiſdome is good Ec.7.13.
with an inheritance : *for* Through wiſdome an houſe is builded and Pr.24.3.
eſtabliſhed : *which directs him to doe all things in due order* ; *firſt*, to prepare
his worke without, and then after, to build his houſe ; *and therewith* Pr.24.27.
ſtayedneſſe. For, as a bird that wandreth from her neſt, ſo is a man Pr.
that wandreth from his owne place ; *and (which is the chiefe ſtay of his*
eſtate) thriftineſſe; *for* Hee that troubleth his owne houſe *(by exceſſe)* ſhall inherit the Pr.11.29.
wind: & the foole ſhalbe ſervant to the wiſe in heart: *for which purpoſe he ſhall find, that*
The houſe of the righteous ſhall have much treaſure, while the revenues of the wicked Pr.15.6.
is but trouble : *or if not much* ; *yet* Better is a little with the feare of the Lord, than Pr.15.16.
great treaſure, and trouble therewith : *Howſoever, therefore, let him bee content with his*
eſtate: Let the Lambs be ſufficient for his cloathing, and let the Goats be the price of Pr.27.26.
his field. Let the milk of his Goats be ſufficient for his food, for the food of his family, Pr.27.27.
D and the ſuſtenance of his maids : *and if he have much revenue, let him looke for much*
expence. For, When goods increaſe, they are increaſed that eat them : and what good Ec.5.10.
commeth to the owners thereof, but the beholding thereof with their eyes?

THE HUSBAND.

§. 2. *Who muſt beare himſelfe* { *Wiſely,*
{ *Chaſtly,*
{ *Quietly, and cheerefully.*

HE that findeth a wife, findeth a good thing, & receiveth favour of the Lord: Pr.18.22.
who muſt therefore behave himſelfe, 1. *Wiſely, as* the guide of her youth : as the Pr.2.17.
Head to which ſhe is a Crowne. 2. *Chaſtly*, Drinke the water of thine owne Pr.12.4. Pr.5.15.
E Ciſterne, and the rivers out of the middeſt of thine owne Well. *The matrimoniall love*
muſt be pure and cleere, not muddy and troubled ; Let thy fountaines flow forth, and the
rivers of waters in the ſtreets; *the ſweet and comfortable fruits of bleſſed mariage, in plentifull* Pr.5.16.
iſſue: But let them be thine alone, and not the ſtrangers with thee. *This love abides*
no partners: for this were to give thine honour unto others, & thy ſtrength to the cruell; Pr.5.17.
ſo ſhould the ſtranger be filled with thy ſtrength, & *(as the ſubſtance will be with the* Pr.5.9.
affections) thy labours ſhould be in the houſe of a ſtranger ; and thou ſhalt mourne Pr.5.10.
(which is the beſt ſucceſſe hereof) at thine end, when thou haſt conſumed *(beſides thy* Pr.5.11.

Pr.5.12. *goods)* thy fleſh and thy body, *and ſay*, How have I hated inſtruction, and mine heart A
Pr.5.14. deſpiſed correction? I was almoſt *plunged* into all evill, *of ſinne and torments*; and that
which is moſt ſhamefull, in the midſt of the aſſembly, *in the face of the world*. Let *therefore*
that thine owne Fountaine be bleſſed, and rejoyce with the wife of thy youth:
Pr.5.18. Let her be as the loving Hind, & pleaſant Roe: let her breſts ſatisfie thee at all times,
Pr.5.19. and erre thou in her love continually; For why ſhouldeſt thou delight, my ſonne, in a
Pr.5.20. ſtrange woman; or (*whether in affection, or act*) embrace the boſome of a ſtranger? For
Pr.5.21. the wayes of man are before the eyes of the Lord, and he pondereth all his paths: *and*
Pr.6.25. *if thy godleſneſſe regard not that, yet for thine own ſake*, Deſire not her beauty in thy heart
Pr.6.26. Pr.6.26. neither let her take thee with her eye-lids; for becauſe of the whoriſh woman, a man
Pr.6.27. is brought to a morſell of bread, *yea to the very husks: and more than that*, a Woman will
Pr.6.28. hunt for the precious life of a man. *Thou ſayeſt thou canſt eſcape this actuall defilement:*
Pr.6.29. Can a man take fire in his boſome, and his clothes not be burnt? Or can a man go upon B
coles, and his feet not be burnt? So hee that goeth in to his neighbours wife, ſhall
not be innocent, whoſoever toucheth her: *This ſinne is farre more odious than theft: For*,
Pr.6.30. men doe not deſpiſe a Theefe when he ſtealeth to ſatisfie his ſoule, becauſe he is hungry:
Pr.6.31. But if he be found, he ſhall reſtore ſeven-fold, or he ſhall give all the ſubſtance of
Pr 6.32. his houſe; *and it is accepted*. But hee that commits adultery with a woman, is mad: hee
Pr.6.33. that would deſtroy his owne ſoule, let him doe it: *For*, he ſhall find a wound and diſhonour,
and his reproach ſhall never be put away: *Neither is the danger leſſe than the*
Pr.6.34. *ſhame. For*, jealouſie is the rage of a man: therefore *the wronged husband* will not ſpare
Pr.6.35. in the day of vengeance. He cannot beare the ſight of any ranſome: neither will hee
Pr.9.17. conſent to *remit it*, though thou multiply thy gifts. And *though* ſtolne waters be ſweet,
and hid bread be pleaſant *to our corrupt taſte*; yet *the adulterer* knows not that the dead
Pr.9.18. Pr.2.18.19. are there: and that her gueſts are in the deeps of hell, that her houſe tendeth to death; C
Pr:5.3. *And howſoever* her lips drop as an honey-comb, and her mouth is more ſoft than oile,
Pr.5.4. yet the end of her is bitter as worme-wood, and ſharp as a two-edged ſword: her feet
Pr.5.5. Pr.23.27. goe downe to death, and her ſteps take hold of hell: *yea*, the mouth of the ſtrange woman
Pr.22.14. is a deepe pit, and he with whom the Lord is angry, ſhall fall into it.

Pr.15.17. Pr.17.1. 3. *Quietly and lovingly: for*, Better is a dinner of greene herbs where love is, than a
Pr.19.11. ſtalled Oxe, and hatred therewith: *yea*, Better is a dry morſell, if peace be with it, than
an houſe full of ſacrifices with ſtrife. *And if he find ſometime cauſe of blame*, The diſcretion
of a man deferreth his anger, and his glory is to paſſe by an offence: *and only* Hee
Pr.17.9. that covereth a tranſgreſſion, ſeeketh love: Rejoice with thy wife whom thou haſt loved
Ec.9.9. all the dayes of the life of thy vanity, which God hath given thee under the Sun.
For this is thy portion in this life. And in the travels wherein thou laboureſt under
the Sunne. D

THE WIFE.

§. 3. *Shee muſt bee*
1. *Faithfull to her husband, not wanton.*
2. *Obedient.*
3. *Diſcreet.*
4. *Provident and houſe-wife-like.*

Pr.12.4. A Vertuous wife is the Crowne of her husband: Who ſhall find ſuch a one? for
Pr.31.10. her price is farre above the pearles. *She is true to her husbands bed*; ſuch as the
Pr.31.11. heart of her husband may truſt to, *as knowing that ſhe is tied to him* by the Covenant
Pr.2.27. of God; *not wanton and unchaſte: ſuch one* as I *once* ſaw from the window of my
Pr.7.6. houſe: I looked thorow my window, and ſaw among the fooles, and conſidered
Pr.7.7. among the children a young man wanting wit, who paſſed thorow the ſtreet by her E
Pr.7.8. corner, and went toward her houſe, in the twilight in the evening, when the night
Pr.7.9. began to bee blacke and darke, *ſo as hee thought himſelfe unſeene*; and behold, there
Pr.7.10. met him (*the ſame hee ſought for*) a woman with an harlots faſhion; and cloſe in heart,
Pr.7.11. *as open in her habit*. Shee is babling and perverſe; whoſe feet *contrary to the manner*
of all modeſt wives, which only attaine honour) cannot abide in her houſe, *but are ever*
Pt.11.16. Pr.7.11. *gadding*. Now ſhee is without *the gates*, now in the ſtreets, and lieth in wait in every
Pr.7.12. corner; *or at the leaſt*, ſitteth at the doore of her houſe, on a ſeat in the hie places of the
City:

A City: ſo ſhe(*not ſtaying to be ſollicited*)caught him *by the necke*,and kiſſed him,*and* with Pr.23.28.
an impudent face ſaid unto him, I have the fleſh of peace-offerings,(*both good cheare,* Pr 9 14.
and Religion pretended)this day have I paid my vowes: therefore I came forth, *on purpoſe* Pr.7.13.
to meet thee, that I might earneſtly ſeeke thy face, *of all others*; and now, *how* Pr.7.14.
happy am I, that I have found thee! I have decked my bed with ornaments,with curtaines, Pr.7 15.
and ſtrings of Ægypt: I have perfumed my bed with Mirth, Aloes, and Cinnamon, Pr.7.16.
that we may lye ſweet; Come goe, let us take our fill of loves, untill the morning, Pr.7.17.
let us take our pleaſure in dalliance; *feare nothing*, For my husband is not at home, he Pr.7.18.
is gone a journey farre off, *neither needeſt thou to doubt his returne*; *for*, hee hath taken Pr.7.19.
with him a bag of ſilver, and will come home at his ſet day: *ſooner he cannot*, *this ſhee* Pr.7.20.
ſaid: what followed? By the abundance of the ſweetneſſe of her ſpeech, ſhe cauſed him Pr.7.21.
to yeeld: and with the flattery of her lips; ſhe enticed him; and ſtraightwayes he followes Pr.7.22.
B her, as an Oxe goeth to the ſlaughter, and as a foole to the ſtocks for correction, Pr.7.23.
till a Dart ſtrike thorow his Liver, *the ſeat of his luſt*: or as a bird haſteneth to the
ſnare, and knoweth not that it is againſt his owne life: thus *ſhee doth, and when her husband*
returnes, ſhee wipeth her mouth and ſaith, I have not committed iniquity. (2.) Pr.30.20.
She is dutifull and obedient; by a ſoft anſwer appeaſing wrath: *not* hatefull; *for whom,* Ec.15.1.
a whole world is moved; *not ſtubborne, not quarrellous: for*, the contentions(*and brawlings*) Pr.30.21,23.
of a wife, are like a continuall dropping in the day of raine: *a diſcomfort to the* Pr.19.13.
husband; a rotting to the houſe. So, It is better to dwell in a corner of the houſe top, than Pr.27.51.
with a contentious woman in a wide houſe. *And though, for ſociety*, Two bee better Pr.25.24.
than one; *yet* Is is better to dwell alone in the Wilderneſſe, than with a contentious Ec.4.9.
and angry woman. For *herein as his griſe cannot be avoyded, ſo his ſhame cannot be conceived*. Pr.27.19.
For, He that hideth her, hideth the wind; and ſhe is as oyle in his right hand, that Pr.27.16.
C uttereth it ſelfe.

§. 4. The good houſewife (Prov. 31.) ſet forth by her
- *Actions,*
  - *In her owne perſon;*
    - *Labours,*
    - *Bargaines,*
    - *Liberall proviſion for*
      - *Her ſelfe,*
      - *The poore,*
      - *Her family,*
        - *Husband,*
        - *Servants.*
  - *In the over-ſight of her family.*
- *Speeches,*
- *Diſpoſition.*

D 3. SHe *is moreover prudent*, and diſcreet. A wiſe woman buildeth her houſe, but Pr.14.1.
the fooliſh deſtroyeth it with her owne hands: *and* As a ring of gold in a Pr.11.22.
ſwines ſnout, ſo is a faire woman which lacketh diſcretion. 4. *Laſtly, ſhe is carefull*
and houſe-wife-like; ſo as She will doe her husband good, and not evill, all the dayes Pr.31.12.
of her life: *For as for her actions in her owne perſon, whether you look to her labours*: Shee
ſeeketh wooll and flax, and laboureth cheerefully with her hands. She riſeth while it Pr.31.13. Pr.31.15.
is yet night: She girdeth her loynes with ſtrength, and ſtrengtheneth her armes. She Pr.31.17.
putteth her hands to the wheele, and her hands handle the ſpindle: *or whether, to her* Pr.31.19.
bargaines; She conſidereth a field, and getteth it, and with the fruit of her hand ſhee Pr.31.16.
planteth a Vineyard. She is like the Ship of Merchants, ſhee bringeth her food from Pr.31.14.
farre: ſhe feeleth that her merchandiſe is good, her candle is not put out by night: ſhe Pr.31.18.
maketh ſheets and ſelleth them, and giveth girdles unto the Merchants; *or whether to* Pr.31.24.
E *her liberall proviſion*; *For her husband*, who is knowne in the gates(*by her neat furniſhing*) Pr.31.23.
when he ſits with the Elders of the Land: 2. *For her ſelfe*, She maketh her ſelfe carpets,
fine linnen and purple is her garment: 3. *For her ſervants*, She feareth not the ſnow for Pr.31.22.
her family, for all her family is clothed with Scarlet: *For the poore*, She ſtretcheth out Pr.31.21.
her hands to the poore, and putteth forth her hands to the needy: *For her over-ſight of* Pr.31.20.
her family, She giveth the portion to her houſhold, and the ordinary(*or ſtint of worke*) Pr.31.15.
to her maids: ſhe over-ſeeth the wayes of her houſhold, and eateth not the bread of Pr.31.27.
idleneſſe. *For her ſpeeches*; ſhe openeth her mouth with wiſdome, and the law of grace

Pr.31.26. is in her tongue. *Laſtly*, Strength and honour is her clothing, and in the latter Day ſhe A
Ec.31.25. ſhall rejoyce. *So worthy ſhe is in all theſe, that* her owne children *cannot containe, but* riſe
Pr.31.28. up and call her bleſſed; and her husband ſhall praiſe her, *and ſay*, Many daughters have
Pr.31.29. done vertuouſly, but thou ſurmounteſt them all: Favour is deceitfull, and beauty is
Pr.31.30. vanity; but a woman that feareth the Lord, ſhe ſhall be praiſed: *Since therefore ſhee is*
Pr.31.31. *ſo well-deſerving*, Give her of the fruit of her owne hands, and let her owne workes
praiſe her.

PARENTS.

§. 5. *who owe to their children,*
- *Proviſion,*
- *Inſtruction,*
- *Correction.*

Pr.17.6. *Parents and children are the next paire; which doe give much joy to each other:* Chil- B
drens children are the crowne of the Elders, and the glory of the children are
their fathers: *To which purpoſe, the Parent oweth to the child,* 1. *Proviſion.* A good
Pr.13.22. man ſhall give inheritance to his childrens children. All the labour, wherein hee hath
Ec.2.18. travelled, he ſhall leave to the man that ſhall be after him. And who knoweth whether
Ec.2.19. he ſhall be wiſe or fooliſh? yet ſhall he rule over all his labour, wherein *he hath* labou-
red, and ſhewed himſelfe wiſe under the Sunne. *Here are therefore two groſſe* vanities
Ec.4.8. which I have ſeene: *the one*, There is one alone, and there is not a ſecond, which hath
neither ſonne *nor* brother: yet there is none end of his travell, neither can his eye bee
ſatisfied with riches; neither *doth he think*, For whom doe I travell, and defraud my
ſoule of pleaſure? *The other contrary*; riches reſerved to the owner thereof for their
Ec.5.12. evill. And theſe riches periſh in his evill buſineſſe; and he begetteth a ſonne, and in
Ec.5.13. Ec.1.8. his hand is nothing. 2. Inſtruction *and good education: for*, He that begetteth a foole C
Pr.17.21. (*whether naturally, or by ill-breeding*) begetteth himſelfe ſorrow, and the father of a
Pr.22.6. foole can have no joy. *And therefore*, Teach a child in the trade of his way, and when
Pr.13.24. Pr.22.15. he is old, he ſhall not depart from it. 3. Correction: He that ſpareth his rod, hateth his
ſonne: but hee that loveth him, chaſteneth betime; for fooliſhneſſe is bound in the
heart of a child: the rod of correction ſhall drive it from him: *yea, there is yet great*
Pr.29.15. *benefit of due chaſtiſment; for*, The rod and correction give life: but a child ſet at liber-
ty, makes his mother (*who is commonly faulty this way*) aſhamed; *yea, more than ſhame,*
Pr.23.13. Pr.25.14. *death, and hell follow to the child* upon indulgence: (*onely*) If thou ſmite him with the
Pr.4.3. rod, he ſhall not dye: If thou ſmite him with the rod, thou ſhalt deliver his ſoule from
Pr.29.17. hell. *Though thy* ſonne *therefore* be tender and deare in thy ſight; Correct him, and he
Pr.19.18. will give thee reſt, and will give pleaſures to thy ſoule: *wherefore*, Chaſten him while
Pr.19.19. there is hope; and let not thy ſoule ſpare, to his deſtruction. The ſonne that is of a D
great ſtomacke, ſhall endure puniſhment: and though thou deliver him, yet thou
ſhalt take him in hand againe.

CHILDREN.

§. 6. *Their duties:*
- *Obedience to*
  - *Inſtructions.*
  - *Commandements.*
- *Submiſſion to correction.*
- *Care*
  - *of their Parents eſtate,*
  - *of their owne carriage.*

Pr.15.20. Pr.10.1. A Wiſe Sonne rejoyceth the father, *and* the father of the righteous ſhall greatly
Pr.23.24. rejoyce; *whereas* the fooliſh is the calamity of his Parents: *Contrarily*, if thou
Pr.19.13. Pr.29.3. bee a wiſe ſonne, *or* loveſt wiſdome, thy father and thy mother ſhall bee glad, E
Pr.23.25. and ſhee that bare thee ſhall rejoyce. *Such an one is, firſt, obedient; for*, a wiſe ſonne
Pr 31.1. Pr.1.8. will heare *and* obey the inſtruction of his father, and not forſake his mothers teach-
Pr.23.22. ing; *yea, in every command*, he will obey him that begot him, and not deſpiſe his
Pr.6.20. mother when ſhe is old; *not upon any occaſion curſing his Parents* (*as* there is a genera-
Pr.30.11. tion that doth:) *for*, Hee that curſeth his father, or mother, his light ſhall be put out
Pr 20.20. in obſcure darkneſſe; *not mocking and ſcorning them; for*, The eye that mocketh his fa-
Pr.15 20. ther, & deſpiſeth the inſtruction of his mother, the Ravens of the Valley ſhall pick it
out,

A out,and the young Eagles eat it : *and not obedient to counſell only, but to ſtripes*; He that Pr.30.17.
hateth correction,is a foole : and he that regardeth it,is prudent. *For*, thoſe corrections Pr.2.1.
that are for inſtruction, are the way of life : *therefore*, he that hateth them ſhall Pr.15.5.
dye.*Secondly,carefull both* 1. *of their eſtate :* He that robbeth his father and mother,and Pr.6.23. Pr.15 0.
ſaith it is no tranſgreſſion,is a companion of a man that deſtroyeth ; *and* 2.*of his owne* Pr.28.24.
carriage :for, a lewd and ſhamefull child deſtroyeth his father, and chaſeth away his Pr.19.26.
mother. Let therefore even the child ſhew himſelfe to bee knowne by his doings, Pr.20.11.
whether his worke bee pure and right : *ſo* his fathers reynes ſhall rejoyce, when hee
ſpeaketh, *and doth* righteous things. Pr.23.16.

THE MASTER, AND SERVANT.

§.7.
- B *The Maſter muſt bee*
  - *Provident for his ſervant.*
  - *Not*
    - *too ſecure,*
    - *too familiar.*
- *The Servant muſt bee*
  - *Faithfull,*
  - *Diligent.*

T*He ſervant is no ſmall commodity to his Maſter*.He that is deſpiſed,and hath a ſervant Pr.12.9.
of his owne, is better than he that boaſts(*whether of Gentry,or wealth*)and
wanteth bread.*The Maſter,therefore,muſt provide* ſufficiency of food for his family, Pr.27.27.
and ſuſtenance for his maids : *who alſo as he may not be over-rigorous in puniſhing,*
or noting offences;ſometimes not hearing his ſervant,that curſeth him:*ſo not too familiar;* Ec.7.23.
for hee that delicately bringeth up his ſervant from his youth, at length he will be as Pr.29.21.
C his ſonne.*He muſt therefore be ſometimes ſevere,more than in rebukes*;(*For*,A ſervant will Pr.29.19.
not be chaſtiſed with words:and though he underſtand,yet he will not regard) *yet ſo*
as hee have reſpect ever to his good deſervings : A diſcreet ſervant ſhall rule over a lewd Pr.17.2.
ſon : and hee ſhall divide the heritage among his brethren.*In anſwer whereto, the good*
ſervant muſt be faithfull *unto his Maſter*;As the cold of ſnow in the time of harveſt,ſo Pr.25.13.
is a faithfull Meſſenger, to them that ſend him, for he refreſheth the ſoule of his Maſter.
A wicked Meſſenger falleth into evill:but a faithful Ambaſſador is preſervation; Pr.13.17.
and 2. *diligent,whether in charge*;Be diligent to know the eſtate of thy flocke(*or rather*, Pr.17 23.
the face of thy cattell)and take heed to the heards : *or in his attendance*, He that Pr.27.18.
keepeth his Fig-tree,ſhall eat of the fruit of it;ſo he that *carefully* waiteth
on his Maſter,ſhall come to honour;*where contrarily,in both theſe*,As Pr.10.26.
Vineger to the teeth,and ſmoke to the eyes:ſo is a ſlothfull
Meſſenger to them that ſend him.

FINIS;

AN OPEN AND PLAINE PARAPHRASE, VPON THE SONG OF SONGS,

Which is
SALOMONS.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3.
ANCHORA FIDEI

¶ Imprinted at LONDON, 1634.

TO
THE RIGHT HONOVRABLE,
MY SINGVLAR GOOD LORD, AND PATRON,
EDWARD Lord DENNY, Baron of Waltham, *All Grace and* Happineſſe.

RIGHT HONOVRABLE,

When I would have withdrawne my hand from divine Salomon, *the Heavenly Elegance of this his beſt Song drew me unto it. and would not ſuffer me to take off mine eyes, or pen. Who can reade it with underſtanding, and not bee tranſported from the world, from himſelfe? and be any otherwhere ſave in Heaven, before his time? I had rather ſpend my time in admiration, than Apology. Surely, here is nothing that ſavours not of extaſie, and ſpirituall raviſhment; neither was there ever ſo high and paſsionate a ſpeculation delivered by the Spirit of God, to mankind: which by how much more divine it is, by ſo much more difficult. It is well, if theſe miſteries can bee found out by ſearching. Two things make the Scripture hard: Prophecies, Allegories; both are met in this: but the latter ſo ſenſibly to the weakeſt eyes, that this whole Paſtorall-marriage-ſong (for ſuch it is) is no other than one Allegory ſweetly continued: where the deepeſt things of God are ſpoken in Riddles, how* *can there be but obſcurity and divers conſtruction? All judgements will not (I know) ſubſcribe to my ſenſes; yet I have beene feareſull and ſpiritually nice, not often diſſenting from all Interpreters; alwaies, from the unlikelieſt. It would bee too tedious to give my account for every line: let the learned ſcan and judge. What-ever others cenſures be, your Honours was favourable; and (as to all mine) full of love and incouragement. That, therefore, which it pleaſed you to allow from my pen, vouchſafe to receive from the Preſſe, more common, not leſſe devoted to you. What is there of mine that doth not joy in your name, and boaſt it ſelfe in ſerving you? To whoſe ſoule and people, I have long agone addicted my ſelfe, and my labours, and ſhall ever continue*

Your Lordſhips, in all humble
and unfained dutie,

Ios. Hall.

SALOMONS SONG OF SONGS PARAPHRASED.

CHAP. I.

Dialogue. *The Church* to CHRIST.

1. *Let him kiſſe me with the kiſſes of his mouth; for thy love is better than wine.*

OH that he would beſtow upon me the comfortable teſtimonies of his love, and that he would vouchſafe me yet a neerer conjunction with himſelfe; as in glory hereafter, ſo for the meane time in his ſenſible graces! For thy love, O my Saviour, and theſe fruits of it, are more ſweet unto me, than all earthly delicates can be to the bodily taſte.

2. *Becauſe of the ſavour of thy good oyntments, thy name is as an oyntment powred out: therefore the Virgins love thee.*

Yea, ſo wonderfully pleaſant are the ſavours of thoſe graces that are in thee, wherewith I deſire to bee endued, that all whom thou haſt bleſſed with the ſenſe thereof, make as high and deare account of thy Goſpell, wherby they are wrought, as of ſome precious ointment, or perfume: the delight whereof is ſuch, that (hereupon) the pure and holy ſoules of the faithfull place their whole affection upon thee.

3. *Draw me, we will run after thee: the King hath brought me into his chambers, we will rejoyce, and bee glad in thee: wee will remember thy love, more than wine, the righteous doe love thee.*

Pull me therefore out from the bondage of my ſinnes: deliver me from the world, and doe thou powerfully incline my will and affections toward thee: and in ſpight of all tentations, give me ſtrength to cleave unto thee; and then both I, and all thoſe faithfull children thou haſt given mee, ſhall all at once with ſpeed and earneſtneſſe walke to thee, and with thee: yea, when once my Royall and glorious Husband hath brought me both into theſe lower rooms of his ſpirituall treaſures on earth, and into his heavenly chambers of glory, then will we rejoyce and be glad in none, but thee, which ſhalt be all in all to us: then will we celebrate and magnifie thy love above all the pleaſures we found upon earth; for all of us thy righteous ones, both Angels and Saints, are inflamed with the love of thee.

4. *I am blacke, O daughters of Ieruſalem, but comely: If I be as the tents of* Kedar, *yet I am as the curtaines of* Salomon.

Never upbraid me (O ye forraine congregations) that I ſeeme in outward appearance diſcoloured by my infirmities, and duskiſh with tribulations: for whatſoever I ſeeme to you, I am yet inwardly well-favoured in the eyes of him whom I ſeeke to pleaſe; and though I be to you blacke, like the tents of the Arabian ſhepherds; yet to him, and in him, I am glorious and beautifull, like the Curtaines of *Salomon*.

A 5. *Regard ye me not, becauſe I am blacke: for the Sunne hath looked upon me; the ſonnes of my mother were angry againſt me: they made me keeper of the vines; but I kept not mine owne vine.*

Look not therefore diſdainfully upon me, becauſe I am blackiſh, and dark of hiew: for this colour is not ſo much naturall to me, as cauſed by that continuall heat of afflictions wherewith I have beene uſually ſcorched: neither this, ſo much upon my owne juſt deſert, as upon the rage and envy of my falſe brethren, the world: who would needs force upon me the obſervation of their idolatrous religions, and ſuperſtitious impieties; through whoſe wicked importunitie, and my owne weakneſſe, I have not ſo entirely kept the ſincere truth of God committed to me, as I ought.

6 *Shew me, O thou whom my ſoule loveth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as ſhe that turneth aſide to the flocks of thy companions?*

B Now therefore that I am ſome little ſtarted aſide from thee, O thou whom my ſoule notwithſtanding dearely loveth, ſhew mee, I beſeech thee, where, and in what wholeſome and divine paſtures thou (like a good ſhepherd) feedeſt and reſteſt thy flocks with comfortable refreſhings, in the extremity of theſe hot perſecutions: for how can it ſtand with thy glory, that I ſhould, through thy neglect, thus ſuſpiciouſly wander up and downe, amongſt the congregations of them that both command and practiſe the worſhip of falſe gods?

CHRIST, to *the Church.*

7. *If thou know not, O thou the faireſt among women, get thee forth by the ſteps of the flock, and feed thy Kids above the tents of the ſhepherds.*

C IF thou know not, O thou my Church, whom I both eſteeme and have made moſt beautifull by my merits, and thy ſanctification, ſtray not amongſt theſe falſe worſhippers, but follow the holy ſteps of thoſe bleſſed Patriarkes, Prophets, Apoſtles, which have beene my true and ancient flock, who have both knowne my voyce, and followed me; and feed thou my weak and tender ones with this their ſpirituall food of life, farre above the carnall reach of thoſe other falſe teachers.

8. *I have compared thee, O my love, to the troups of horſes in the chariots of Pharaoh.*

Such is mine eſtimation of thee, O my Love, that ſo farre as the choiſeſt Ægyptian horſes of *Pharaoh*, for comely ſhape, for honourable ſervice, for ſtrength and ſpeed, exceed all other, ſo farre thou excelleſt all that may be compared with thee.

9. *Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.*

D Thoſe parts of thee, which both are the ſeats of beauty, and moſt conſpicuous to the eye, are gloriouſly adorned with the graces of my ſanctification; which are for their worth as ſo many precious borders of the goodlieſt ſtones, or chaines of pearle.

10. *We will make thee borders of gold, with ſtuds of ſilver.*

And though thou bee already thus ſet forth; yet I and my Father have purpoſed a further ornament unto thee, in the more plentifull effuſion of our Spirit upon thee: which ſhall be to thy former deckings, in ſtead of pure gold curiouſly wrought with ſpecks of ſilver.

The Church.

11. *While the King was at his repaſt, my ſpikenard gave the ſmell thereof.*

E BEhold (O yee daughters) even now, whiles my Lord and King ſeemes farre diſtant from me, and ſits in the Throne of heaven amongſt the companies of Angels (who attend around upon him) yet now doe I find him preſent with me in ſpirit: even now the ſweet influence of his graces, like to ſome precious oyntment, ſpreads it ſelfe over my ſoule, and returnes a pleaſant ſavour into his owne noſthrils.

12. *My welbeloved is as a bundle of mirrh unto me, lying betweene my breſts.*

And though I be thus delightfull to my Saviour, yet nothing ſo much as he is unto me: for loe, as ſome fragrant pomander of mirrh, laid betweene the breſts, ſends up a

moſt

A moſt comfortable ſent; ſo his love, laid cloſe unto my heart, doth ſtill give me continuall and unſpeakable refreſhings.

13. *My well-beloved is as a cluſter of Cypers unto me among the vines of Engeddy.*

Or if any thing can be of more excellent vertue, ſuch ſmell as the cluſters of Cypers berries, within the fruitfulſt, pleaſantſt, and richeſt Vineyards and gardens of Judæa, yeeld unto the paſſengers; ſuch and more delectable doe I find the favour of his grace to me.

CHRIST.

14. *My Love, behold, thou art faire, thine eyes are like the Doves.*

B NEither doeſt thou on my part loſe any of thy love, O my deare Church: for behold, in mine eies, thus clothed as thou art with my righteouſneſſe, oh how faire and glorious thou art! how above all compariſon glorious and faire! Thine eyes, which are thy ſeers, (Prophets, Apoſtles, Miniſters) and thoſe inward eyes, whereby thou ſeeſt him that is inviſible, are full of grace, chaſtity, ſimplicity.

The Church.

15. *My well-beloved, behold, thou art faire and pleaſant: alſo our bed is greene.*

NAy then (O my ſweet Saviour and Spouſe) thou alone art that faire and pleaſant one indeed, from whoſe fulneſſe I confeſſe to have received al this little meaſure of my ſpirituall beauty: and behold, from this our mutuall delight, and heavenly conjunction, there ariſeth a plentifull and flouriſhing increaſe of thy faithfull ones in all places, and through all times.

C 16. *The beames of our houſe are Cedars, our galleries are of Firre.*

And behold, the congregations of Saints, the places where we do ſweetly converſe and walk together, are both firme and during (like Cedars amongſt the trees) not ſubject, through thy protecting grace, to utter corruption; and through thy favourable, acceptation and word (like to galleries of ſweet wood) full of pleaſure and contentment.

CHAP. II.

CHRIST.

D 1. *I am the Roſe of the field, and the Lilly of the valleyes.*

THou haſt not without juſt cauſe magnified me, O my Church: for, as the faireſt and ſweeteſt of all flowers which the earth yeeldeth, the Roſe and Lilly of the valleyes, excell for beauty, for pleaſure, for uſe, the moſt baſe and odious weeds that grow: ſo doth my grace, to all them that have felt the ſweetnes thereof, ſurpaſſe all worldly contentments.

2. *Like a Lilly among the thornes, ſo is my Love among the daughters.*

Neither is this my dignity alone: but thou, O my Spouſe (that thou maiſt bee a fit match for me) art thus excellent above the world, that no Lilly can be more in goodly ſhew beyond the naked thorne, than thou in thy glory thou receiveſt from mee, overlookeſt all the aſſemblies of aliens and unregenerates.

E *The Church.*

3. *Like the Apple-tree among the trees of the forreſt, ſo is my well-beloved among the ſons of men: under his ſhadow had I delight, and ſate downe; and his fruit was ſweet unto my mouth.*

ANd (to returne thine owne praiſes) as ſome fruitfull and well-growne Apple-tree, in compariſon of all the barren trees of the wilde forreſt, ſo art thou (O my beloved Saviour) to me, in compariſon of all men, and Angels; under thy comfortable ſhadow alone, have I ever wont to find ſafe ſhelter againſt all mine afflictions, all my tentations and infirmities, againſt all the curſes of the Law, and dangers of judgement, and to coole my ſelfe after all the ſcorching beames of thy Fathers diſpleaſure, and (beſides) to feed and ſatisfie my ſoule with the ſoveraigne fruit of thy holy Word, unto eternall life.

4. *He brought me into the wine-cellar, and love was his banner over me.*

Hee hath graciouſly led mee by his Spirit, into the midſt of the myſteries of godlineſſe; and hath plentifully broached unto mee the ſweet wines of his Scriptures and Sacraments. And look how ſouldiers are drawne by their colours from place to place, and cleave faſt to their enſigne: ſo his love, which he ſpred forth in my heart, was my onely banner, whereby I was both drawne to him, directed by him, and faſtened upon him.

5. *Stay me with flagons, and comfort me with apples: for I am ſicke of love.*

And now, O yee faithfull Evangeliſts, Apoſtles, Teachers, apply unto me with all care and diligence, all the cordiall promiſes of the Goſpell: theſe are the full Flagons of that ſpirituall wine, which onely can cheere up my ſoule; theſe are the Apples of that Tree of life, in the middeſt of the Garden, which can feed mee to immortality. Oh come and apply theſe unto my heart: for I am even overcome with a longing expectation and deſire of my delayed glory.

6. *His left hand be under my head: and let his right hand embrace me.*

And whiles I am thus ſpiritually languiſhing in this agony of deſire, let my Saviour imploy both his hands to releeve mine infirmity: let him comfort my head and my heart, my judgement and affections, (which both complaine of weakneſſe) with the lively heat of his gracious embracements: and ſo let us ſweetly reſt together.

7. *I charge you, O daughters of Ieruſalem, by the Roes and by the Hinds of the field, that ye ſtirre not up, nor waken my Love, untill he pleaſe.*

In the meane time, I charge you (O all yee that profeſſe any friendſhip or affinity with me) I charge you, by whatſoever is comely, deare and pleaſant unto you, as you will avoid my uttermoſt cenſures, take heed how you vex and diſquiet my mercifull Saviour, and grieve his Spirit, and wrong his name, with your vaine and lewd converſation; and doe not dare, by the leaſt provocation of your ſinne, to interrupt his peace.

8. *It is the voyce of my well-beloved: behold, he commeth leaping by the mountaines, and skipping by the hills.*

Loe, I have no ſooner called, but he heares and anſwers me with his loving voyce: neither doth he only ſpeake to me afarre, but hee comes to mee with much willingneſſe and celeritie; ſo willingly, that no humane reſiſtance can hinder him, neither the hillocks of my leſſer infirmities, nor the mountaines of my groſſer ſinnes (once repented of) can ſtay his mercifull paſe towards me.

9. *My well-beloved is like a Roe, or a young Hart: loe, he ſtandeth behind our wall, looking forth of the windowes, ſhewing himſelfe thorow the grates.*

So ſwiftly, that no Roe or Hind can fully reſemble him in this his ſpeed and nimbleneſſe: and loe, even now, before I can ſpeake it, is he come neere unto me, cloſe to the doore and wall of my heart. And though this wall of my fleſh hinder my full fruition of him, yet loe, I ſee him by the eye of faith, looking upon me; I ſee him as in a glaſſe; I ſee him ſhining gloriouſly, thorow the gates and windowes of his Word and Sacraments, upon my ſoule.

10. *My well-beloved ſpake, and ſaid unto mee, Ariſe, my love, my faire one, and come thy way.*

A And now, mee thinks, I heare him ſpeake to mee in a gracious invitation, and ſay, Ariſe, (O my Church) riſe up, whether from thy ſecurity, or feare: hide not thy head any longer, O my beautifull Spouſe, for danger of thine enemies, neither ſuffer thy ſelfe to be preſſed with the dulneſſe of thy nature, or the careleſſe ſleep of thy ſinnes; but come forth into the comfortable light of my preſence, and ſhew thy ſelfe cheerefull in me.

11. *For behold, winter is paſt, the raine is changed and gone away.*

For behold, all the cloudy winter of thy afflictions is paſſed, all the tempeſts of tentations are blowne over; the heaven is cleare, and now there is nothing that may not give thee cauſe of delight.

B 12. *The flowers appeare in the earth: the time of the ſinging of birds is come, and the voyce of the Turtle is heard in our land.*

Every thing now reſembles the face of a ſpirituall Spring; all the ſweet flowers and bloſſomes of holy profeſſion put forth, and ſhew themſelves in their opportunities: now is the time of that heavenly melody, which the cheerefull Saints and Angells make in mine eares, while they ſing ſongs of deliverance, and praiſe me with their Allelujahs, and ſay, Glory to God on high, in earth peace, good will towards men.

13. *The Fig-tree hath brought forth her young Figs, and the Vines with their ſmall Grapes have caſt a ſavour: ariſe, my love, my faire one, and come away.*

C What ſpeake I of bloſſomes? behold, thoſe fruitfull Vines, and Fig-trees of my faithfull ones, whom my husbandry hath carefully tended and dreſſed, yeeld forth both pleaſant (though tender) fruits of obedience, and the wholeſome and comfortable ſavours of better deſires: wherefore now, O my deare **Church**, ſhake off all that dull ſecurity, wherewith thou haſt beene held, and come forth and enjoy me.

14. *My Dove, thou art in the holes of the rock, in the ſecret places of the clifts: ſhew me thy ſight, let me heare thy voyce: for thy voyce is ſweet, and thy ſight comely.*

O my beautifull, pure, and chaſt Spouſe, which like unto ſome ſolitary Dove, haſt long hid thine head in the ſecret and inacceſſible clifts of the rocks, out of the reach and knowledge of thy perſecutors; how-ever thou art concealed from others, ſhew thy ſelfe in thy works and righteouſneſſe, unto me: and let me be ever plied with thy words of imploration, and thankſgiving: for thy voice (though it be in mourning) and thy face (though it be ſad and blubbered) are exceedingly pleaſing unto me.

D 15. *Take us the Foxes, the little Foxes which deſtroy the Vines: for our Vines have ſmall grapes.*

And in the meane time (O all ye that wiſh well to my name and Church) doe your utmoſt endevour to deliver her from her ſecret enemies (not ſparing the leaſt) who either by hereticall doctrine, or prophane converſation, hinder the courſe of the Goſpell, & pervert the faith of many, eſpecially of thoſe that have newly given up their names to me, and are but newly entred into the profeſſion of godlineſſe.

16. *My wel-beloved is mine, and I am his: he feedeth among the Lillies.*

E My beloved Saviour is mine, through my faith; and I am his through his love: and we both are one, by vertue of that bleſſed union on both parts; whereby we mutually enjoy each other with all ſufficient contentment. And how worthily is my love placed upon him, who leadeth me forth into pleaſant paſtures, and at whoſe right hand there is the fulneſſe of joy for evermore?

17. *Vntill the day breake, and the ſhadowes flee away, returne, my well-beloved, and be like a Roe or a young Hart upon the mountaines of Bether.*

Come therefore (O my Saviour) and untill the day of thy glorious appearance ſhall ſhine forth to the world, wherein our ſpirituall marriage ſhall be conſummate, and

A and untill all theſe ſhadowes of ignorance, of infidelity, of troubles of conſcience, and of outward tribulations be utterly diſperſed, and chaſed away, come and turne thee to me againe, thou which to the carnall eyes of the world ſeemeſt abſent, come quickly, and delay not; but for the ſpeed of thy returne, bee like unto ſome ſwift Roe, or Hinde, upon thoſe ſmooth hills of *Gilead*, which *Iordan* ſevers from the other part of *Iury*.

CHAP. III.

1. *In my bed by night I ſought him whom my ſoule loved: I ſought him, but I found him not.*

B MY ſecurity told me that my Saviour was neere unto my ſoule, yea with it, and in it: but when by ſerious and ſilent meditation I ſearched my owne heart, I found that (for ought my owne ſenſe could diſcerne) he was farre off from me.

2. *I will riſe therefore now, and goe about in the City by the ſtreets, and by the openplaces, and will ſeeke him that my ſoule loveth: I ſought him, but I found him not.*

Then thought I with my ſelfe, Shall I lie ſtill contented with this want? No, I will ſtirre up my ſelfe; and the helpe I cannot finde in my ſelfe, I will ſeeke in others: Of all that have beene experienced in all kinde of difficulties, of all deepe Philoſophers, of the wiſeſt and honeſteſt worldlings, I will diligently enquire for my Saviour: amongſt them I ſought him, yet could receive no anſwer to my ſatisfaction.

C 3. *The Watchmen that went about the City, found me: to whom I ſaid, Have you ſeene him whom my ſoule loveth?*

Miſſing him there, I ran to thoſe wiſe and carefull Teachers, whom God hath ſet as ſo many watch-men upon the wals of his *Ieruſalem*, who ſooner found me than I could aske after them; to whom I ſaid (as thinking no man could be ignorant of my Love) Can you give me no direction where I might find him whom my ſoule loveth?

4. *When I had paſt a little from them, then I found him whom my ſoule loveth: I tooke hold on him, and left him not, till I had brought him unto my mothers houſe, into the chamber of her that conceived me.*

D Of whom when I had almoſt left hoping for comfort, that gracious Saviour who would not ſuffer me tempted above my meaſure, preſented himſelfe to my ſoule: Loe then, by a new act of faith, I laid faſt hold upon him, and will not let him any more part from my joyfull embracements, untill both I have brought him home fully into the ſeat of my conſcience, and have wonne him to a perpetuall cohabitation with me, and a full accompliſhment of my love, in that *Ieruſalem* which is above, which is the mother of us all.

CHRIST.

5. *I charge yee O daughters of Ieruſalem, by the Roes, and by the Hinds of the field, that ye ſtirre not up nor waken my Love untill ſhe pleaſe.*

E NOw that my diſtreſſed Church hath beene all the night long of my ſeeming abſence, toiled in ſeeking me, I charge you, (O all that profeſſe any friendſhip with me) I charge you by whatſoever is comely, deare and pleaſant unto you, that (as you will anſwer it) you trouble not her peace with any unjuſt or unſeaſonable ſuggeſtions, with uncharitable contentions, with any novelties of doctrine, but ſuffer her to reſt ſweetly in that divine truth, which ſhe hath received, and this true apprehenſion of me wherein ſhe rejoyceth.

6. *Who is ſhe that commeth up out of the wilderneſſe, like pillars of ſmoake perfumed with Myrrh and Incenſe, and with all the chiefe of ſpices.*

Oh who is this? how admirable? how lovely? who but my Church, that aſcendeth thus gloriouſly out of the wilderneſſe of the world, wherein ſhe hath thus long wandered into the bleſſed manſions of my Fathers houſe, all perfumed with the graces of perfect ſanctification, mounting right upward into her glory, like ſome ſtraight pillar of ſmoake, that ariſeth from the moſt rich and pleaſant compoſition of odours that can be deviſed.

The Church.

7. *Behold his bed better than* Salomons : *threeſcore ſtrong men are round about it, of the valiant men of Iſrael.*

I Am aſcended ; and loe how glorious is this place where I ſhall eternally enjoy the preſence and love of my Saviour ! how farre doth it exceed the earthly magnificence of *Salomon* ? about his bed doe attend a Guard of threeſcore choiſeſt men of Iſrael.

8. *They all handle the ſword, and are expert in warre : every one hath his ſword upon his thigh, for the feare by night.*

All ſtout Warriers, able and expert to handle the ſword, which for more readineſſe each of them weares hanging upon his thigh, ſo as it may be haſtily drawne upon any ſudden danger : but about this heavenly pavilion of my Saviour, attend millions of Angels, ſpirituall Souldiers, mighty in power, ready to bee commanded ſervice by him.

9. *King* Salomon *made himſelfe a bed of the trees of Lebanon.*

The Bride-bed that *Salomon* made (ſo much admired of the world) was but of the Cedars of Lebanon.

10. *He made the pillars thereof of ſilver, and the ſted thereof of gold, the hangings thereof of purple, whoſe midſt was in-laid with the love of the daughters of Ieruſalem.*

The Pillars but of ſilver and the Bed-ſted of gold ; the Teſter or Canopie, but of purple ; the Coverlet wrought with the curious and painfull needle-worke of the maids of *Ieruſalem* : but this celeſtiall reſting place of my God is not made with hands, nor of any corruptible mettall, but is full of incomprehenſible light, ſhining evermore with the glorious preſence of God.

11. *Come forth yee daughters of Sion, and behold the King* Salomon *with the crowne wherewith his mother crowned him in the day of his mariage, and in the day of the gladneſſe of his heart.*

And as the outward ſtate, ſo the majeſtie of his perſon is above all compariſon. Come forth (O ye daughters of Sion) lay aſide all private and earthly affections, looke upon King *Salomon* as he ſits ſolemnly crowned in the day of his greateſt royalty and triumph, and compare his higheſt pompe, with the divine magnificence of my Siviour, in that day when his bleſſed marriage ſhall be fully perfected above, to the eternall rejoycing of himſelfe and his Church ; and ſee whether there be any portion betwixt them.

CHAP. IV.

CHRIST.

1. *Behold thou art faire, my Love, behold thou art faire, thine eyes are like the Doves within thy locks : thine haire is like a flocke of Goats which looke downe from the mountaines of Gilead.*

OH how faire thou art and comely, my deare Spouſe! how inwardly faire with the gifts of my Spirit! how faire outwardly in thy comely adminiſtration and government! Thy ſpirituall eyes of underſtanding and judgement ; are full of puritie, chaſtitie, ſimplicitie ; not wantonly caſt forth, but modeſtly ſhining

A amidſt thy locks: all thy gracious profeſſion, and all thy appendances, and ornaments of expedient ceremonies, are ſo comely to behold, as is to ſee a flocke of well fed Goats grazing upon the fruitfull hills of Gilead.

2. *Thy teeth like a flocke of ſheepe in good order, which goe up from the waſhing: which every one bring out twins, and none is barren among them.*

Thoſe that chew and prepare the heavenly food for thy ſoule, are both of gracious ſimplicity, and of ſweet accordance one with another; having all one heart and one tongue: and both themſelves are ſanctified and purged from their uncleanneſſe, and are fruitfull in their holy labours unto others; ſo that their doctrine is never in vaine, but is ſtill anſwered with plentifull increaſe of ſoules added to the Church.

3. *Thy lips are like a thread of ſcarlet, and thy talke is comely: thy temples are within thy locks as a peece of Pomegranate.* B

Thy ſpeech (eſpecially in the mouth of thy Teachers) is both gracious in it ſelfe, and ſuch as adminiſters grace to the hearers; full of zeale and fervent charity, full of gravity and diſcretion: and that part of thy countenance, which thou wilt have ſeene (though dimly and ſparingly) is full of holy modeſty and baſhfulneſſe; ſo bluſhing, that it ſeemeth like the colour of a broken peece of Pomegranate.

4. *Thy necke is as the tower of David built for defence: a thouſand ſhields hang therein, and all the targets of the ſtrong men.*

Thoſe who by their holy authority ſuſtaine thy government (which are as ſome ſtraight and ſtrong necke to beare up the head) are like unto *Davids* high Tower of defence, furniſhed with a rich armorie; which affords infinite wayes of ſafe protection, and infinite monuments of victory. C

5. *Thy two breſts are as two young Kids that are twins, feeding among the Lillies.*

Thy two Teſtaments (which are thy two full and faire breſts, wherby thou nurſeſt all thy faithfull children) are as two twins of Kids: twins, for their excellent and perfect agreement one with another, in all reſemblances: of Kids, that are daintily fed among the ſweet flowers, for the pleaſant nouriſhment which they yeeld to all that ſucke thereof.

6. *Vntill the day break, and the ſhadowes flie away, I will goe into the mountains of Myrrh, and to the Mountaines of Incenſe.*

Untill the day of my gracious appearance ſhall ſhine forth, and untill all theſe ſhadowes of ignorance, infidelity, afflictions, be utterly and ſuddenly diſperſed, O my Spouſe, I will retire my ſelfe (in regard of my bodily preſence) into my delightfull and glorious reſt of heaven. D

7. *Thou art all faire, my Love, and there is no ſpot in thee.*

Thou art exceeding beautifull, O my Church, in all the parts of thee: for all thy ſinnes are done away, and thine iniquitie is covered, and loe, I preſent thee to my Father without ſpot, or wrinkle, or any ſuch deformitie.

8. *Come with me from Lebanon, my Spouſe, even with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dens of the Lions, and from the mountaines of the Leopards.* E

And now (O thou which I profeſſe to have maried to my ſelfe in truth and righteouſneſſe) thou ſhalt be gathered to me from all parts of the world; not onely from the confines of Judea, where I planted and found thee, but from the remoteſt and moſt ſavage places of the Nations; out of the company of Infidels, of cruell and bloudy perſecutors, who like Lions and Leopards have tyrannized over thee, and mercileſly torne thee in peeces.

A *9. My ſiſter, my Spouſe, thou haſt wounded my heart with one of thine eyes : and with a chaine of thy necke.*

Thou haſt utterly raviſht me from my ſelfe (O my ſiſter, my Spouſe; for ſo thou art, both joyned to me in that ſpirituall union, and coheire with me of the ſame inheritance and glory) thou haſt quite raviſht my heart with thy love: even one caſt of one of thine eyes of faith, and one of the ornaments of thy ſanctification wherewith thou art decked by my Spirit, have thus ſtricken me with love: how much more, when I ſhall have a full ſight of thee, and all thy graces, ſhall I be affected towards thee!

10. My Siſter, my Spouſe, how faire is thy love! how much better is thy love than wine, and the ſavour of thine oyntments than all ſpices?

B O how excellent, how precious, how delectable are thoſe loves of thine, O my ſiſter, my Spouſe! how farre ſurpaſſing all earthly delicates! and the ſavour of thoſe divine vertues, wherewith thou art endued, more pleaſing to my ſent, than all the perfumes in the world!

11. Thy lips, my Spouſe, drop as Honey-combs : Honey and milke are under thy tongue, and the ſavour of thy garments is as the ſavour of Lebanon.

Thy gracious ſpeeches that proceed from thee, are as ſo many drops of the Honycombe that drop from thy lips: and whether thou exhort, or confeſſe, or pray, or comfort, thy words are both ſweet and nouriſhing; and the ſavour of thy good works, and outward converſation, is to me as the ſmell of the wood of Lebanon to the ſenſe of man.

C *12. My ſiſter, my Spouſe, is as a garden encloſed, as a Spring ſhut up, and a fountaine ſealed up.*

My ſiſter, my Spouſe, is as a Garden or Orchard full of all variety of the heavenly Trees and flowers of grace; not lying careleſly open, either to the love of ſtrangers, or to the rage of enemies, which like the wilde Boare out of the wood, might root up and deſtroy her choice plants: but ſafely hedged and walled about, by my protection, and reſerved for my delight alone; ſhe is a Spring and Well of wholeſome waters, from whom flow forth the pure ſtreames of my Word; but, both encloſed and ſealed up; partly, that ſhe may the better (by this cloſeneſſe) preſerve her owne naturall taſte and vigour, from the corruptions of the world; and partly, that ſhe may not be defiled and mudded by the prophane feet of the wicked. D

13. Thy plants are as an Orchard of Pomegranats with ſweet fruits : as Cypers, Spikenard, even Spikenard and Saffron, Calamus and Cinamon, with all the trees of Incenſe, Myrrh and Aloes, with all the chiefe ſpices.

Thou art an Orchard, yea a Paradiſe, whoſe plants (which are thy faithfull children that grow up in thee) are as Pomegranate Trees; the Apples whereof are eſteemed for the largeneſſe, colour and taſte, above all other: or (if I would feed my other ſenſes) the plentifull fruits of thy holy obedience (which thou yeeldeſt unto me) are for their ſmell, as ſome compoſition of Cypreſſe, Spikenard, Saffron, ſweet Cane, Cinamon, Incenſe, Myrrh, Aloes, and whatſoever elſe may be deviſed, unto the moſt perfect ſent.

E *14. O fountaine of the gardens, O Well of living waters, and the ſprings of Lebanon.*

Thou art ſo a Spring in my Garden, that the ſtreames which are derived from thee, water all the gardens of my particular congregations, all the world over: thou art that Fountaine, from whoſe pure head iſſue all thoſe living waters, which who ſo drinketh ſhall never thirſt againe; even ſuch cleare currents, as flow from the hill of Libanus, which like unto another Jordan, water all the Iſrael of God.

The Church. A

15. *Ariſe, O North, and come, O South, and blow on my garden, that the ſpices thereof may flow out: let my Well-beloved come to his garden, and eat his pleaſant fruit.*

IF I be a garden, as thou ſayeſt (O my Saviour) then ariſe, O all yee ſoveraigne winds of the Spirit of God, and breath upon this garden of my ſoule, that the ſweet odours of theſe my plants may both be increaſed, and may alſo be diſperſed afarre, and carried into the noſtrils of my Well-beloved: and ſo let him come into his owne garden (which his owne hand hath digged, planted, watred) and accept of the fruit of that ſervice and praiſe, which he ſhall inable me to bring forth to his Name.

CHAP. V. B

CHRIST.

1. *I am come into my garden, my ſiſter, my Spouſe: I gathered my Myrrh with my ſpice; I ate my Hony with my Hony-combe, I dranke my wine with my milke: eat, O my friends: drinke, and make you merry, O well-beloved.*

BEhold, according to thy deſire, I am come into my garden, O my ſiſter,
my Spouſe; I have received thoſe fruits of thine obedience which thou
offeredſt unto me, with much joy and pleaſure. I have accepted not only
of thy good works, but thy endevours and purpoſes of holineſſe, both
which are as pleaſant to me, as the Hony and the Hony-combe. I have C
allowed of the cheerfulneſſe of thy ſervice, and the wholeſomneſſe of thy doctrine.
And ye, O my friends, whether bleſſed Angels, or faithfull men, partake with me in
this joy ariſing from the faithfulneſſe of my Church: cheere up and fill your ſelves
O my beloved, with the ſame Spirituall dainties wherewith I am refreſhed.

The Church.

2. *I ſleepe, but my heart waketh: it is the voyce of my Well-beloved that knocketh, ſaying, Open unto me my ſiſter, my Love, my Dove, my undefiled: for mine head is full of dew, and my locks with the drops of the night.*

WHen the world had caſt me into a ſecure ſleep, or ſlumber rather (for my
heart was not utterly bereaved of a true faith in my Saviour) even in
this darkneſſe of my minde, it pleaſed my gracious Redeemer not to D
neglect me; he came to me, and knocked oft, and called importunately at the doore
of my heart, by his word and chaſtiſements, and ſaid, open the doore of thy ſoule,
O my ſiſter, my deare, chaſte, comely, unſpotted Church: let me come in, and lodge
and dwell with thee, in my graces; ſhut out the world, and receive me with a more
lively act, and renovation of thy faith. For loe, I have long waited patiently for this
effect of thy love, and have endured all the injuries both of the night, and weather
of thy provocations, that I might at laſt enjoy thee.

3. *I have put off my coat: how ſhall I put it on? I have waſhed my feet: how ſhall I defile them?*

I anſwered him againe, pleading excuſes for my delay; Alas, Lord, I have now,
ſince I left my forward profeſſion of thee, avoided a great number of cares and ſorrowes:
muſt I take them up againe to follow thee? I have lived cleane from the foile E
of theſe evils: and ſhall I now thruſt my ſelfe into danger of them?

4. *My Well-beloved put his hand from the hole of the doore; and my bowels yearned toward him.*

When my Saviour heard this unkind anſwer of delay, he let his hand fall from the key-hole, which he had thus before without ſucceſſe laboured about; and withdrew himſelfe from ſoliciting me any more: wherupon my heart & bowels yearned within me for him, and for the remorſe of my ſo long foreſlowing his admittance unto me.

A 5. *I roſe up to open to my Well-beloved, and my hands did drop downe Myrrh, and my fingers pure Myrrh upon the handles of the Barres.*

And now I rouzed up my drouſie heart (what I could) that I might in ſome cheerfull manner deſire to receive ſo gracious a Saviour: which when I but endeavoured, I found that he had left behinde him ſuch a plentifull bleſſing (as the monument of his late preſence) upon the firſt motions of my heart, as that with the very touch of them I was both exceedingly refreſhed, and moved to further indignation at my ſelfe for delaying him.

6. *I opened to my Well-beloved: but my Well-beloved was gone and paſt; mine heart was gone when he did ſpeake: I ſought him, but I could not finde him; I called him, but he anſwered me not.*

B I opened to my beloved Saviour: but my Saviour had now (in my feeling) withdrawne himſelfe, and hid his countenance from me, holding me ſhort of thoſe gracious offers and meanes which I had refuſed; and now I was almoſt paſt my ſelfe with deſpaire, to remember that ſweet invitation of his, which I neglected: I ſought him therefore in my thoughts, in the outward uſe of his ordinances, and of my earneſt prayes; but he would not as yet be found of me, or let me finde that I was heard of him.

7. *The watchmen that went about the City found me, they ſmote me, and wounded mee: the watchmen of the wals took away my vaile from me.*

C Thoſe which ſhould have regarded me, and by their vigilancie have ſecured mee from danger, proved mine adverſaries: in ſtead of comforting me, they fell upon me and wounded me with their falſe doctrines, drawing me on into further errours, ſpoiling me of that purity and ſincerity of profeſſion, wherewith, as with ſome rich and modeſt vaile, I was formerly adorned, and covered.

8. *I charge you, O daughters of Ieruſalem, if you finde my Well-beloved, that you tell him I am ſicke of love.*

I adviſe you ſolemnly, O all ye that wiſh well to me (for I care not who knowes the vehemency of my paſſion) if you ſhall finde my Saviours preſence in your ſelves before me, pray for the recovery of his love to me; and bemoaning my eſtate to him, tell him how I languiſh with the impatient deſire of his love and preſence to be reſtored unto me.

D 9. *O the faireſt among women, what is thy Well-beloved, more than another Well-beloved? what is thy Well-beloved more than another lover, that thou doſt ſo charge us?*

O thou which art the moſt happy, moſt gracious, and moſt glorious of all creatures, the choſen of the living God; what is thy Well-beloved whom thou ſeekeſt, above all other the ſonnes of men? what ſuch eminency is there in him above all Saints and Angels, that thou art both ſo farre gone in affection to him? and doſt ſo vehemently adjure us to ſpeake unto him for thee?

10. *My Well-beloved is white and ruddy, the Standard-bearer of ten thouſand.*

E My Well-beloved (if you know not) is of perfect beauty; in whoſe face is an exact mixture of the colours of the pureſt and healthfulleſt complexion of holineſſe: for he hath not received the ſpirit by meaſure; and in him the God-head dwels bodily; he is infinitely fairer than all the ſonnes of men; and for goodlineſſe of perſon may beare the Standard of comelineſſe and grace amongſt ten thouſand.

11. *His head is as fine Gold, his locks curled, and blacke as a Raven.*

The Deity which dwelleth in him, is moſt pure and glorious: and that fulneſſe of grace which is communicated to his humane nature, is wondrouſly beautifull, and ſo ſets it forth, as the blacke curled locks doe a freſh and well favoured countenance.

12. *His eyes are like Doves upon the rivers of waters, which are waſht with Milk, and remaine in their fulneſſe.* A

His judgement of all things, and his reſpect to his Church (which are as his eyes) are full of love, and full of piety, ſhining like unto Doves waſhed in water, yea, in Milk, ſo as there is no ſpot or blemiſh to be found in them: and they are withall ſo fitly placed, as is both moſt comely and moſt expedient for the perfect ſight of the eſtate, and neceſſities of his ſervants.

13. *His cheeks are as a bed of ſpices, and as ſweet Flowers, and his lips like Lillies dropping downe pure Mirrh.*

The manifeſtation of himſelfe to us in his Word, is ſweet to our ſpirituall feeling, as an heap of ſpice, or thoſe flowers that are uſed to make the beſt perfuming oyntments, are to the other ſenſes: his heavenly inſtructions and promiſes of his Goſpell are unſpeakably comfortable, and plenteous, in the grace that is wrought by them. B

14. *His hands as Rings of gold ſet with the Chryſolite; his belly like white Ivory covered with Saphyres.*

His actions and his inſtruments (which are his hands) are ſet forth with much port and majeſty, as ſome precious ſtone beautifies the Ring wherein it is ſet: the ſecret counſels of his breſt, and the myſteries of his will, are moſt pure and holy, and full of excellent glory.

15. *His legs are as pillars of Marble, ſet upon ſockets of fine gold: his countenance, as Lebanon, excellent as the Cedars.* C

All his proceedings are firme and ſtable; and withall, as Pillars of Marble ſet in ſockets of tried gold; ſo as they are neither ſubject to wavering, nor to any danger of infirmity and corruption: the ſhew and carriage of his whole perſon, whereby hee makes himſelfe knowne to his choſen, is exceeding goodly and upright, like to the ſtraight and lofty Cedars of Lebanon.

16. *His mouth is as ſweet things, and he is wholly delectable: this is my Well-beloved, and this is my Lover, O daughters of Ieruſalem.*

His mouth, out of which proceedeth innumerable bleſſings & comfortable promiſes, is to my ſoule even ſweetneſſe it ſelfe; yea (what ſpeak I of any one part?) as you have heard in theſe particulars; he is all ſweets: there is nothing but comfort in him; and there is no comfort but in him; and this (if he would know) is my Well-beloved; of ſo incomparable glory & worthineſſe, that ye may eaſily diſcern him from all others. D

Forraine Congregations.

17. *O the faireſt among women, whither is thy Well-beloved gone? whither is thy Well-beloved turned aſide, that we might ſeeke him with thee?*

SInce thy Well-beloved is ſo glorious and amiable, (O thou which art for thy beauty worthy to bee the Spouſe of ſuch an husband) tell us (for thou onely knoweſt it; and to ſeeke Chriſt without the Church, wee know is vaine) tell us where this Saviour of thine is to be ſought; that we (raviſhed alſo with the report of his beauty) may joyne with thee in the ſame holy ſtudy of ſeeking after him.

CHAP. VI. E

1. *My Well-beloved is gone downe into his Garden to the beds of ſpices, to feed in the Gardens, and to gather Lillies.*

MY Well-beloved Saviour (if you would know this alſo) is to bee ſought and found in the particular aſſemblies of his people, which are his Garden of Pleaſure, wherein are varieties of all the beds of renued ſoules; which both he hath planted, and dreſſed by his continuall care, and wherein hee

walketh

A walketh for his delight ; feeding and ſolacing himſelfe with thoſe fruits of righteouſneſſe and new obedience, which they are able to bring forth unto him.

2. *I am my well-beloveds, and my well-beloved is mine, who feedeth among the Lillies.*

And now loe, whatſoever hath happened croſſe to me, in my ſenſible fruition of him ; in ſpight of all tentations, my beloved Saviour is mine through faith ; and I am his through his love; and both of us are by an inſeparable union knit together; whoſe conjunction and love is moſt ſweet and happy ; for all that are his he feedeth continually with heavenly repaſt.

CHRIST.

3. *Thou art beautifull, my love, as Tirzah, comely as Ieruſalem, terrible as an Army with*
B *Banners.*

NOtwithſtanding this thy late blemiſh of neglecting mee, O my Church : yet ſtill in mine eyes, through my grace, upon this thy repentance, thou art beautifull, like unto that neat and elegant City Tirzah, and that orderly building of Jeruſalem, the glory of the world : and with this thy lovelineſſe, thou art awfull unto thine adverſaries, through the power of thy cenſures, and the majeſty of him that dwelleth in thee.

4. *Turne away thine eyes from mee, for they overcome mee : thine haire is like a flocke of Goats which looke downe from Gilead.*

Yea, ſuch beauty is in thee, that I am overcome with the vehemency of my affe-
C ction to thee : turne away thine eyes a while from beholding me; for the ſtrength of that faith, whereby they are fixed upon me, raviſheth me from my ſelfe with joy. I do therefore againe renew thy former praiſe; that thy gracious profeſſion, and and all thy appendances and ornaments of expedient ceremonies are ſo comely to behold, as it is to ſee a flock of well-fed Goats grazing upon the fruitfull hils of Gilead.

5. *Thy teeth are like a flocke of ſheepe which goe up from the waſhing, which every one bring out twins and none is barren among them.*

Thy Teachers, that chew and prepare the heavenly food of thy ſoule, are of ſweet accordance one with another, having all one heart, and one tongue ; and both themſelves are ſanctified and purged from their uncleanneſſe, and are fruitful in their holy labours unto others : ſo that their doctrine is never in vaine, but is ſtill anſwered
D with plentifull increaſe of ſoules to the Church.

6. *Thy Temples are within thy loks as a peece of a Pomegranate.*

That part of thy countenance which thou wilt have ſeene; (though dimly and ſparingly) is full of holy modeſty and baſhfulneſſe : ſo bluſhing that it ſeemeth like the colour of a broken peece of Pomegranate.

7. *There are three-ſcore Queenes and foureſcore Concubines, and of the Damſels, without number.*

Let there bee never ſo great a number of people and nations, of Churches and aſſemblies, which challenge my Name and Love, and perhaps by their outward proſperity, may ſeeme to plead much intereſt in me, and much worth in themſelves.

E

8. *But my Love is alone, and my undefiled, ſhee is the only daughter of her mother, and ſhee is deare to her that bare her : The Daughters have ſeene her and counted her bleſſed, even the Queenes and Concubines, and they have praiſed her.*

Yet thou onely art alone my true and chaſte Spouſe, pure and undefiled in the truth of thy doctrine, and the imputation of my holineſſe : thou art ſhee whom that Jeruſalem which is above, (the mother of us all) acknowledgeth for her onely true, and deare daughter. And this is not my commendation alone : but all thoſe forraine aſſemblies, which might ſeeme to bee Rivals with thee of this praiſe, doe applaud and bleſſe thee in this thine eſtate, and ſay; Bleſſed is this people, whoſe God is the Lord. A

9. Who is ſhe that looketh forth as the morning, faire as the Moone, pure as the Sunne, terrible as an army with banners.

And admiring thy goodlineſſe, ſhall ſay; Who is this that lookes out ſo freſhly as the morning new riſen; which from theſe weak beginnings is growne to ſuch high perfection, that now ſhe is as bright, and glorious, as the Sun in his full ſtrength, and the Moone in a cleare sky; and withall is ſo dreadfull through the majeſty of her countenance, and power of her cenſures, as ſome terrible army, with enſignes diſplayed, is to a weake adverſary.

10. I went downe to the dreſſed Orchard, to ſee the fruits of the valley, to ſee if the Vine budded, and if the Pomegranates flouriſhed. B

Thou complainedſt of my abſence, (O my Church:) there was no cauſe; I meant not to forſake thee; I did but only walk downe into the well dreſſed Orchard of thine aſſemblies, to recreate and joy my ſelfe with the view of their ſrowardneſſe, to ſee the happy progreſſe of the humble in ſpirit, and the gracious beginnings of thoſe tender ſoules, which are newly converted unto me.

11. I knew nothing, my ſoule ſet me as the chariots of my noble people.

So earneſtly did I long to reviſit thee, and to reſtore comfort unto thee, that I haſted I knew not which way: and with inſenſible ſpeed I am come backe, as it were upon the ſwifteſt chariots, or the wings of the wind. C

12. Returne, returne, O Shulamite: returne, returne, that I may behold thee: what ſhall you ſee in the Shulamite, but as the company of an army?

Now therefore returne (O my Spouſe, the true daughter of Jeruſalem) returne to me, returne to thy ſelfe, and to thy former feeling of my grace: returne, that both my ſelfe and all the companie of Angels, may ſee and rejoyce in thee: and what ſhall yee ſee (O all yee hoſts of heaven) what ſhall ye ſee in my Church? Even ſuch an awfull grace and majeſty, as is in a well-marſhalled army, ready to meet with the enemy.

CHAP. VII.

1. How beautifull are thy goings with ſhooes, O Princes daughter? the compaſſe of thy hips like jewels: the worke of the hand of a cunning workeman. D

HOw beautifull are thy feet, O daughter of the Higheſt; being ſhod with the preparation of the Goſpell of peace, and readily addreſſed to run the way of the commandements of thy God! thou art compaſſed about thy loynes with the girdle of verity; which is both precious for the matter of it, and cunningly framed by the skill of the Spirit of truth.

2. Thy navell is as a round cup, that wanteth not liquor: thy belly is as an heape of wheat compaſſed about with Lillies.

The navell, whereby all thy ſpirituall conceptions receive their nouriſhment, is full of all fruitfull ſupply, and never wants meanes of ſuſtenance, to feed them in thy wombe: which alſo is ſo plenteous in thy bleſſed increaſe, that it is as an heape of wheat, conſiſting of infinite pure graines, which conſort together with much ſweetneſſe and pleaſure. E

3. Thy two breſts are as two young Kids that are twins.

Thy two Teſtaments (which are thy two full and comely breſts, by whoſe wholeſome milke thou nouriſheſt all thy faithfull children, once borne into the light) are

A their excellent and perfect agreement, and their amiable proportion, like two twins of Kids.

4. *Thy necke is like a Tower of Ivory : thine eyes are like artificiall pooles in a frequented gate: thy noſe is as the Tower of Lebanon, that looketh toward Damaſcus.*

Thoſe, who by their holy authority ſupport thy government (which are as ſome ſtraight and ſtrong neck to beare up thy head) are for their height and defence, like a Tower; for their order, pureneſſe and dignity, like a Tower of Ivory : thy Teachers and Miniſters (which are thine eyes) are like unto ſome cleare and artificiall ponds of water, in a place of greateſt reſort : wherein all commers may ſee the faces of their conſciences; and whence they may plentifully draw the Waters of life. Thy noſe, by which all ſpirituall ſents are conveyed to thee, is perfectly compoſed, and featured B like ſome curious Turret of that goodly houſe in Lebanon; ſo as thy judgement, and power of diſcerning the ſpirits, is admirable for the order and excellencie thereof.

5. *Thine head upon thee is as ſcarlet, and the buſh of thine head like purple : the King is tied in thy beames.*

The whole tyre of thine head (which are the ceremonies uſed by thee) are very gracefull, and of high eſtimation and price to all the beholders: and as for me, I am ſo enamoured of thee, that I am even tied by my owne deſire, to a perpetuall preſence in thine holy aſſemblies.

6. *How faire art thou, and how pleaſant art thou, O my Love, in pleaſures!*

Oh how beautifull and lovely art thou therefore (O my Church) in all thy parts C and ornaments! how ſweet and pleaſant art thou (O my Love) in whatſoever might give me true contentment!

7. *This thy ſtature is like a Palme-tree; and thy breſts like cluſters.*

Thy whole frame is, for goodlineſſe and ſtraight growth, like unto ſome tall Palme-tree; which the more it is depreſſed by the violence of perſecutions, riſeth the more; and the two breſts of thy Teſtaments are like two full jucy cluſters, which yeeld comfortable and abundant refreſhing.

8. *I ſaid, I will goe up into the Palme-tree; I will take hold of her boughes : thy breſts ſhall now be like the cluſters of the Vines, and the ſavour of thy noſe like Apples.*

Seeing then thou art my Palme-tree, I have reſolved in my ſelfe to adjoyne my D ſelfe to thee; to enjoy thee, to gather thoſe ſweet fruits of thy graces, which thou yeeldeſt; and by my preſence alſo will cauſe thee to bee more plentifull in all good workes, and doctrine; ſo as thou ſhalt affoord abundance of heavenly liquor unto all the thirſty ſoules of thy children; and an acceptable verdure of holineſſe and obedience unto me.

9. *And the roofe of thy mouth like good wine, which goeth ſtraight up to my Well-beloved, and cauſeth the lips of him that is aſleepe, to ſpeake.*

And the delivery of my Word, by the mouthes of my Miniſters, ſhall bee as ſome excellent wine, which ſparkleth right upward : being well accepted of that God in whoſe name it is taught, & looketh moſt pleaſantly in the glaſſe, being no leſſe highly eſteemed of the receivers : which is of ſuch wonderfull power, that it is able to put E words both of repentance, and praiſe, into the lips of him that lies a ſleepe in his ſins.

The Church.

10. *I am my Well-beloveds, and his deſire is toward me.*

BEhold, ſuch as I am, I am not mine owne; much leſſe am I any others: I am wholly my Saviours: and now I ſee, and feele, whatſoever I had deſerved, that hee is mine alſo in all intire affection; who hath both choſen men, and given himſelfe for me.

11. *Come, my well-beloved, let us goe into the fields, let us lodge in the villages.*

Come therefore, O my deare Saviour, let us joyne together in our naturall care: let thy Spirit and my ſervice be intent upon thy Congregations here below on earth: and let us ſtay in the place where our ſpirituall Husbandry lieth.

12. *Let us goe up early in the morning to the Vines, and ſee if the Vine flouriſh, whether it hath diſcloſed the firſt Grapes, or whether the Pomegranats bloſſome: there will I give thee my love.*

Let us with all haſte and cheerfulneſſe viſit the fruitfull vines of our beleeving children; and to our mutuall comfort, bee witneſſes and partakers of all the ſignes and fruits of grace, of all thoſe good works, and thankſgivings, of thoſe holy endevours and worthy practices, which they yeeld forth unto us: let us judge of their forwardneſſe, and commend it: whereupon it will eaſily appeare, that the conſummation of our happy mariage draweth neare, in which there ſhalbe a perfect union betwixt us.

13. *The Mandrakes have given a ſmell, and in our gates, are all ſweet things new and old; my well-beloved, I have kept them for thee.*

Behold, thy godly ſervants, which not only beare fruit themſelves, but are powerfull in the provocation of others, preſent their beſt ſervices unto thee; and even at our doores (not farre to ſeeke, not hard to procure) is offer made unto thee; of all variety of fruit; whether from thy young Converts, or thy more ſetled Profeſſors: and all theſe I ſpend not laviſhly; but in my loving care, duly reſerve them for thee, and for the ſolemne day of our full mariage.

CHAP. VIII.

The Iewiſh Church.

1. *Oh that thou wereſt as my brother that ſucked the breſt of my mother! I would find thee without; I would kiſſe thee, then they ſhould not deſpiſe me.*

OH that I might ſee thee (my Saviour) clothed in fleſh! Oh that thou which art my everlaſting Husband, mighteſt alſo be my Brother, in partaking the ſame humane nature with mee; that ſo I finding thee below upon earth, might familiarly entertaine thee, and converſe with thee, without reproach of the world; yea, might be exalted in thy glory!

2. *I will lead thee, and bring thee into my mothers houſe; there thou ſhalt teach me: I will cauſe thee to drink ſpiced wine, and new of the Pomegranats.*

Then would I (though I bee now pent up in the limits of Judæa) bring thee forth into the light and knowledge of the univerſall Church, whoſe daughter I am: and then and there, thou ſhouldeſt teach me how perfectly to ſerve and worſhip thee, and I ſhall gladly entertaine thee with a royall feaſt of the beſt graces that are in my holieſt ſervants; which I know thou wilt account better cheere, than all the ſpiced cups, and Pomegranate wines in the world.

3. *His left hand ſhall be under my head, and his right hand ſhall embrace me.*

Then ſhall I attaine to a nearer communion with him; and both his hands ſhall be employed to ſuſtaine, and releeve me: yea, hee ſhall comfort my head and my heart (my judgement, and affections) with the lively heat of his gracious embracements.

4. *I charge you, O daughters of Ieruſalem, that you ſtirre not up, nor waken my Love, untill he pleaſe.*

I charge you (O all yee that profeſſe any friendſhip to me) I charge you deeply, as yee will avoid my uttermoſt cenſures; take heed how yee vex and diſquiet my mercifull Saviour, and grieve his Spirit: and doe not dare, by the leaſt provocation of him, to interrupt his peace.

A

CHRIST.

5. Who is this that commeth out of the wilderneſſe, leaning upon her well-beloved? I raiſed thee up under an Apple-tree: there thy mother conceived thee: there ſhee conceived that bare thee.

WHo is this, that from the comfortleſſe deſerts of ignorance, of infidelity, of tribulations, aſcendeth thus up into the glorious light and liberty of my choſen? relying her ſelfe wholly upon her Saviour, and ſolacing her ſelfe in him? Is it not my Church? It is ſhe, whom I have loved, and acknowledged of old: for even under the tree of offence, the forbidden fruit which thou taſtedſt to thy deſtruction, I raiſed thee up againe from death; Even there, thy firſt mother conceived thee; while by faith ſhe laid hold on that bleſſed promiſe of the Goſpell, where- B by ſhe and her beleeving ſeed were reſtored.

The Iewiſh Church.

6. Set me as a ſeale on thy heart, and as a ſignet on thine arme: for love is ſtrong as death; Iealouſie is cruell as the Grave: the coales thereof are fiery coales, and a vehement flame.

ANd ſo have thou me ſtill (O my Saviour) in a perpetuall and deare remembrance: keepe me ſure in thine heart, yea in thine armes, as that which thou holdeſt moſt precious: and let me never be removed from thy love; the leaſt ſhew and danger whereof I cannot endure: for this my ſpirituall love is exceeding powerfull, & can no more be reſiſted than death it ſelfe: and the jealous zeale which I have for thee and thy glory, conſumes me, even like the Grave; and burnes mee up C like unto the coales of ſome moſt vehement and extreme fire.

7. Much water cannot quench love, neither can the floods drowne it: if a man ſhould give all the ſubſtance of his houſe for love, they would greatly contemne it.

Yea, more than any fire; for any flame yet may be quenched with water: but all the water of afflictions and terrors (yea, whole ſtreames of perſecutions) cannot quench this love: and for all tempting offers of wealth, of pleaſures and honour, how eaſily are they all contemned for the love of my Saviour!

8. We have a little ſiſter, and ſhe hath no breſts: what ſhall wee doe for our ſiſter when ſhee ſhall be ſpoken for?

We have a ſiſter (as thou knoweſt, O Saviour) ordained through thy mercy, to the D ſame grace with mee: the uncalled Church of the Gentiles; ſmall (as yet) of growth through the rareneſſe of her Converts, and deſtitute of the help of any outward miniſtery, whereby ſhee might either beare, or nouriſh children unto thee: when ſhee growes unto her maturity; and the myſtery of calling her univerſally to thee, ſhall be revealed to the world, and her ſelfe: what courſe will it pleaſe thee to take with her?

CHRIST.

9. If ſhe be a wall, we will build upon her a ſilver Palace: and if ſhe be a doore, we will keepe her in with boords of Cedar.

IF ſhe ſhall continue firme and conſtant, in the expectation of her promiſes, and the profeſſion of that truth which ſhall be revealed; we will beautifie and ſtrengthen her with further grace, and make her a pure and coſtly Palace, fit to entertain E my ſpirit: and if ſhe will give free paſſage and good entrance, to my word and grace, we will make her ſure and ſafe from corruption, and reſerve her to immortality.

The Iewiſh Church.

10. I am a wall, and my breſts are towers: then was I in his eyes as one that findeth peace.

BEhold: that condition which thou requireſt in the Church of the Gentiles, thou findeſt in me; I am thus firme and conſtant in my expectation, in my profeſſion: and that want thou findeſt in her of ability to nouriſh her Children, by the breſt of thy Word, is not in me; who have abundance both of nouriſhment and defence: upon which my confeſſion and plea, I found grace and peace in the eyes of my Saviour; and received from him aſſurance of his everlaſting love to me. A

CHRIST.

11. Salomon *had a Vine in Baalhamon: he gave the Vineyard unto keepers: every one bringeth for the fruit thereof a thouſand peeces of ſilver.*

MY Church is my Vine, and I am the Owner and Husbandman: our thrift and profit therof farre exceedeth the good Husbandry of *Salomon:* he hath a rich Vineyard indeed in a moſt fruitfull ſoyle; but he lets it forth to the hands of others, as not being able to keepe and dreſſe it himſelfe: and therefore hee is faine to be content with the greateſt part of the increaſe, not expecting the whole. B

12. *But my Vineyard which is mine, is before me: to thee* O Salomon *appertaineth a thouſand peeces of ſilver, and two hundred to them that keepe the fruit thereof.*

But my Vine is ever before me, I am with it to the end of the world, I reſerve it in mine owne hands, and dreſſe it with mine owne labour: and therefore if thou (*O Salomon*) canſt receive from thine, to the proportion of a thouſand, thy workmen and farmers will look for the fift part to come unto their ſhare; whereas the gaine of my Vineyard ariſeth wholly, and only unto my ſelfe.

13. *O thou that dwelleſt in the gardens, the companions harken unto thy voyce, cauſe mee to heare it.*

Sith therefore ſuch is my care of thee, and joy in thee (O my Church, which conſiſteſt of the particular aſſemblies of men profeſſing my Name) ſee thou be diligent in declaring my will, and giving holy counſels to all thy fellow-members: ſpeak forth my praiſe in the great congregations (which all attend willingly upon thee) and let me heare the voyce of thy conſtant and faithfull confeſſion of me before the world. C

The Church.

14. *Oh my Well beloved, flee away and be like unto the Roe, or to the young Hart upon the Mountaine of ſpices.*

I Will moſt gladly do what thou commandeſt, O my Saviour: but that I may performe it accordingly, be thou (which art, according to thy bodily preſence, in the higheſt heavens) ever preſent with mee by thy Spirit, and haſten thy glorious comming, to my full Redemption. D

FINIS.

EPISTLES.
IN
SIX DECADS.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3. ANCHORA FIDEI

¶ Imprinted at London, 1634.

TO
THE HIGH
AND MIGHTY PRINCE
HENRY, PRINCE OF GREAT
BRITAINE, Sonne and Heire Apparant
to our Soveraigne Lord, IAMES, *King*
# of GREAT BRITAINE, &c.

All glory in either world.

Most Gracious Prince:

IT is not from any conceit of ſuch worth in my labours, that they duſt looke ſo high. A lower patronage would have ſerved an higher worke. It were well if ought of mine could bee worthy of popular eyes; Or if I could wring ought from my ſelfe not unworthy of a judicious Reader. I know your Highneſſe wants neither preſents, nor counſels: preſents from ſtrangers, counſels from your Teachers; neither of them matchable by my weakneſſe: onely duty herein excuſeth mee from preſumption. For, I thought it injuſtice to devote the fruit of my labours to any other hand beſide my Maſters: which alſo I knew to be as gracious, as mine is faithfull. Yet (ſince even good affections cannot warrant too much vileneſſe in gifts to Princes) leſt, while my modeſty diſparages my worke, I ſhould hazard the acceptation; here ſhall your Grace find variety, not without profit. I hate a Divine that would but pleaſe; and withall, thinke it impoſſible for a man to profit, that pleaſeth not. And if, while my ſtile fixeth it ſelfe upon others, any ſpirituall profit ſhall reflect *upon your Highneſſe, how happy am I! who ſhall ever thinke, I have lived to purpoſe, (if by the beſt of my ſtudies) I ſhall have done any good office to your ſoule.* **Further,** *(which theſe times account not the leaſt praiſe) your Grace ſhall herein perceive a new faſhion of diſcourſe, by Epiſtles, new to our language, uſuall to others: and (as Novelty is never without plea of uſe) more free, more familiar. Thus, we doe but talk with our friends by our pen, and expreſſe our ſelves no whit leſſe eaſily, ſomewhat more digeſtedly.*

Whatſoever it is, as it cannot bee good enough to deſerve that countenance; ſo, the countenance of ſuch Patronage ſhall make it worthy of reſpect from others. The God of Princes protect your perſon, perfect your graces, and give you as much favour in Heaven as you have honour on earth.

Your Graces

humbly-devoted ſervant,

IOS. HALL.

EPISTLES

THE FIRST VOLVME, IN TWO DECADS.

By Ios. Hall.

Imprinted at London, 1634.

THE TABLE.

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Expoſtulating for his departure, and perſwading his returne.
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Of the contempt of the world.
3. To my Lord Hay.
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4. To Maſter Newton.
Of gratulation, for the hopes of our Prince; with an adviſing apprecation.
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10. To Maſter I. A.
Againſt ſorrow for worldly loſſes.

TO IACOB VVADSWORTH lately revolted, in *Spaine*.

B

EPIST. I. *Expoſtulating for his departure, and perſwading his returne.*

HOw unhappily is my ſtile changed! Alas, that to a friend, to a brother, I
muſt write as to an Apoſtate, to an adverſary! Doth this ſeeme harſh? You
have turned it, by being turned your ſelfe. Once the ſame wals held us in
one loving Society; the ſame Dioceſſe, in one honourable function: Now,
not one land, and (which I lament) not one Church. You are gone, we ſtand and wonder.
For a ſheep, to ſtray through ſimplicity, is both ordinarie and lamentable: but, for
a Shepherd is more rare, more ſcandalous. I dare not preſume over-much, upon an
appeale to a blinded conſcience. Thoſe that are newly come from a bright candle into
a darke roome, are ſo much more blind, as their light was greater; and the pureſt
C Ivorie turneth with fire into the deepeſt blacke. Tell us yet by your old ingenuitie,
and by thoſe ſparkes of good which yet (I hope) lie covered under your cold aſhes,
tell us, what divided you? Your motives ſhall once be ſcanned before an higher barre.
Shame not to have the weake eyes of the world ſee that, which once your undeceivable
Judge ſhall ſee and cenſure. What ſaw you, what heard you anew, that might
offer violence to a reſolved mind, and make it either to alter, or ſuſpend? If your reaſons
be invincible, informe us, that we may follow you: but if (as they are) ſlight and
feeble, returne you to us: returne, and think it no ſhame to have erred, juſt ſhame to
continue erring. What ſuch goodly beauty ſaw you in that painted, but ill-favoured
Strumpet, that ſhould thus bewitch you, ſo to forget your ſelfe and contemne the
chaſte love of the Spouſe of your Saviour? I ſaw her at the ſame time in her gayeſt
dreſſe: Let my ſoule never proſper, if I could ſee any thing worthie to command affection.
D I ſaw, and ſcorned: you ſaw, and adored. Would God your adoration were as
farre from ſuperſtition, as my ſcorne from impietie. That God judge betwixt us,
whether herein erred: yea, let men judge, that are not drunk with thoſe Babyloniſh
dregs! How long might an indifferent eye looke upon the comicall and mimick actions
in thoſe your miſteries that ſhould be ſacred, (your magicall exorciſmes, your
clericall ſhavings, your uncleanly unctions, your croſſings, creepings, cenſings, ſprinklings,
your coozning miracles, gariſh proceſſions, burning of noone-day, chriſtning of
bels, marting of pardons, toſſing of beads, your ſuperſtitious hallowing of candles,
wax, aſhes, palmes, chriſme, garments, roſes, ſwords, water, ſalt, the Pontificall Solemnities
of your great Maſter, and whatever your new mother hath, beſides, plauſible)
before he ſhould ſee ought, in all theſe, worthie of any other entertainment, than
contempt! Who can but diſdaine, that theſe things ſhould procure any wiſe proſelite?
E Cannot your owne memorie recount thoſe truly religious ſpirits, which having
ſought *Rome* as reſolved Papiſts, have left the world as holy Martyrs, dying for the
deteſtation of that which they came to adore? Whence this? They heard and magnified
that, which they now ſaw and abhorred. Their fire of zeale brought them to the
flames of Martyrdome. Their innocent hopes promiſed them Religion: they found
nothing but a pretence; promiſed devotion, and behold, idolatry, they ſaw, hated, ſuffered,
and now reigne; whiles you wilfully and unbidden, will loſe your ſoule, where
others meant to loſe, and have found it. Your zeale dies, where theirs began to live:

you like to live, where they would but die. They ſhall comfort us, for you : they
ſhall once ſtand up againſt you: While they would rather die in the heat of that fire, A
than live in the darkneſſe of their errors ; you rather die in the Egyptian darkneſſe
of errors than live in the pleaſant light of Truth : yea, I feare, rather in another fire,
than this Light.

Alas! what ſhall we looke for of you? Too late repentance, or obſtinate error? Both
miſerable. A *Spira*, or a *Staphylus*? Your friends, your ſelfe ſhall wiſh you rather un-
borne, than either.

O thou, which art the great Shepherd, great in power, great in mercie, which lea-
veſt the ninetie and nine to reduce one, fetch home (if thy will be) this thy forlorne
charge : fetch him home, drive him home to thy Fold, though by ſhame, though by
death. Let him once recover thy Church, thou him, it is enough. Our common Mo-
ther I know not whether more pities your loſſe, or diſdains thus to be robb'd of a ſon:
not for the need of you; but her owne pietie, her own love. For, how many troops of B
better informed ſoules hath ſhe every day returning into her lap; now breathing from
their late Antichriſtianiſme, and embracing her knees upon their owne? She laments
you, not for that ſhe feares ſhe ſhall miſſe you, but for that ſhe knowes you ſhall want
her. See you her teares, and doe but pitie your ſelfe, as much as ſhe you. And from
your Mother, to deſcend to your Nurſe: Is this the fruit of ſuch education? Was not
your youth ſpent in a ſocietie of comely order, ſtrict government, wiſe lawes, reli-
gious care (it was ours; yet let me praiſe it, to your ſhame) as may juſtly challenge
(after all brags) either *Rhemes* or *Doway*, or if your Jeſuits have any other den more
cleanly, and more worthie of oſtentation? And could you come out, freſh and unſea-
ſoned, from the middeſt of thoſe ſalt waves ? Could all thoſe heavenly ſhowers fall
beſides you, while you, like a *Gedions* fleece, want moiſture ? Shall none of thoſe di-
vine principles; which your youth ſeemed to drink in, check you in your new errors? C
Alas! how unlike are you to your ſelfe, to your name? *Iacob* wreſtled with an Angell,
and prevailed: you grapple but with a Jeſuit, and yeeld. *Iacob* ſupplanted his brother:
and *Eſau* hath ſupplanted you. *Iacob* changed his name for a better by a valiant reſi-
ſtance: you by your cowardly yeelding, have loſt your owne. *Iacob* ſtrove with God,
for a bleſſing: I feare to ſay it, you againſt him, for a curſe; for, no common meaſure
of hatred or ordinarie oppoſition, can ſerve a revolter. Either you muſt be deſperatly
violent, or ſuſpected. The mighty One of Iſrael (for he can doe it) raiſe you fallen,
returne you wandred, and give you grace at laſt to ſhame the Devill, to forſake your
ſtepmother, to acknowledge your true Parent, to ſatisfie the world, to ſave your
owne ſoule. If otherwiſe, I will ſay of you, as *Ieremy* of his Iſraelites (if not rather with
more indignation) *My ſoule ſhall weepe in ſecret for your revolt, and mine eyes ſhall drop* D
downe teares, becauſe one of the Lords flock is carried away captive.

Emmanuel College in Cambridge.

To my Lord and Patron, the Lord DENNY Baron of *Waltham*:

EPIST. II. *Of the contempt of the world.*

MY Lord : my tongue, my pen, and my heart, are all your ſervants : when you
cannot heare me through diſtance, you muſt ſee me in my Letters. You are E
now in the Senate of the Kingdome, or in the concourſe of the citie, or per-
haps (though more rarely) in the royall face of the Court. All of them, places fit for
your place. From all theſe, let me call off your mind to her home above; and in the
middeſt of buſineſſe, ſhew you reſt : If I may not rather commend, than admoniſh,
and before-hand confeſſe my counſell ſuperfluous, becauſe your holy forwardneſſe
hath prevented it. You can afford theſe, but halfe of your ſelfe : The better part is
better beſtowed: Your ſoule is ſtill retired, and reſerved. You have learned to vouch-
ſafe

A ſafe theſe worldly things, uſe, without affection; and know to diſtinguiſh wiſely, betwixt a Stoicall dulneſſe, and a Chriſtian contempt: and have long made the world, not your God, but your ſlave. And in truth (that I may looſe my ſelfe into a bold and free diſcourſe) what other reſpect is it worthy of? I would adore it on my face, if I could ſee any Majeſtie that might command veneration. Perhaps it loves me not ſo much, as to ſhew me his beſt. I have ſought it enough: and have ſeene what others have doated on, and wondered at their madneſſe. So may I looke to ſee better things above, as I never could ſee ought here, but vanitie and vileneſſe.

What is fame, but ſmoak? and metall, but droſſe? and pleaſure, but a pill in ſugar? Let ſome Gallants condemne this, as the voice of a Melancholike Scholler: I ſpeake that which they ſhall feele, and ſhall confeſſe. Though I never was ſo, I have ſeene ſome as happy as the world could make them: and yet I never ſaw any more diſcontented. B Their life hath bin neither longer, nor ſweeter, nor their heart lighter, nor their meales heartier, nor their nights quieter, nor their cares fewer, nor their complaints. Yea, we have knowne ſome that have loſt their mirth when they have found wealth; and at once have ceaſed to be merry and poore. All theſe earthly delights, if they were ſound, yet how ſhort they are! and if they could be long, yet how unſound! If they were ſound, they are but as a good day between two agues, or a ſune-ſhine betwixt two tempeſts. And if they were long, their honie is exceeded by their gall. This ground beares none but maples, hollow and fruitleſſe; or, like the banks of the dead Sea, a faire apple, which under a red ſide containes nothing but duſt. Every flower in this garden either pricks or ſmels ill. If it be ſweet, it hath thornes: and if it have no thornes, it annoyes us with an ill ſent. Goe then, ye wiſe idolatrous Paraſites, and erect ſhrines, and offer ſacrifices to your God, the world, and ſeek to pleaſe him C with your baſe and ſervile devotions: it ſhall be long enough ere ſuch religion ſhall make you happy. You ſhal at laſt forſake thoſe alters, emptie and ſorrowfull. How eaſy is it for us Chriſtians, thus to inſult over the worldling, that thinks himſelfe worthy of envie? How eaſie to turne off the world with a ſcornfull repulſe; and when it makes us the Devils profer, *All theſe will I give thee*, to returne *Peters* anſwer, *Thy ſilver and thy gold periſh with thee?* How eaſie to account none ſo miſerable, as thoſe that are rich with injurie, and grow great by being conſcious of ſecret evils? Wealth and honour, when it comes upon the beſt tearmes, is but vaine; but, when upon ill conditions, burdenſome. When they are at the beſt, they are ſcarce friends: but, when at the worſt, tormentors. Alas, how ill agrees a gay coat, and a feſtered heart? What availes, an high title, with an hell in the ſoule? I admire the faith of *Moſes*: but, preſuppoſing his faith, I wonder not at his choyce. He preferred the afflictions of *Iſrael*, to the plea-D ſures of *Ægypt*; and choſe rather to eat the Lamb, with ſowre herbs, than all their fleſhpots: for how much better is it to be miſerable than guiltie? and what compariſon is there betwixt ſorrow and ſinne? If it were poſſible, let me rather be in hell without ſinne, than on earth wickedly glorious. But how much are we bound to God, that allowes us earthly favours without this oppoſition! That God hath made you at once honourable and juſt, and your life pleaſant and holy, and hath given you an high eſtate with a good heart; are favours, that look for thanks. Theſe muſt be acknowledged, not reſted in: They are yet higher thoughts that muſt perfect your contentment.

What God hath given you, is nothing to that he meanes to give: He hath bin liberall; but he wil be munificent. This is not ſo much as the taſte of a full cup. Faſten your eyes upon your future glory, and ſee how meanly you ſhall eſteeme theſe earthly graces. Here, you command but a little pittance of mould (great indeed, to us; little, to E the whole:) there, whole heaven ſhall be yours. Here you command, but as a ſubject: there you ſhall reigne as a King. Here, you are obſerved; but ſometimes with your juſt diſtaſte: there, ſhall you reigne with peace, and joy. Here, you are noble among men; there, glorious amongſt Angels. Here, you want not honour; but you want not croſſes: there, is nothing but felicitie. Here, you have ſome ſhort joyes: there, is nothing but eternitie. You are a ſtranger, here; there, at home. Here, Satan tempts you, and men vex you: there, Saints and Angels ſhall applaud you; and God ſhall fill you with himſelfe. In a word, you are onely bleſſed here, for that you ſhall be.

Theſe are thoughts worthie of greatneſſe : which if we ſuffer either imployments or pleaſures to thruſt out of our doores, wee doe wilfully make our ſelves comfortleſſe. Let theſe ſtill ſeaſon your mirth, and ſweeten your ſorrowes, and ever interpoſe themſelves betwixt you and the world. Theſe onely can make your life happie, and your death welcome.

To my Lord Hay, H. and P.

Epist. III. *Of true Honour.*

MY Lord, it is ſafe to complaine of Nature where Grace is; and to magniſie Grace, where it is at once had, and affected. It is a fault of Nature, and not the leaſt, that as ſhe hath dimme eyes, ſo they are miſ-placed. She lookes ſtill, either forward or downeward; forward to the object ſhe deſires, or downeward to the meanes: never turnes her eyes either backward, to ſee what ſhe was; or upward, to the cauſe of her good: whence, it is juſt with God to with-hold what he would give, or to curſe that which he beſtowes; and to beſot carnall minds with outward things, in their value, in their deſire, in their uſe : whereas true wiſdome hath cleare eyes, and right ſet; and therefore ſees an inviſible hand in all ſenſible events, effecting all things, directing all things to their due end; ſees on whom to depend, whom to thank. Earth is too low and too baſe, to give bounds unto a ſpirituall ſight. No man then can truly know what belongs to wealth, or honour, but the gracious; either how to compaſſe them, or how to prize them, or how to uſe them. I care not how many thouſand waies there are to ſeeming-honour, beſides this of vertue : they all (if more) ſtill lead to ſhame: or what plots are deviſed to improve it; if they were as deepe as hell, yet their end is loſſe. As there is no counſell againſt God, ſo there is no honour without him. He inclines the hearts of Princes to favour; the hearts of inferiours to applauſe. Without him, the hand cannot move, to ſucceſſe; nor the tongue, to praiſe : And what is honour without theſe ? In vaine doth the world frowne upon the man, whom hee meanes to honour; or ſmile, where he would diſgrace. Let me then tell your Lordſhip, who are favourites in the Court of heaven; even whiles they wander on earth: yea, let the great King himſelfe tell you, *Thoſe that honour me, I will honour*. That men have the grace to give honour to God, is an high favour : but becauſe men give honour to God (as their dutie) that therefore God ſhould give honour to men, is to give, becauſe he hath given. It is a favour of God, that man is honoured of man like himſelfe : but that God alloweth of our endevours as honour to himſelfe, is a greater favour than that wherewith he requites it.

This is the goodneſſe of our God; The man that ſerves him, honours him : and whoſoever honours him with his ſervice, is crowned with honour. I challenge all times, places, perſons : Who ever honoured God, and was neglected ? Who hath wilfully diſhonoured him, and proſpered ? Turne over all Records, and ſee how ſucceſſe ever bleſſed the juſt, after many dangers, after many ſtormes of reſiſtance, & left their concluſion glorious; how all godleſſe plots, in their looſe, have at once deceived, ſhamed, puniſhed their Author. I goe no further: Your owne breſt knowes, that your happie experience can herein juſtifie God. The world hath noted you, for a follower of vertue; and hath ſeene how faſt Honour followed you : Whiles you ſought favour with the God of heaven, he hath given you favour with his Deputie on earth.

Gods former actions are patterns of his future : He teacheth you what he will doe, by what hee hath done. Vnleſſe your hand be weary of offering ſervice, he cannot either pull in his hand from rewarding, or hold it out empty. Honour him ſtill, and God pawnes his honour, on not failing you. You cannot diſtruſt him, whom your proofe hath found faithfull. And, whiles you ſettle your heart in his right courſe of true glory, laugh, in ſecret ſcorne, at the idle endevours of thoſe men, whoſe policies would out-reach God, and ſeize upon honour without his leave. (God laughes at them in heaven, it is a ſafe and holy laughter that followes his.) And pittie the prepoſterous

A prepoſterous courſes of them, which make religion but a foot-ſtoole to the ſeat of advancement; which care for all things but heaven; which make the world their ſtanding marke, and doe not ſo much as rove at God. Many had ſped well, if they had begun well, and proceeded orderly.

A falſe method is the bane of many hopefull endevours. God bids us ſeeke firſt his Kingdome; and earthly things ſhall find us unſought. Fooliſh nature firſt ſeekes the world: and if ſhe light on God by the way, it is more than ſhe expects, deſires, cares for; and therefore failes of both, becauſe ſhee ſeekes neither aright. Many had been great, if they had cared to be good; which now are croſſed in what they would, becauſe they willed not what they ought. If *Salomon* had made wealth his firſt ſuit, I doubt he had beene both poore and fooliſh: now, hee asked wiſdome, and gained greatneſſe: Becauſe he choſe well, he received what hee asked not. O the bountie B and fidelitie of our God! becauſe we would have the beſt, he gives us all: Earth ſhall wait upon us, becauſe we attend upon heaven.

Goe on, my Lord, goe on happily, to love religion, to practiſe it: let God alone with the reſt. Bee you a patterne of vertue; he ſhall make you a Precedent of glory. Never man loſt ought by giving it to God: that liberall hand returnes our gifts, with advantage. Let men, let God ſee that you honour him; and they ſhall heare him proclaime before you, *Thus ſhall it be done to the man whom the King will honour.*

To M. *Newton*, Tutor to the Prince.

C **Epist. IV.** *Of Gratulation, for the hopes of our Prince; with an adviſing apprecation.*

SIR, God hath called you to a great and happy charge: You have the cuſtody of our common Treaſure: Neither is there any ſervice comparable to this of yours; whether we regard God, or the world. Our labours oft-times beſtowed upon many, ſcarce profit one: yours, beſtowed upon one, redounds to the profit of many millions. This is a ſummarie way of obliging all the world to you. I encourage you not in your care: you have more comfort in the ſucceſſe of it, than all worlds can give you. The very ſubject of your pains would give an heart to him that hath none. I rather congratulate with you our common happineſſe, and the hopes of poſteritie, in that royall and bleſſed iſſue. You have beſt cauſe to be the witneſſe of the rare forwardneſſe of our gracious Maſter: and I have ſeen enough, to make me think I can never be D enough thankfull to God for him. That Princes are fruitfull is a great bleſſing; but, that their children are fruitfull in grace, & not more eminent in place than vertue, is the greateſt favor God can do to a State. The goodneſſe of a private man is his own; of a Prince, the whole worlds. Their words are Maximes, their actions examples, their examples rules. When I compare them with their royall Father, (as I do oft & chearfully) I cannot ſay whether he be more happy in himſelfe, or in them. I ſee both in him, and them; I ſee & wonder, that God diſtributes to naturall Princes gifts proportionable to their greatneſſe. The wiſe Moderator of the world knowes what uſe is of their parts: he knowes that the head muſt have all the ſenſes that pertaine to the whole body: & how neceſſarie it is, that inferiours ſhould admire them no leſſe for the excellency of their graces, than for the ſway of their authoritie. Whereupon it is, that he gives heroicall qualities to Princes; and as he hath beſtowed upon them his owne E name, ſo alſo he gives them ſpeciall ſtamps of his owne glorious Image. Amongſt all other vertues, what a comfort is it to ſee thoſe yeares, and thoſe ſpirits ſtoope ſo willingly to devotion? Religion is growne too ſevere a Miſtreſſe for young & high courages to attend. Very rare is that Nobilitie of bloud, that doth not challenge libertie; and that libertie, that ends not in looſeneſſe. Loe, this example teacheth our Gallants, how well even Majeſty can ſtand with homage; Majeſty to men, with homage to God.

Farre be it from me, to do that which my next clauſe ſhall condemne: but I think it ſafe to ſay, that ſeldome ever thoſe yeares have promiſſed, ſeldom have performed ſo much. Only God keep two miſcheifes ever from within the ſmoak of his Court: *Flattery* and *Treachery*: The iniquitie of times may make us feare theſe; not his inclination. For, whether as Engliſh, or as men, it hath been ever familiar to us, to fawne upon Princes: Though, what do I beſtow two names upon one vice, but attired in two ſundry ſuits of evill? For, *Flattery* is no other than gilded treaſon; nothing elſe but poiſon in gold: This evill is more tame; not leſſe dangerous. It had beene better for many great ones not to have been, than to have been in their conceits more than men. This, *Flattery* hath done; and what can it not? That other, *Treachery*, ſpils the bloud; this, the vertues of Princes. That takes them from others: this bereaves them of themſelves. That, in ſpight of the actors, doth but change their Crowne: this ſteales it from them for ever. Who can but wonder, that reads of ſome not unwiſe Princes, ſo bewitched with the inchantments of their Paraſites, that they have thought themſelves Gods immortall, and have ſuffered themſelves ſo ſtiled, ſo adored? Neither Temples nor Statues, nor Sacrifices have ſeemed too much glory to the greatneſſe of their ſelf-love. Now none of all their actions could be either evill, or unbeſeeming; nothing could proceed from them worthy of cenſure, unworthy of admiration: Their very ſpots have been beauty, their humours juſtice, their errours witty, their Paradoxes divine, their exceſſes heroicall. O the damnable ſervilitie of falſe minds! which perſwade others of that which themſelves laugh to ſee beleeved. O the dangerous credulitie of ſelfe-love! which entertaines all advantages if never ſo evill, never ſo impoſſible. How happy a ſervice ſhall you doe to this whole world of ours, if you ſhall ſtill ſettle in that Princely mind a true apprehenſion of himſelfe; and ſhall teach him to take his owne height aright; and even from his childhood to hate a Paraſite, as the worſt Traitor: To breake thoſe falſe glaſſes, that would preſent him a face, not his owne: To applaud plaine truth, and bend his browes upon exceſſive praiſes. Thus affected, he may bid vice doe her worſt. Thus ſhall he ſtrive with vertue, whether ſhall more honour each other. Thus ſincere and ſolid glory ſhall every where follow, and crowne him. Thus, when he hath but his due, he ſhall have ſo much, that he ſhall ſcorne to borrow the falſe colours of adulation. Goe on happily in this worthy & noble employment. The work cannot but ſucceed, that is furthered with ſo many praiers.

To Sir Thomas Challoner.

Epist. V. *A report of ſome Obſervations in my Travell.*

SIR, beſides my hopes, not my deſires, I travelled of late; for knowledge partly, and partly for health. There was nothing that made not my journey pleaſant, ſave the labour of the way: which yet was ſo ſweetly deceived, by the ſocietie of ***Sir Edmund Bacon***, (a Gentleman truly honourable, beyond all titles) that I found ſmall cauſe to complaine. The Sea brookt not me, nor I it; an unquiet element, made onely for wonder and uſe, not for pleaſure. Alighted once from that wooden conveyance, and uneven way, I bethought my ſelfe how fondly our life is committed to an unſteadie and reeling peece of wood, fickle winds, reſtleſſe waters; while we may ſet foot on ſtedfaſt and conſtant earth. Loe, then every thing taught me, every thing delighted me; ſo ready are we to be affected with thoſe forraine pleaſures, which at home we ſhould over-look. I ſaw much, as one might in ſuch a ſpan of earth, in ſo few moneths. The time favoured me: for, now newly had the key of peace opened thoſe parts which warre had before cloſed; cloſed (I ſay) to all Engliſh, ſave either fugitives or captives. All civill occurrences (as what faire Cities, what ſtrange faſhions, entertainments, dangers, delights we found) are fit for other eares, & winter evenings. What I noted, as a Divine within the ſphere of my profeſſion, my paper ſhall not ſpare in ſome part to report; and that to your ſelfe, which have paſſed a longer way, with more happy fruit of obſervation. Even little ſtreames empty themſelves into great Rivers, and they againe into the Sea. Neither do I deſire to tell you what you know not: it ſhall be ſufficient that I relate ought which others ſhall think memorable.

A A long our way, how many Churches ſaw we demoliſhed! Nothing left, but rude heapes, to tell the paſſenger, there hath been both devotion and hoſtilitie. O the miſerable foot-ſteps of warre, beſides bloudſhed, ruine, and deſolation! *Fury* hath done that there, which *Covetouſneſſe* would do with us; would doe, but ſhall not; The truth within, ſhall ſave the walls without. And, to ſpeak truly (what-ever the vulgar exclaime) Idolitry pull'd downe thoſe walls; not rage. If there had beene no Hollander to raze them, they ſhould have fallen alone, rather than hide ſo much impietie under their guiltie roofe. Theſe are ſpectacles, not ſo much of crueltie, as juſtice. Crueltie of man, Juſtice of God. But (which I wondred at) Churches fall, and Jeſuits Colleges riſe, every where. There is no Citie, where thoſe are not either rearing or built. Whence commeth this? Is it, for that devotion is not ſo neceſſary as policy? Thoſe men (as we ſay of the Fox) fare beſt, when they are moſt curſed. None ſo much ſpighted of their owne; B none ſo hated of all; none ſo oppoſed by ours: and yet theſe ill weeds grow. Whoſoever lives long, ſhall ſee them feared of their owne, which now hate them; ſhall ſee theſe ſeaven leane kine devoure all the fat beaſts that feed on the medowes of *Tyber*. I prophecie as *Pharaoh* dreamed: The event ſhall juſtifie my confidence.

At *Bruxelles* I ſay ſome Engliſh-women profeſſe themſelves *Veſtals*; with a thouſand rites, I know not whether more ridiculous, or magicall. Poore ſoules! they could not be fooles enough at home. It would have made you to pity, laugh, diſdaine (I know not which more) to ſee by what cunning ſleights and faire pretences that weake ſex was fetcht into a wilfull bondage; and (if thoſe two can agree) willingly conſtrained to ſerve a maſter whom they muſt and cannot obey: whom they neither may forſake for their vow, nor can pleaſe for their frailty. What followes hence? Late ſorrow, ſecret miſchiefe, miſery irremediable. Their forwardneſſe, for C will-worſhip, ſhall condemne our coldneſſe for truth.

I talked there (in more boldneſſe perhaps than wiſdome) with *Coſterus* a famous Jeſuit; an old man, more teaſty than ſubtile, and more able to wrangle than ſatisfie. Our diſcourſe was longe and roaving, and on his part full both of words and vehemencie. He ſpake as at home; I as a ſtranger: yet ſo, as he ſaw me modeſtly peremptory. The particulars would ſwell my Letter too much: It is enough, that the Truth loſt leſſe than I gained. At *Gaunt* (a Citie that commands reverence for age, and wonder for the greatneſſe) we fell upon a *Cappucine* novice, which wept bitterly, becauſe he was not allowed to be miſerable. His head had now felt the razor, his back the rod: all that Laconicall diſcipline pleaſed him well; which another, being condemned to, would juſtly account a torment. What hindred then? Piety to his mother, would not permit this which he thought piety to God: He could not be a willing begger, unleſſe his mo- D ther muſt beg unwillingly. Hee was the only heire of his father, the only ſtay of his mother: the comfort of her widowhood depended on this her orphane; who now naked muſt enter into the world of the *Cappucines*, as he came firſt into this; leaving his goods to the diviſion of the fraternitie: the leaſt part whereof ſhould have been hers, whoſe he wiſhed all: Hence thoſe tears, that repulſe. I pitied his ill beſtowed zeale; & rather wiſhed, than durſt teach him more wiſdome. Theſe men for devout, the Jeſuits for learned and pragmaticall, have ingroſſed all opinion from other Orders. O hypocriſie! No *Cappucine* may take or touch ſilver: for theſe are (you know) the quinteſſence of *Franciſcan* ſpirits. This metall is as very an *Anathema* to theſe, as the wedge of gold to *Achan*; at the offer whereof he ſtarts back, as *Moſes* from the Serpent: yet he carries a boy with him, that takes & caries it; & never complaines of either metall or meaſure. I ſaw and laughed at it; & by this open trick of hypocriſie ſuſpected more, E more cloſe. How could I chuſe? while commonly the leaſt appears of that which is; eſpecially of that which is loathſome in appearance, much more in nature. At *Namurs*, on a pleaſant & ſteep hill-top, we found one that was termed a maried Hermite; approving his wiſdome above his fellows, that could make choice of ſo cheerefull and ſociable a ſolitarineſſe. Whence, after a delightfull paſſage up the ſweet River *Moſa*, we viſited the populous & rich Clergie of *Leodium*. That great Citie might well be dichotomized into Cloyſters and Hoſpitals. If I might adventure, I could here play the Critick, after all the ruins of my neglected Philologie. Old monuments, and after them our *Lipſius*, call this people *Eburones*: I doubt whether it ſhould not rather be written *Ebriones*; yet without ſearch of any other records, ſave my owne eyes: while yet I would thoſe ſtreets were more moiſt with wine, than with bloud; wherein no day, no night is not diſmall to ſome. No law, no Magiſtrate, layes hold on the knowne murderer, if himſelfe liſt: for three dayes after his fact, the gates are open, and juſtice ſhut: private violence may purſue him, publike juſtice cannot: whence, ſome of more hot temper carve themſelves of revenge; others take up with a ſmall pecuniary ſatisfaction. O England, thought I, happie for juſtice, happie for ſecuritie! There you ſhall find in every corner a Maumet; at every doore a begger; in every diſh a Prieſt. From thence we paſſed to the *Spa*, a village famous for her medicinall and minerall waters, compounded of Iron and Copperice; the vertue whereof yet the ſimple inhabitant aſcribes to their benificiall Saint, whoſe heavy foot hath made an ill-ſhaped impreſſion in a ſtone of his * *Savenir*: A water more wholeſome than pleaſant, and yet more famous than wholeſome. The wilde deſerts (on which it borders) are haunted with three kinds of ill cattell; Free-booters, Wolves, Witches: although theſe two laſt are oft-times one. For that ſavage *Ardenna* is reputed to yeeld many of thoſe monſters, whom the Greekes call λυκανθρώπους; they, *Lougarous*; we (if you will) Witch-wolves; Witches that have put on the ſhape of thoſe cruell beaſts. We ſaw a boy there, whoſe halfe-face was devoured by one of them neere the village: yet ſo, as that the eare was rather cut than bitten off. Not many dayes before our comming, at *Limburgh* was executed one of thoſe miſcreants, who confeſſed on the wheele to have devoured two and fortie children in that forme. It would aske a large volume, to ſcan this probleme of *Lycanthropy*. The reaſons, wherewith ther relation furniſht me on both parts, would make an Epiſtle tedious. This in ſhort I reſolved; a ſubſtantiall change, is above the reach of all infernall powers, proper to the ſame hand that created the ſubſtance of both: Herein the Devill playes the double Sophiſter; yea, the Sorcerer with Sorcerers. Hee both deludes the Witches conceit, and the beholders eyes.

* *The name of the vpper well of the* Spa.

One thing I may not omit, without ſinful over-ſight; A ſhort, but memorable Story, which the *Grephier* of that towne (though of different religion) reported to more eares than ours. When the laſt Inqhuiſition tyrannized in thoſe parts, and helpt to ſpend the Faggots of *Ardenna*; one of te reſt, a confident Confeſſour, being led farre to his ſtake, ſung Pſalms along the way, in a heavenly courage and victorious triumph: the cruell Officer envying his laſt mirth, and grieving to ſee him merrier than his tormentors, commanded him ſilence: He ſings ſtill, as deſirous to improve hi s laſt breath to the beſt. The view of his approaching glory, bred his joy; his joy breaks forth into a chearefull confeſſion: The enraged Sheriffe cauſes his tongue, drawne forth to the length, to be cut off neer the roots. Bloudy wretch! It had been good muſicke to have heard his ſhreeks: but, to heare his muſicke was torment. The poore Martyr dies in ſilence, reſts in peace. Not many moneths after, our butcherly Officer hath a ſonne borne with his tongue hanging downe upon his chinne, like a Deer after long chaſe; which never could be gathered up within the bounds of his lips. O the divine hand, full of juſtice, full of revenge! Goe now, *Lipſius*, and write the new miracles of thy Goddeſſe; and confirme ſuperſtition by ſtrange events. Judge you that have ſeene, if ever the Chappell of *Halle* or *Zichem* have yeelded ought more notable. Wee meete every where Pilgrims to thoſe his Ladies: two Ladies ſhall I call them, or one Lady in two ſhrines? If two, why doe they worſhip but one? If but one, why doth ſhe that cure at *Zichem*, which at *Halle* ſhe could not? O what pitie it is, that ſo high a wit ſhould in the laſt act be ſubject to dotage! All the maſculine brood of that braine we cheriſhed, and (if need were) admired: but theſe his ſilly Vergins, the feeble iſſue of diſtempered age, who can abide? One of his darlings, at *Lovan*, told me from his owne mouth, that the elder of theſe two daughters was by him in ten dayes got, conceived, borne, chriſtned. I beleeved, and wondred not. Theſe acts of ſuperſtition have an inviſible father, and mid-wife: beſides that it is not for an Elephant to goe three yeares with a Mouſe. It was told me in the ſhop of his *Moretus*, not without ſome indignation, that our King, when hee had well viewed the booke, and read ſome paſſages, threw it to the ground, with this cenſure; *Damnation to him that made it, and to him that beleeves it.*

Hiſtoire et miracles, &c
Que le 8. iour du mois de Septembre au dict an 1603. eſtant Feſte de la Nativitè de noſtre Dame, le nombre de Pelerins a eſtè environ 20000 Pag. 35.
Virgo Hallenſis.

A Whether a true ſtory, or one of their Legends, I enquire not: I am ſure, that ſentence
did not ſo much diſcontent them, as it joyed me. Let me tell you yet, ere I take
off my pen, two wonders more, which I ſaw in that wonder of Cities, *Antwerp*; one, a
ſolemne Maſſe in a ſhambles, and that on Gods day; while the houſe was full of meat,
of butchers, of buyars; ſome kneeling, others bargaining, moſt talking, all buſie.
It was ſtrange to ſee one houſe ſacred to god, and the belly; and how thoſe two ſervices
agreed: The Prieſt did eat fleſh, the butchers ſold fleſh, in one roofe, at one
inſtant. The butcher killed, and ſold it by peeces; the Prieſt did ſacrifice, and orally
devoure it whole: whether was the more butcher? The like we might have ſeene at
Malines. The other, an Engliſh-man, ſo madly devout, that he had wilfully mur'd up
himſelfe as an *Anachoret*; the worſt of all priſoners. There ſate he pent up, for his
further merit, halfe hunger-ſtarved for the charitie of the citizens. It was worth ſeeing,
B how manly he could bite in his ſecret want, and diſſemble his over-late repentance.
I cannot commend his mortification, if he wiſh to be in heaven, yea in purgatory,
to be delivered from thence: I durſt not pittie him; becauſe his durance was
willing, and (as he hoped) meritorious: but, ſuch incouragement as he had from me,
ſuch thanke ſhall he have from God; who in ſtead of an *Euge*, which he lookes for,
ſhall angerly challenge him, with ***Who required this?*** I leave him now, in his owne
fetters; you, to your worthy and honourable employments.

Mechlinia. One *Goodwin* a Kentiſh-man.

Pardon me this length. *Loquacitie* is the naturall fault of *Travellers*: while I profit any, I may well be forgiven.

C

TO SIR DAVID MVRRAY.

EPIST. VI. *Concerning the Miracles of our time.*

INdeed the world abounds with miracles. Theſe, while they fill the mouthes of
many ſway the faith of ſome, and make all men wonder. Our nature is greedy of
newes; which it will rather faine than want. Certainly, ere long, miracles will be
no wonders, for their frequence. I had thought, our age had had too many gray
haires, and with time experience, and with experience craft, to have deſcried a Juggler:
but now I ſee by the ſimplicitie, it declines to its ſecond childhood. The two
Lipſian Ladies, the charmes of *Bluntſtones* boy, and *Garnets* ſtraw, what a noiſe have
they made! I only wonder how *Faux* and *Catesby* eſcaped the honour of Saints, and
privilege of miracles. Herein you aske my ſentence; more ſeaſonably than you hoped.
D For I meant to have wrote a juſt volume of this ſubject, and furniſht my ſelfe
accordingly in that Region of wonders; but that I feared to ſurcharge the nice ſtomake
of our time, with too much. Neither would my length have ought availed you;
whoſe thoughts are ſo taken up with ſo high and ſerviceable cares, that they can give
no leiſure to an over-long diſcourſe. May it pleaſe you therefore to receive in ſhort,
what I have deliberately reſolved in my ſelfe, and think I can make good to others.

I have noted foure ranks of commonly-named miracles: from which, if you make a
juſt ſubduction, how few of our wonders ſhall remaine either to beleefe or admiration?
The firſt meerly reported, not ſeen to be done; the next ſeeming to be done, but
counterfeited; the third, truly done, but not true miracles; the laſt, truly miraculous,
but by Satan. The firſt of theſe are bred of lies, and nouriſhed by credulity: The
mouth of fame is full of ſuch blaſts. For theſe, if I liſted a while to rake in the *Legends*
E and book of *Conformities*, an ingenuous Papiſt could not but bluſh, an indifferent Reader
could not but lay his hand on his ſpleen, and wonder as much that any man could
be ſo impudent to broach ſuch reports, or any ſo ſimple to beleeve them; as the credulous
multitude wonders that any ſhould be ſo powerfull to effect them. But I ſeek
neither their ſhame, nor others laughter. I dare ſay, not the *Talmud*, not the *Alcoran*,
hath more impoſſible tales, more ridiculous lies. Yea, to this head, *Canus* himſelfe (a
famous Papiſt) dares referre many of thoſe ancient miracles reported and (by all likelihood)
beleeved of *Bede* and *Gregory*. The next are bred of fraud and cozenage,

nouriſhed by ſuperſtition. Who knows not, how the famous Kentiſh Idoll moved her eyes, and hands, by thoſe ſecret gimmers, which now every Puppet-play can imitate? How Saint *Wilfreds* needle opened to the penitent, and cloſed it ſelfe to the guiltie? How our Lady ſheds the teares of a bleeding Vine? and doth many of her daily feats, as *Bel* did of old eat up his banquet, or as *Picens* the Eremite faſted fortie daies. But theſe two every honeſt Papiſt will confeſſe, with voluntary ſhame and griefe; and grant that it may grow a diſputable queſtion whether Mountebanks or Prieſts are the greater cozeners. *Vives*, beyond his wont, vehemently, termes them execrable and Satanicall impoſtors. The third are true works of God under a falſe title: God gives them their being, men their name: unjuſt, becauſe above their nature; wherein the Philoſopher and the ſuperſtitiouſly-ignorant, are contrarily extreme, while the one ſeeks out naturall cauſes of Gods imediate and metaphyſicall works; the other aſcribes ordinary effects to ſupernaturall cauſes. If the violence of a diſeaſe ceaſe, after a vow made to our Lady; if a ſouldier, armed with this vow ſcape gun-ſhot; a captive priſon; a woeman travelling, death; the vulgar (and I would they alone) cry out, A miracle. One Load-ſtone hath more wonder in it, than a thouſand ſuch events. Every thing draws a baſe mind to admiration. *Franciſco del Campo* (one of the Arch-Dukes Quiryes) told us not without importunate devotion, that in that fatall field of *Newport*, his vow to their Vergin helpt him to ſwim over a large water, when the oars of his arms had never before tried any waves. A dogge hath done more, without acknowledgement of any Saint. Feare gives ſudden inſtincts of skill, even without precept. Their owne *Coſterus* durſt ſay, that the cure of a diſeaſe is no miracle: His reaſon, becauſe it may be done by the power of Nature, albe in a longer time. *Yeeld this, and what have *Lipſius* his two Ladies done? wherefore ſerves all this clamor, from the two hils? I aſſented not; neither will be herein thus much their enemie: For, as well the manner of doing, as the matter, makes a miracle. If *Peters* handkerchiefe, or ſhadow, heale a diſeaſe, it is miraculous, though it might have been done by a potion. Many of their recoveries (doubtleſſe) have been wrought through the ſtrength of Nature in the Patient, not of vertue in the Saint. How many ſick men have mended, with their phyſicke in their pocket? Though many other alſo (I doubt not) of thoſe cures have fallen into the fourth head; which indeed is more knotty, and require a deeper diſcourſe. Wherein, if I ſhall evince theſe two things, I ſhall (I hope) ſatisfie my Reader, and cleare the Truth: One, that miracles are wrought by Satan; the other, that thoſe which the Romiſh Church boaſteth, are of this nature, of this author. I contend not of words: we take miracles in *Auguſtines* large ſenſe; wherein is little difference betwixt a thing marvellous and miraculous; ſuch as the Spirit of God in either inſtrument cals δυνάμεις and נברררת. Perhaps it would be more proper to ſay, that God works theſe miracles by Satan; for, as in the naturall and voluntary motions of wicked men; ſo in the ſupernaturall acts of evill ſpirits (as they are acts) there is more than a meer permiſſion. Satan, by his tempeſt, bereaves *Iob* of his children; yet *Iob*, looking higher, ſaith, *The Lord hath taken.* No ſophiſtry can elude this proofe of *Moſes*; that a Prophet or dreamer may give a true ſigne or wonder, and yet ſay, *Let us goe after ſtrange gods:* nor that of our Saviour, who foretels of falſe Chriſts, falſe prophets that ſhall give σημεῖα μεγάλα ϗ τέρατα, ſignes and wonders, and thoſe great. There are ſome too great, I grant, for the hand of all infernall powers: by which, our Saviour invincibly prooves the truth of his Deity: Theſe never graced falſehood, neither admit any precedent from our times. As to the reſt ſo frequent and common; for me, I could not beleeve the Church of *Rome* were Antichriſtian, if it had not boaſted of theſe wonders. All the knot lies then in the application of this to *Rome*, and our imaginary Lady: how ſhall it appeare, that their miracles are of this kind? *Ludovicus Vives* gives ſix notes to diſtinguiſh Gods miracles from Satans: *Lipſius* three: Both of them too many, as might eaſily be diſcovered by diſcuſſing of particulars. It is not ſo much the greatneſſe of the work, nor the beleefe of witneſſes, nor the quality nor manner of the action, nor truth of eſſence, that can diſcry the immediate hand which worketh in our miracles. That alone is the true and golden rule, which *Iuſtin Martyr* (if at leaſt that booke be his) preſcribes in his *Queſtions* and *Anſwers*; How ſhall it be knowne that our

*En l' an mil ſufferens & trois y fuerint competz cent & trente cinque potences & jambes de bois de perſonnes boyteuſes y apportè es au ſeul eſpace de quatre ou cinque mois Hiſtoire & miracles, c 12. p 34.

or {אות / מופת}

Deut. 13.1.

A our miracles are better than the Heathens, although the event countenance both a-
like ? *Reſp. Ex fide & cultu veri Dei* : Miracles muſt be judged by the doctrine which
they confirme ; not the doctrine by the miracles. The Dreamer, or Prophet muſt
be eſteemed, not by the event of his wonder, but by the ſubſtance and ſcope of his
teaching. The Romaniſts argue prepoſterouſly, while they would prove the truth
of their Church by miracles ; whereas they ſhould prove their miracles by the truth.
To ſay nothing of the faſhion of their cures, that one is preſcribed to come to our
Lady rather on a Friday, as**Henry Loyez* ; another, to waſh nine dayes in the water
of *Montagu*, as *Leonard Stosqueau* ; another to eat a peece of the Oake where the i-
mage ſtood, as * *Magdaleine* the widow of *Bruxelles*. All which, if they ſavour not
ſtong of magicall receits, let the indifferent judge. Surely, either there is no ſorcery,
or this is it. All ſhall be plaine, if the doctine confirmed by their miracles be once
B diſcuſſed : for, if that be divine truth, we doe unjuſtly impugne theſe works as dia-
bolicall ; if falſhood, they doe blaſphemouſly proclaime them for divine. Theſe works
tend all chiefly to this double doctrine ; that the bleſſed Virgin is to be invoked, for
her mediation ; That God and Saints are to be adored in and by images ; Poſitions that
would require a vollume, and ſuch as are liberally diſputed by others : whereof
one is againſt ſcripture ; the other (which in theſe caſes values no leſſe) beſides
it. One deifies the Virgin ; the other a ſtock or ſtone. It matters not what ſubtile
diſtinctions their learned Doctors make betwixt mediation of Redemption, and In-
terceſſion, Δουλεία and Λατρεία the Saint, and the Image : We know, their common
people, whoſe devotion enriches thoſe ſhrines (by confeſſion of their owne Wri-
ters) climbe the hill of *Zichem* with this conceit, that *Mary* is their Savioreſſe ; that
the ſtocke is their Goddeſſe : which unleſſe it be true, how doe their wonders teach
C them lies ! and therefore how from God ? But, to take the firſt at beſt (for the ſecond
is ſo groſſe, that were not the ſecond Commandement by Papiſts purpoſely razed
out of their Primiers, children and carters would condemne it) it cannot be denyed,
that all the ſubſtance of prayer is in the heart ; the vocall ſound is but a complement,
and as an outward caſe wherein our thoughts are ſheathed. That power cannot
know the prayer, which knowes not the heart : either then the Virgin is God, for
that ſhe knowes the heart ; or to know the heart is not proper to God : or to know
the heart, and ſo our prayers, is falſely aſcribed to the Virgin : and therefore theſe
wonders, which teach men thus to honour her, are Doctors of lies ; ſo, not of God.
There cannot be any diſcourſe wherein it is more eaſie to be tedious. To end ; if
prayers were but in words, and Saints did meddle with all particularities of earthly
things, yet bleſſed *Mary* ſhould be a God, if ſhee could at once attend all her ſuters.
D One ſollicites her at *Halle*, another at *Scherpenheuuel*, another at *Luca*, at our *Walſing-
ham* another ; one in *Europe*, another in *Aſia* : or perhaps another is one of her new
Clients in *America*. Ten thouſand devout Suppliants are at once proſtrate before her
ſeverall ſhrines. If ſhe cannot heare all, why pray they ? If ſhe can, what can God
doe more ? Certainly (as the matter is uſed) there cannot be greater wrong offered
to thoſe heavenly Spirits, than by our importunate ſuperſtitions to be thruſt into
Gods Throne ; and to have forced upon them the honours of their Maker. There is
no contradiction in heaven : a Saint cannot allow that an Angell forbids, *See thou doe
it not*, was the voyce of an Angell : if all the miraculous blocks in the world ſhall ſpeak
contrary, we know whom to beleeve. The old rule was, *Μαρίαν μηδεὶς προσκυνείτω : Either
that rule is Deviliſh, or this practice. And if this practice be ill, God deliver me from
the immediate author of theſe miracles, Change but one Idoll for another, and what
E differ the wonders of *Apollos* Temples, from thoſe of theſe Chappels ? We reverence
(as we ought) the memory of that holy and happy Virgin : We hate thoſe that diſ-
honour her, we hate thoſe that deſie her. Curſed be all honour that is ſtolne from God.

By the faith and worſhip of the true God.

*Pag. 7.

* Hiſtoire & miracles de noſtre Dame. Pag 73. Pag. 02.

Examen Pacifique de la doctrine des Huguenots

O ſauveresse ſauve moy. Manuel of French prayers, printed at *Liege* by approbation and authoritie of *Anton. Ghcuart*, Inquiſitor, &c.

* Let no man worſhip the Virgin *Mary*.

This ſhort ſatisfaction I give, in a long queſtion ; ſuch as I dare reſt in ; and reſolve that all popiſh miracles are either falſly reported, or falſly done, or falſly miraculous, or falſly aſcribed to heaven.

To

A

To Mr. VVilliam Bedell. at *Venice*.

Ep. VII. *Lamenting the death of our late Divines, and exciting to their imitation.*

WE have heard, how full of trouble, and danger, the *Alps* were to you; and did at once both pity your difficulties, and rejoyce in your ſafety. Since your departure from us, *Reynolds* is departed from the world. Alas, how many worthy Lights have our eyes ſeene ſhining and extinguiſht? How many loſſes have we lived to ſee the Church ſuſtaine, and lament; of her children, of her pillars; B our owne, and forraine; I ſpeak not of thoſe, which (being excellent) would needs be obſcure: whom nothing but their owne ſecrecy deprived of the honour of our tears. There are, beſides, too many whom the world noted and admired; even ſince the time that our common mother acknowledged us for her ſonnes. Our *Fulke* led the way; that profound, ready, and reſolute Doctor, the hammer of hereticks, The champion of truth; whom your younger times have heard oft diſputing acutely and powerfully. Next him, followed that honour of our Schooles, and Angell of our Church, learned *Whitakers*; than whom our age ſaw nothing more memorable: what clearneſſe of judgement, what ſweetneſſe of ſtyle, what gravitie of perſon, what grace of cariage was in that man? Who ever ſaw him without reverence? or heard him without wonder? Soone after, left the world that famous and illuminate Doctor, *Francis Iunius*, the glory of *Leiden*, the other hope of the Church, the Oracle of Textuall and Schoole- C Divinitie, rich in languages, ſubtile in diſtinguiſhing, and in argument invincible: and his companion in labours, *Lu. Trelcatius*, would needs be his companion in joyes; who had doubled our ſorrow and loſſe, but that he recompenced it with a ſonne like himſelfe. Soone after, fell old reverend *Beza*; a long fixed ſtarre in this firmament of the Church: who, after many excellent monuments of learning and fidelity, lived to prove upon his adveſaries, that he was not dead at their day. Neither may I without injury, omit that worthy payre of our late Divines, *Greenham* and *Perkins*: whereof the one excelled in experimentall divinitie, and knew well how to ſtay a weak conſcience, how to raiſe a fallen, how to ſtrike a remorſleſſe: The other, in a diſtinct judgement, and rare dexteritie in clearing the obſcure ſubtilties of the Schoole and eaſie explication of the moſt perplex diſcourſes. Doctor *Reynolds* is the laſt not in worth, but in the time of his loſſe. He alone was a well furniſht librarie, full of all fa- D culties, of all ſtudies, of all learning: the memory, the reading of that man were neere to a miracle. Theſe are gon, amongſt many more, whom the Church mourns for in ſecret: would God her loſſe could be as eaſily ſupplied, as lamented. Her ſorrow is for thoſe that are paſt; her remainder of joy is in thoſe that remaine; her hope in the next age. I pray God the cauſes of her hope, & joy, may be equivalent to thoſe of her grief.

What ſhould this work in us, but an imitation, yea (that word is not too bigge for you) an emulation of their worthineſſe? It is no pride, for a man to wiſh himſelfe ſpiritually better than he dare hope to reach: nay, I am deceiued, if it be not true humility. For what doth this argue him, but low in his conceit, high in his deſires only? Or if ſo; happy is the ambition of grace, and power of ſincere ſerviceableneſſe to God. Let us wiſh and affect this, while the world layes plots for greatneſſe: Let me not proſper, if I beſtow envy on them. He is great, that is good: and no man, me thinks, is happy E on earth, to him that hath grace for ſubſtance, and learning for ornament. If you know it not, the Church (our mother) lookes for much at your hands: ſhe knowes how rich our common father hath left you: ſhe notes your graces, your opportunities, your imployments: ſhe thinks you are gone ſo farre, like a good Marchant, for no ſmall gaine; and lookes you ſhall come home well laded. And for vent of your preſent commodities (tho our cheiſe hope of ſucceſſe be cut off with that unhoped peace) yet what can hinder your private trafficke for God? I hope (and who doth not?) that

A this blow will leave in your noble *Venetians* a perpetuall ſcarre; and that their late irreſolution ſhall make them ever capable of all better counſell; and have his worke (like ſome great Eclipſe) many yeares after. How happy were it for *Venice*, if as ſhe is every yeare married to the Sea, ſo ſhe were once throughly eſpouſed to Chriſt! In the meane time, let me perſwade you to gratifie us at home with the publication of that your exquiſite Polemicall diſcourſe; whereto our conference with M. *Alablaſter* gave ſo happy an occaſion: You ſhall hereby cleare many truths, and ſatisfie all Readers: yea, I doubt not, but an adverſary (not too perverſe) ſhall acknowledge the Truths victory and yours. It was wholeſome counſell of a father, that in the time of an hereſie every man ſhould write. Perhaps, you complaine of the inundations of *Francford* how many have been diſcouraged from benefiting the world, be this conceit of multitude! Indeed we all write; and while we write, crie out of number. B How well might many be ſpared, even of thoſe that complaine of too many? whoſe importunate babling cloyes the world, without uſe.

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To my Lord, the Earle of *Eſſex*.

EPIST. VIII. *Advice for his Travels.*

MY Lord, both my dutie and promiſſe make my Letters your debt; and, if neither of theſe, my thirſt of your good. You ſhall never but need good counſell; moſt in travell: Then are both our dangers greater, and our hopes.

I need not to tell you the eyes of the world are much upon you, for your owne ſake, for your fathers: only let your eyes be upon it againe, to obſerve it, to ſatisfie it, C and in ſome caſes to contemne it. As your graces, ſo your weakneſſes, will be the ſooner ſpied, by how much you are more noted. The higher any building is, the more it requires exquiſite proportion: which in ſome low and rude piles, is needleſſe. If your vertues ſhall be eminent like your fathers, you cannot ſo hide your ſelfe, but the world will ſee you, and force upon you applauſe & admiration, in ſpight of modeſty: but if you ſhall come ſhort in theſe, your fathers perfection ſhall be your blemiſh. Think, now, that more eyes are upon you, than at home: of forrainers, of your owne; theirs to obſerve, ours to expect. For, now we account you in the Schoole of wiſdome: whence if you returne not better, you ſhall worſe; with the loſſe of your time, of our hopes. For, I know not how naturall it is to us to look for alteration in travell; and, with the change of aire and land, to preſuppoſe a change in the perſon. Now you are (through both your yeeres and travell) in the forge of your hopes. We all look D (not without deſire and apprecation) in what ſhape you will come forth. Think it not enough, that you ſee, or can ſay you have ſeene ſtrange things of nature, or event: it is a vaine and dead travell, that reſts in the eye, or the tongue. All is but loſt, unleſſe your buſie mind ſhall from the body that it ſees, draw forth ſome quinteſſence of obſervation, wherewith to informe, & inrich it ſelfe. There is nothing can quite the coſt and labour of travell, but the gaine of wiſdome. How many have we ſeene & pitied, which have brought nothing from forrain countries, but miſhapen clothes, or exoticall geſtures, or new games, or affected liſpings, or the diſeaſes of the place, or (which is worſt) the vices? Theſe men have at once wandered from their countrie, & from themſelves: and ſome of them (too eaſie to inſtance) have left God behind them; or perhaps, in ſtead of him, have after a looſe and filthy life, brought home ſome idle Puppet in a box, whereon to ſpend their devotion. Let their wrack warne you: and E let their follies be entertained by you, with more deteſtation than pitie. I know your honour too well to feare you: your young yeares have been ſo graciouſly prevented with ſoveraigne antidotes of truth & holy inſtruction, that this infection diſpaires of prevailing. Your very blood gives you argument of ſafety: yet good counſell is not unſeaſonable, even where danger is not ſuſpected. For Gods ſake, my Lord, whatſoever you gaine, loſe nothing of the truth; remit nothing of your love and piety to God; of your favour and zeale to religion. As ſure as there is a God, you were trained up in the true knowledge of him. If either Angell, or Devill, or Jeſuit ſhould ſuggeſt the contrary, ſend him away with defiance. There you ſee and heare every day, the true mother and the fained, ſtriving and pleading for the living child. The true Prince of peace hath paſt ſentence from heaven, on our ſide. Do not you ſtoop ſo much as to a doubt, or motion of irreſolution. Abandon thoſe from your table and ſalt, whom your owne and others experience ſhall deſcry dangerous: Thoſe Serpents are full of inſinuations: But, of all, thoſe of your owne country; which are ſo much the more pernicious, by how much they have more colour of privilege of intireneſſe. Religion is the greateſt care: advices for cariage, and improvement of travell, challenge the next place. I need not counſell you to keepe your ſtate with affability; and ſo to menage your ſelfe, as that your curteſie may be more viſible than your greatneſſe. Nature hath taught you this; and hath ſecretly propagated it from your father: who by his ſweetneſſe of diſpoſition, wonne as many hearts, as by his valour and munificence. I rather tell you, that a good nature hath betrayed many; who looking for that in others, which they found in themſelves, have at laſt complained of their owne credulity, and others deceit. Truſt not ſtrangers too much, with your counſell, with your perſon: & in your greateſt familiarities, have an eye to their common diſpoſition, & infirmities. Thoſe natures wherewith you converſe, are ſubject to diſpleaſure, and violent in purſuit of ſmall indignities. Yeſterday heard I named, from no unfaithfull report, a French Courtier, that in ſingle combat hath ſent eighteene ſoules from the field to their place: yet he ever as the patient in the quarrell; and for this mentioned with more than excuſe: I cenſure not how juſtly. This is others care: Only hence I argue the riſeneſſe of unkindneſſe taken, & purſued. You ſhall ſee, that the ſoile is not ſo divers, as the inclination of perſons; who in all Climates, though they differ in particulars, yet ſtill agree too well in common faults. The Italian deep, cloſe, and craftie; the French raſh; the German dull. One not forward to offer wrongs, but apprehenſive of a ſmall wrong offered: another, prone either to take, or give them; but not uneaſie to remit: another, long in conceiving, long in retaining. What do I exemplifie? There are long Catalogues of peculiar vices, that haunt ſpeciall places; which, if they were not notoriouſly infamous, my charity would ſerve me to particularize. It were pity there ſhould be fewer vertues, locall & proper. There are good uſes to be made of others enormities; if no more, by them to correct our owne: who loaths vice in another is in good forwardneſſe to leave it in himſelfe. The view of the publike calamities, & diſorders of other Churches, ſhall beſt teach you thankfulneſſe for the better ſtate of ours: But better uſe of their vertues; by how much it is more excellent to know what we ſhould doe, than what ſhould not. You muſt now look upon all things, not with the eye of a ſtranger only, but of a Philoſopher, but of a Chriſtian; which accounts all loſſe, that is not reduced to practice. It is a great praiſe, that you are wiſer by the contemplation of forraigne things; but much greater, that you are better.

That you have ſeene Cities, and Courts, and *Alpes*, and Rivers, can never yeeld you ſo ſound comfort, as that you have lookt ſeriouſly into your ſelfe. In vaine doe we affect all forraine knowledge, if we be not throughly acquainted at home. Think much, and ſay little, eſpecially in occaſions of diſpraiſe: wherein, both a little is enough, and oft-times any thing is too much. You cannot inquire too much: that which in us inferiours would be cenſured for dangerous curioſitie, in your Greatneſſe ſhall be conſtrued as a commendable deſire of knowledge. Aske ſtill after men of greateſt parts and reputation: and where you find Fame no lyer, note and reſpect them. Make choice of thoſe for converſation, which either in preſent, or in hope are eminent: and when you meet with excellencies in any facultie, leave not without ſome gaine of knowledge. What are others graces to you, if you onely admire them; not imitate, not appropriate them? Loe, your equals in time grow up happily in the College (ſo I may terme it) of our young and hopefull Court, which you have left; and above all, that gracious preſident of worthineſſe and perfection: whom while in all other things you ſerve, you may without reproofe emulate for learning, vertue, pietie. My ſelfe am witneſſe of their progreſſe; which I doe joyfully gratulate to the ſucceeding age. Beware, leſt their diligence ſhall out-ſtrip you, and upbrade you with that ancient checke of going farre and faring worſe.

I am bold and buſie in counſelling: you abound with better monitors; and the beſt you cary about, I hope, in your owne boſome. Though theſe ſhould be needleſſe, yet they argue my humble affection, and diſcharge my duty. My prayers are better than my counſells; both of them hearty and unfained for your good. God guide and returne you ſafe, from a journey not more happie and proſperous than I wiſh it.

To Sir Robert Drury, and his Lady.

Epist. IX. *Concerning my removall from them.*

WIth how unwilling a heart I leave you, he knowes that ſearches the heart: Neither durſt I goe, but that I ſenſibly ſee his hand pulling me from you. Indeed, deſire of competencie betrayed me, at firſt; and drew mine eyes to looke aſide: but, when I bent them upon the place, and ſaw the number and the need of the people, together with their hunger & applauſe, meeting with the circumſtances of Gods ſtrange conveyance of this offer to me; I ſaw, that was but as the Fowlers feather, to make me ſtoope: and, contemning that reſpect of my ſelfe, I ſincerely acknowledged higher motives of my yeelding; and reſolved I might not reſiſt. You are deare to me, as a charge to a Paſtor; If my paines to you have not proved it, ſuſpect me: Yet I leave you. God calls me to a greater worke: I muſt follow him. It were more eaſe to me, to live ſecretly hidden in that quiet obſcurity, as *Saul* amongſt the ſtuffe, than to be drawne out to the eye of the world, to act ſo high a part before a thouſand witneſſes. In this point, if I ſeeme to neglect you, blame me not; I muſt neglect and forget my ſelfe. I can but labour, whereſoever I am. God knowes how willingly I doe that, whether there or here. I ſhall digge, and delve, and plant, in what ground ſoever my Maſter ſets me. If he take me to a larger field, complaine you not of loſſe, while the Church may gaine. But, you are mine owne Charge; No wiſe father neglects his owne, in compaſſion of the greater need of others: yet conſider, that even carefull Parents, when the Prince commands, leave their families, and goe to warfare. What if God hath called me to heaven; would you have grudged my departure? Imagine I am there, where I ſhall be; although the caſe be not to you altogether ſo hopeleſſe: for, now I may heare of you, viſit you, renue my holy counſels, and be mutually comforted from you; there, none of theſe. He, that will once tranſpoſe me from earth to heaven, hath now choſen to tranſpoſe me from one peece of earth to another: what is here worthy of your ſorrow, worthy of complaint? That ſhould be for my owne good: this ſhall be for the good of many. If your experience have taught you that my labours doe promiſe profit; obtaine of your ſelfe to deny your ſelfe ſo much, as to rejoyce that the loſſe of a few ſhould be the advantage of many ſoules. Tho, why doe I ſpeake of loſſe? I ſpeake that as your feare, not my owne: and your affection cauſeth that feare, rather than the occaſion.

The God of the Harueſt ſhall ſend you a Labourer, more able, as carefull: That is my prayer, and hope, and ſhall be my joy. I dare not leave but in this expectation, this aſſurance. What-ever become of me, it ſhall be my greateſt comfort to heare you commend your change; and to ſe your happie progreſſe in thoſe wayes I have both ſhewed you, and beaten. So ſhall we meet in the end, and never part.

Written to M^{r}. *J.B.* and Dedicated to my Father, M^{r}. *I. Hall.*

Epist. X. *Againſt the feare of death.*

YOu complaine, that you feare death: He is no man that doth not. Beſides the paine, Nature ſhrinkes at the thought of parting. If you would learne the remedie, know the cauſe; for that ſhe is ignorant and faithleſſe. Shee would not be cowardly, if ſhe were not fooliſh. Our feare is from doubt, and our doubt is from unbeleefe: and whence is our unbeleefe, but chiefly from ignorance? She knowes not what good is elſewhere: ſhe beleeves not her part in it. Get once true knowledge and true faith, your feare ſhall vaniſh alone. Aſſurance of heavenly things, makes us willing to part with earthly. He cannot contemne this life, that knowes not the other. If you would deſpiſe earth therefore, think of heaven. If you would have death eaſie, think of that glorious life that followes it. Certainly, if we can endure paine, for health; much more ſhould we abid a few pangs for glory.

Think how fondly we feare a vanquiſht enemie. Loe, Chriſt hath triumpht over Death: he bleedeth and gaſpeth under us: and yet we tremble. It is enough to us, that Chriſt died: neither would he have died, but that we might die with ſafetie and pleaſure.

Think that death is neceſſarily annexed to nature: We are for a time, on condition that we ſhall not be; we receiue life, but upon the termes of re-delivery. Neceſſitie makes ſome things eaſie; as it uſually makes eaſie things difficult. It is a fond injuſtice to embrace the covenant, and ſhrink at the condition.

Think, there is but one common rode to all fleſh: There are no by-paths of any fairer or nearer way; no, not for Princes. Even company abateth miſeries: and the commonneſſe of an evill makes it leſſe fearefull. What worlds of men are gone before us; yea, how many thouſands out of one field? How many Crownes and Scepters lie piled up at the gates of Death, which their owners have left there, as ſpoiles to the conquerour? Have we beene at ſo many graves, and ſo oft ſeene our ſelves die in our friends; and doe we ſhrink when our courſe commeth? Imagine you alone were exempted from the common law of mankind, or were condemned to *Methuſalahs* age; aſſure your ſelfe, death is not now ſo fearefull, as your life would then be weariſome.

Think not ſo much what Death is, as from whom he comes, and for what. We receive even homely meſſengers from great perſons; not without reſpect to their maſters: And what matters it who he be, ſo he bring us good newes? What newes can be better than this, That God ſends for you, to take poſſeſſion of a Kingdome? Let them feare Death, which know him but as a purſuivant ſent from hell; whom their conſcience accuſeth of a life wilfully filthy; and bindes-over ſecretly to condemnation: We know whither we are going, and whom we have beleeved: Let vs paſſe on cheerefully, thorow theſe blacke gates unto our glory.

Laſtly know that our improvidence only addes terrour unto death. Think of death, and you ſhall not feare it: Doe you not ſe, that even Beares and Tygres ſeeme not terrible to thoſe that live with them? How have we ſeene their Keepers ſport with them, when the beholders durſt ſcarce truſt their chaine? Be acquainted with Death: though he looke grimme upon you at firſt, you ſhall find him (yea you ſhallmake him) a good companion. Familiaritie cannot ſtand with feare. Theſe are receits enow. Too much ſtore doth rather over-whelme than ſatisfie. Take but theſe, and I dare promiſe you ſecuritie.

FINIS.

EPISTLES.
THE
SECOND DECAD.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3. ANCHORA FIDEI.

¶ Imprinted at London, 1634.

THE SECOND DECAD.

To Sir Robfrt Darcy.

Ep. I. *The eſtate of a true, but weake Chriſtian.*

B IF you aske how I fare: Sometimes, no man better; and, if the fault were not mine owne, Alwayes. Not that I can command health, and bid the world ſmile when I liſt. How poſſible is it for a man to be happy without theſe; yea, in ſpight of them? Theſe things can neither augment, nor impaire thoſe comforts that come from above. What uſe, what ſight is there of the ſtarres, when the Sunne ſhines? then onely can I find my ſelfe happy, when (over-looking theſe earthly things) I can fetch my joy from heaven. I tell him that knowes it, the contentments that earth can afford her beſt favourites are weake, imperfect, changeable, momentany; and ſuch, as ever end in complaint. We ſorrow that we had them; and, while we have them, we dare not truſt them: Thoſe from above are full, and conſtant. What an heaven doe I feele in my ſelfe, C when (after many traverſes of meditation) I find in my heart a feeling poſſeſſion of my God! When I can walke, and converſe with the God of heaven, not without an openneſſe of heart and familiaritie: When my ſoule hath caught faſt, and ſenſible hold of my Saviour; and either pulls him down to it ſelfe, or rather lifts up it ſelfe to him; and can and dare ſecretly avouch, I know whom I have beleeved: When I can looke upon all this inferiour creation, with the eyes of a ſtranger, and am tranſported to my home in my thoughts; ſolacing my ſelfe in the view and meditation of my future glory, and that preſent of the Saints: When I ſee wherefore I was made, and my conſcience tells me I have done that for which I came; done it, not ſo as I can boaſt, but ſo as it is accepted; while my weakneſſes are pardoned, and my acts meaſured by my deſires, and my deſires by their ſinceritie: Laſtly, when I can D find my ſelfe (upon holy reſolution) made firme and ſquare, fit to entertaine all events; the good with moderate regard, the evill with courage and patience, both with thankes; ſtrongly ſetled to good purpoſes, conſtant and cheerfull in devotion; and, in a word, ready for God, yea, full of God. Somtimes I can be thus, and pity the poore and miſerable proſperitie of the godleſſe; and laugh at their moneths of vanitie, and ſorrow at my owne: But then againe (for why ſhould I ſhame to confeſſe it?) the world thruſts it ſelfe betwixt me and heaven; and, by his darke and indigeſted parts, eclipſeth that light which ſhined to my ſoule. Now, a ſenſeleſſe dulneſſe overtakes me, and beſots me; my luſt to devotion is little, my joy none at all: Gods face is hid, and I am troubled. Then I begin to compare my ſelfe with others, and thinke, Are all men thus blockiſh and earthen? or am I alone worſe than the reſt, and ſingular in my wretchedneſſe? Now I carry my carcaſſe up and downe E careleſly, and (as dead bodies are rubbed, without heat) I doe in vaine force upon my ſelfe delights, which others laugh at: I endevour my wonted worke, but without an heart; there is nothing is not tedious to me, no not my ſelfe.

Thus I am, till I ſingle my ſelfe out alone, to him that alone can revive me: I reaſon with my ſelfe, and conferre with him; I chide my ſelfe, and intreat him: and after ſome ſpirituall ſpeeches interchanged, I renue my familiarity with him; and hee the tokens of his love to me. Loe; then I live againe, and applaud my ſelfe in this happineſſe, and wiſh it might ever continue, and thinke baſely of the world in compariſon of it. Thus I hold on, riſing and falling; neither know, whether I ſhould more praiſe God for thus much fruition of him, or blame my ſelfe for my inconſtancy in good; more rejoyce, that ſomtimes I am well, or grieve that I am not ſo alwaies. I ſtrive, and wiſh, rather than hope, for better. This is our warfare; wee may not looke to triumph alwaies; we muſt ſmart ſomtimes, and complaine; and then againe rejoyce that we can complaine; and grieve that we can rejoyce no more, and that we can grieve no more. Our hope is, if we be patient, we ſhall once be conſtant.

To Sir Edmund Bacon.

Epist. II. *Of the benefit of retiredneſſe and ſecrecy.*

SVſpect (if you can) that, becauſe now many cold winds blow betwixt us, my affection can be cooler to you. True love is like a ſtrong ſtreame, which the further it is from the head, runs with more violence. The thoughts of thoſe pleaſures I was wont to find in your preſence, were never ſo delightfull, as now when I am barred from renuing them. I wiſh me with you; yea (if I could or might wiſh to change) I ſhould wiſh me your ſelfe. To live hidden, was never but ſafe, and pleaſant; but now, ſo much better, as the world is worſe. It is a happineſſe, not to be a witneſſe of the miſchiefe of the time; which it is hard to ſee, and be guiltleſſe. Your philoſophicall Cell is a ſafe ſhelter from tumults, from vices, from diſcontentments. Beſides that lively, honeſt, and manly pleaſure, which ariſes from the gaine of knowledge in the deepe myſteries of Nature; how eaſie is it in that place to live free from the common cares, from the infection of common evils! Whether the Spaniard gaine or ſave by his peace, and how he keepes it; and whether it were ſafer for the States to lay downe armes, and be at once ſtill and free; Whether the Emperors truce with the Turke were honourable and ſeaſonable; and whether Venice have won or loſt by her late jarres; are thoughts that dare not looke in at thoſe doores. Who is envied, and who pitied at Court; Who buies hopes and kindneſſe deareſt; who laies ſecret mines to blow vp another, that himſelfe may ſucceed, can never trouble you: Theſe cares dare not enter into that Sanctuary of peace. Thence you can ſee how all that live publike are toſſed in theſe waves, and pity them. For, great places have ſeldome ſafe and eaſie entrances: and (which is worſt) great charges can hardly be plauſibly weilded, without ſome indirect policies. Alas! their privileges cannot countervaile their toile. Weary dayes, and reſtleſſe nights, ſhort lifes and long cares, weake bodyes and unquiet mindes, attend lightly on greatneſſe. Either Clients breake their ſleepe in the morning, or the intention of their mind drives it off from the firſt watch. Either ſuits or complaints thruſt themſelves into their recreations; and packets of Letters interrupt their meales. It is ever Terme with them, without Vacation. Their buſineſſes admit no night no holiday: Loe, your privacy frees you from all this, and what ever other glorious miſery. There you may ſleepe, and eat, and honeſtly diſport, and enjoy your ſelfe, and command both your praiſes and others. And whiles you are happy, you live out of the reach of envie; unleſſe my ſelfe ſend that gueſt thither: which I ſhould juſtly condemne as the fault of my love. No man offers to undermine you, none to diſgrace you: you could not want theſe inconveniences abroad. Yea, let a man live in the open world, but as a looker on, he ſhall be ſure not to want abundance of vexations. An ill mind holds it an eaſie torment, to live in continuall ſight of evill; if not rather a pleaſure: but, to the well diſpoſed, it is next to Hell. Certainly, to live among Toads and Serpents, is a Paradiſe to this. One jeſts pleaſantly with his Maker: another makes himſelfe ſport with Scripture. One fills his mouth with oathes of ſound: another ſcoffes at the religious. One ſpeakes villany; another laughes at it; a third defends it. One makes himſelfe a Swine, another a Devill: Who (that is not all earth) can endure this? who cannot wiſh himſelfe rather a deſolate Hermite, or a cloſe priſoner? Every evill we ſee, doth either vex, or infect vs. Your retiredneſſe avoids this; yet ſo, as it equally

A ly eſcapes all the evills of ſolitarineſſe. You are full of friends; whoſe ſociety, intermixed with your cloſeneſſe, makes you to want little of publike. The Deſert is to wilde, the Citie to populous: the Country is only fit for reſt. I know, there want not ſome obſcure corners, ſo haunted with dulneſſe, that as they yeeld no outward vnquietneſſe, ſo no inward contentment. Yours is none of thoſe; but ſuch as ſtrives rather with the pleaſure of it, to requite the ſolitarineſſe. The Court is for honour, the Citie for gaine, the Country for quietneſſe; a bleſſing that need not (in the judgement of the wiſeſt) yeeld to the other two. Yea, how many have we knowne, that having nothing but a coat of thatch to hide them from heaven, yet have pitied the carefull pompe of the mighty? how much more may thoſe which have full hands and quiet hearts, pitie them both? I doe not ſo much praiſe you in this, as wonder at you. I know many vpon whom the conſcience of their wants forces a neceſſary B obſcuritie; who if they can ſteale a vertue out of neceſſitie, it is well, but, I no where know ſo excellent parts ſhrouded in ſuch willing ſecrecie. The world knowes you, and wants you; and yet you are voluntarily hid. Love your ſelfe ſtill; and make much of this ſhadow, untill our common mother call you forth to her neceſſary ſeruice, and charge you to neglect your ſelfe, to pleaſure her. Which once done, you know where to find peace. Whether others applaud you, I am ſure, you ſhall your ſelfe: and I ſhall ſtill magnifie you, and (what I can) imitate you.

C

To Mr. Iohn Whiting.

Epist. III. *An Apologeticall diſcourſe of the mariage of Eccleſiaſticall perſons.*

I Know not whether this quarell be worthy of an anſwer, or rather of a ſilent ſcorne; or if an anſwer, whether merry or ſerious. I doe not willingly ſuffer my pen to wade into queſtions: yet this argument ſeemes ſhallow enough for an Epiſtle. If I free not this truth, let me be puniſhed with a divorce. Some idle table-talke cals vs to plead for our wives. Perhaps ſome Gallants grudge vs one, who can be content to allow themſelves more. If they thought wives curſes, they would afford them vs. Our mariage is cenſured (I ſpeake boldly) of none but them which never knew to live chaſtly in mariage; who never knew that * Canoniſts true diſtinction of Virginity. What care we for their cenſure, where God approves? But ſome D perhaps maintaine it out of judgement: Bid them make much of that which *Paul* tels them, is *a doctrine of devils.* Were it not for this opinion, the Church of Rome would want one evident brand of her Antichriſtianiſme. Let their ſhavelings ſpeake for themſelves; vpon whom their unlawfull Vow hath forced a wilfull and impoſſible neceſſitie. I leave them to ſcanne the old rule of *In turpi voto muta decretum*; if they had not rather, *Cautè ſi non caſtè.* Even moderate Papiſts will grant vs free, becauſe not bound by Vow; no, not ſo farre as thoſe old Germans, *pro poſſe & noſſe.* Or what care we, if they grant it not? while we hold vs firme to that ſure rule of *Baſil* the great; * *He that forbids what God injoynes, or injoynes what God forbids, let him be accurſed.* I paſſe not what I heare men, or Angells ſay, while I heare God ſay, *Let him be the husband of one wife.* That one word ſhall confirme me againſt E the barking of all impure mouthes. He that made mariage, ſayes, it is honourable: what care we for the diſhonour of thoſe that corrupt it? yea, that which nature noteth with ſhame, God mentions with honour, [a] τίμιος ἡ κοίτη; [b] *Gregory* with the title of *opus caſtum*; *Paphnutius*, of σωφροσύνην, chaſtitie. But if God ſhould be Judge of this controverſie, it were ſoone at an end; who in the time even of that legall ſtrictneſſe, allowed wedlock to the Miniſters of his Sanctuary. Let Cardinall *Panarmitan* be heard ſpeake. [c] *Continency* (ſaith he) *in Clergy men, is neither of the ſubſtance of*

* *Bartol. Brixienſis.* virg. { Carnis, Mentis. Cauſ 35. q 5. C. Tunc ſalvabitur. Mulier ſuam virginitatem bene ſervat, ſi ideo nubat ut filios pariat ad juſtitiam. Profitentur continentiam corporum, in incontinentiam debacchantur animorum. De Rom. Cier. Salvianus.

* Qui vetat quod Deus præcipit quod Deus vetuit, maledictus habeatur ab omnibus qui amant Dominũ. In Moralib. In ſum. c. 14.

[a] *Heb. 13 The mariage bed is honourable.*

[b] Non quia peccatum ſit conjugibus commiſceri; hoc enim opus caſtum non habet culpam in conjuge, &c. Greg. in Pſal. Pœnit. σωφροσύνην ἐκάλει καὶ τὴν τῆς νομίμης γυναικὸς συνευδειν. Socr. Hiſt. Eccl.

[c] Continentia non eſt in clericis ſecularibus de ſubſtantia ordinis, nec de jure divino. Pan.

their order, nor appointed by any Law of God. And *Gratian*, out of *Auguſtine*, yet more. A [d] *Their marriage* (ſaith he) *is neither forbidden by Legall, nor Evangelicall, nor Apoſtolicke authoritie.*

God never impoſed this law of Continence: who then? [e] The Church. As if a good ſpouſe would gain-ſay what her husband willeth. But how well? heare O ye Papiſts, the judgement of your owne Cardinall; and confeſſe your mouthes ſtopped. [f] *But I beleeve* (ſaith he) *it were for the good and ſafety of many ſoules, and would be an wholeſome law, that thoſe which would, might marry; for that, as experience teacheth us, a contrary effect followes upon that law of Continency; ſince at this day they live not ſpiritually, neither are cleane, but are defiled with unlawfull copulation, to their great ſinne: whereas with their owne wife it might be chaſtitie.* Is this a Cardinall, thinke you, or a Huguenot? But if this red hat be not worthy of reſpect; let a Pope himſelfe ſpeake out of *Peters* chaire. *Pius* the ſecond, as learned as hath ſit in that roome this thouſand yeares; [g] *Marriage* (ſaith he) B *upon great reaſon was taken from the Clergie; but upon greater reaſon is to be reſtored.* What need we other Judge? How juſt this law is, you ſee; ſee now how ancient: For ſome doctrines have nothing to plead for them, but Time. Age hath been an old refuge for falſhood. *Tertullians* rule is true; *That which is firſt, is trueſt.* What the ancient Jewiſh Prelates did, *Moſes* is cleare. What did the Apoſtles? Doth not [h] *Paul* tell us, that both the reſt of the Apoſtles, and the brethren of the Lord, and *Cephas*, had wives, and (which is more) carried them ſtill along in their travels? For that childiſh eluſion of [i] ἀδελφὴν γυναῖκα who can abide, but to laugh at? Doth not [k] *Clemens* of *Alexandria* (a Father not of more antiquitie, than credit) tell us, that *Peter*, *Philip*, and *Paul* himſelfe, were married? And this laſt (though unlikeſt) how is it confirmed by *Ignatius*, in his Epiſtle to the *Philadelphians*? Yea, their owne Cardinall, learned [l] *Cajetane*, doth both avouch and evince it. This was their practiſe: what was their Con- C ſtitution? Looke in theſe Canons which the Romiſh Church fathers upon the Apoſtles, and *Franciſcus Turrian* their Jeſuit ſweats to defend it in a whole Volumne: There you find, Canon, 5. enacted, that [m] *no Biſhop, Presbyter, Deacon, ſhall forſake his wife* (προφάσει εὐλαβείας) *in pretenſe of Religion, upon paine of depoſition.* It would move laughter, to ſee how the Jeſuits gnaw upon this bone, and ſucke in nothing but the bloud of their owne jawes; [n] while the ſixt generall Councell averres and proclaimes this ſenſe truly Apoſtolicall, in ſpight of all contradiction.

Follow the times now, and deſcend lower; What did the Ages ſucceeding? Search Records: What-ever ſome palpably-foiſted Epiſtles of Popes inſinuate, they married without ſcruple of any contrary injunction. Many of thoſe Ancients admired Virginitie, but impoſed it not. Amongſt the reſt, [o] *Origen* (though himſelfe a wilfull Eunuch) is faine to perſwade the ſonnes of Clergy men, not to be proud of D their parentage. After this, when the Fathers of the *Nicene* Councell went about to enact a law of Continency, *Socrates* the Hiſtorian expreſſes it thus: [p] *It ſeemeth good* (ſaith he) *to the Biſhops to bring in a new law into the Church.* It was then new, and they but would have brought it in; therfore before, it was not: where we know how *Paphnutius*, himſelfe a Virgin, famous for holineſſe, famous for miracles, riſing (ἐξαναστὰς) cryed aloud, that they ought not to lay this (βαρὺν ζυγὸν) heavie yoke, upon men of the Church. His arguments wanne aſſent. He ſpake and prevailed. So this liberty was ſtill continued and affirmed. If this be not plaine enough, [q] holy *Athanaſius*, a witneſſe paſt exception, ſhall ſerve for a thouſand hiſtories till his Age.

[r] *Many Biſhops* (ſaith he) *have not married; and contrarily Monks have been fathers of* E *children: as contrarily, you ſee Biſhops the fathers of children, and Monks that have not ſought poſterity.* Would you yet have inſtances of the former, and the next Age? Here

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[d] Copula ſacerdotalis nec legali, nec Evangelica, nec Apoſtolica authoritate prohibetur. 26.q.2. c. ſors ex Aug.

[e] *Onely* ex ſtatuto Eccleſiæ. Durand. 4. Diſt. 37. q. 1. Thom. in 2.2. q. 88. art. 11.

[f] Sed credo pro bono & ſalute eſſe animarum (quod eſſet ſalubre ſtatutũ) ut volentes poſſint contrahere; quia experientia docente, contrarius prorſus effectus ſequitur ex illa lege cõtinentiæ; cùm hodie non vivant ſpiritualiter, nec ſint mundi, ſed maculantur illicito coitu cum eorum graviſſimo peccato, ubi cum propria uxore eſſet caſtitas. Panormit. de Cler. conjug. cap. Cùm olim.

[g] Sacerdotibus magna ratione ſublatas nuptias, majore reſtituendas videri: *In the Record of* Platina *himſelfe*, In vita Pij 2.

[h] Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, &c. 1 Cor 9.5 &c.

[i] Rhemiſts read it, *a woman, a ſiſter.*

[k] *Clemens*, citatus etiam ab *Euſeb.* l. 3. c. 13. *Petrum* cùm uxorem ſuam ad mortem duci cerneret, hortatum & conſolatum his verbis, μέμνησο ὦ αὕτη τοῦ Κυρίου.

[l] Illud ad Philip. συζυγε γνήσιε.

[m] Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω (non ejiciat) προφάσει εὐλαβείας: Ἐὰν δὲ ἐκβάλῃ, ἀφοριζέσθω: ἐπιμένων δὲ καθαιρείσθω. Can. Apoſt. 5.

[n] Conſtant. 6. l. 3. Can. Quoniam. Canon Apoſtolicæ ἀκριβείας. Nos, ſequentes veterem Canonem Apoſtolicæ ἀκριβείας, & conſtitutiones ſacrorum virorum, legales nuptias amodò valere volumus, &c.

[o] Qui à Chriſtianis parentibus enutriti ſunt, &c. maximè ſi fuerint ex patribus ſacerdotali ſede dignificatis, i. Epiſcopatus presbyteratus, aut diaconatus, ne glorienter. *Orig.* Tract. 8. in *Matth.*

[p] Viſum erat epiſcopis legem novam introducere in Eccleſiam. *Socr.* l. 1. c 8.

* Signa per *Paphnutium* non minus quam dudum per Apoſtolos fiebant. *Ruffin.* l. c. 4. *Paphnutius*, miraculis & pietate clarus, obtinuit in Nicena Synodo habendum pro caſtitate cum propria vxore concubitum. *Socr.* l. 1 c. 8.

[q] In Epiſt. ad *Dracont.*

[r] Multi ex epiſcopis matrimonia non inferunt; Monachi contrà parentes liberorum facti ſunt: quem admodum viciſſim Epiſcopos filiorum patres, & Monachos generis poteſtatem non quæſiviſſe animadvertas. *Athana.* Epiſtola ad *Dracontium.*

A you have [s] *Numidicus* the Martyr, a married Presbyter; [t] *Cheremon of Nilus*, a married
Biſhop; [u] *Demetrianus* Biſhop of *Antioch*, whoſe ſonne *Domnus* ſucceeded *Paulus*
Samoſatenus; *Philoromus* and *Phileas* BB. of the Thimnites; *Gabinius* brother of *Eutichianus*
BB. of *Rome*; the father of *Nazianzene*, *Baſil*, and the other [x] *Gregory*, *Hillarius*,
and that good *Spiridion* Biſhop of *Cyprus*, of whom *Sozomen* gives ſo direct teſtimony.
To omit others, what ſhould I ſpeake of many Biſhops of *Rome*, whoſe ſonnes
not ſpurious, as now-adayes, but (as Pope *Vrban* himſelfe witneſſes) [z] lawfully begot
in wedlocke, followed their fathers in the Pontificiall chaire. [a] The reaſon
whereof, that Pope himſelfe ingenuouſly rendreth; for that *marriage was every where*
lawfull to the Clergy before the prohibition (which muſt needs be late) *and in the Eaſterne*
Church to this day is allowed. What need we more teſtimonies, or more examples?
What ever [b] *Heliodorus*, B. of *Trica* (a man fitter for a wanton love-ſtory, than a
B Church Controverſie) brought into the Church of *Theſſalia*, *Socrates* thus flatly
writes of thoſe Biſhops of his time: [c] *For many of them in the place and function of Biſhops,*
beget children of their lawfull wives. This was practiſed: See what was decreed
in that ſixt generall [d] Councell of *Conſtantinople*, to this purpoſe, to the confuſion of
all replyers. If any Proteſtant Church in Chriſtendome can make a more peremptory,
more full and abſolute, more cautelous decree, for the marriage of Eccleſiaſticall
perſons, let me be condemned as faithleſſe: A place, I grant, miſerably handled
by our Adverſaries; and becauſe they cannot blemiſh it enough, indignly torne out
of the *Councels*. What dare not impudency doe? * Againſt all evidences of *Greeke*
Copies, againſt their owne *Gratian*, againſt pleas of antiquitie. This is the readieſt
way; Whom they cannot anſwer, to burne; what they cannot ſhift off, to blot out;
and to cut the knot which they cannot untie. The Romaniſts of the next Age were
C ſomewhat more equall: who, ſeeing themſelves preſſed with ſo flat a Decree, confirmed
by authoritie of Emperours, as would abide no denyall, began to diſtinguiſh
upon the point; limiting this libertie onely to the Eaſterne Church, and granting
that all the Clergie of the Eaſt might marry, not theirs. So Pope *Steven* the ſecond,
freely confeſſes: [e] *The tradition* (ſaith he) *of the Eaſterne Churches is otherwiſe than that*
of the Romane Church. For, their Prieſts, Deacons, or Subdeacons are married; but in this
Church or the weſterne, no one of the Clergie, from the Subdeacon to the Biſhop, have leave to marry.

Liberally; but not enough: and if he yeeld this, why not more? Shall that be lawfull
in the Eaſt, which in the Weſt is not? Doe the Goſpels, or lawes of equity alter
according to the foure corners of the world? Doth God make difference betwixt
Greece and *England*? If it be lawfull, why not every where? If unlawfull, why is it
D done any where? So then you ſee, we differ not from the Church in this; but from
the Romiſh Church: But this ſacred Councell doth not onely univerſally approve
this practice (with pain of depoſition to the gain-ſayers) but avouches it for a Decree
Apoſtolicall. Judge now whether this one authoritie be not enough to weigh
downe an hundred petty conventicles, and many legions (if there had beene many)
of private contradictions. Thus, for ſeven hundred yeares, you find nothing but
open freedome: All the ſcuffling aroſe in the eight Age; wherein yet this violent
impoſition found many and learned Adverſaries, and durſt not be obtruded at once.
Loe, even then, *Gregory* the third, writing to the Biſhops of *Bavaria*, gives this diſjunct
charge; [f] *Let none keepe an harlot or a concubine: but either let him live chaſtely, or*
marry a wife, whom it ſhall not be lawfull for him to forſake: According to that rule of
Clerkes, cited from [g] *Iſidore*, and renewed in the [h] Councell of *Mentz*, to the perpetuall
E ſhame of our jugling Adverſaries. Nothing can argue guiltineſſe ſo much, as

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[s] *Numidicus* presbyter, qui uxorem concrematam & adhærentem lateri lætus aſpexit *Cyprian.* l.4. ep.10.

[t] *Ex Dionyſio Euſeb.* l.6. c.41.

[u] *Euſeb.* l.7. c.9.

Euſeb. l.8. c.9. *Gregorius* verò apud *Nazianzenum* oppidum in locum patris ſui Epiſcopus ſubrogatus. *Ruffin.* l.2. c.9.

[x] *Gregor Niſſen.* frater *Baſilij*, teſte *Nicephoro*, uxoratus, uxorem & liberos habuit: ſed non propterea fuit in rebus & exercitijs divinis inferior vel deterior. *Sozom.*

[z] De legitimis conjugijs nati.

[a] Cùm ergo ex ſacerdotibus nati in ſummos Pontifices leguntur eſſe promoti, non ſunt intelligendi de fornicatione, ſed de legitimis connubijs nati; quæ ſacerdotibus ubique ante prohibitionem licita erant, in Orientali Eccleſia uſque hodie eis licere probantur. Diſt.50. *Cenoman.*

[b] *The Author of the Æthiopicke Hiſtorie.*

[c] Nam non pauci illorum, dum Epiſcopatum gerunt, etiam liberos ex uxore legitima procreant. *Socrates* l.5. c.21.

[d] *The words of that Councell are thus truely tranſlated by Chemnitius:* Quoniam in Romana Eccleſia, loco canonis ſeu decreti, traditum eſſe cognovimus, ut ij qui digni habendi ſunt ordinatione diaconi vel presbyteri, profiteantur ſe deinceps cum uxoribus ſuis non congreſſuros; nos ſequentes veterem canonem, Apoſtolicæ, ſincere, exquiſite & ordinatæ conſtitutionis, legitimas ſacrorum virorum cohabitationes conjugales etiam ex hodierno die in poſterum valere ratas & firmas eſſe volumus; nullo modo eorum cum uxoribus proprijs conjunctionem ſeu copulationem diſſoluentes. Itaque ſi quis dignus inveniatur, &c. is minimè prohibendus eſt ad hunc gradum aſcendere, ideo quòd cum legitima uxore cohabiter. Nec tempore ordinationis ſuæ ab eo poſtuletur, ſeu cogatur ut abſtinere velit aut debeat legitimo congreſſu cum propriâ uxore.

* Citat. à *Nilo* Theſſalonienſi.

[e] Aliter ſe Orientalium habet traditio Eccleſiarũ: aliter hujus ſanctæ Romanæ Eccleſiæ Nam eorum ſacerdotes, diaconi, aut ſubdiaconi, matrimonio copulantur: Iſtius autem Eccleſiæ vel occidentalium nullus ſacerdotum à ſubdiacono uſq; ad Epiſcopum, licentiam habet conjugium ſortiendi. Diſt.31.

[f] Nemo ſcorta aut concubinam alat: ſed aut caſte vivat, aut uxorem ducat; quam repudiare fas non eſto.

[g] Diſt.23.

[h] Anno 813.

unjuſt expurgations. [i] *Iſidore* ſaith, *Let them containe, or let them marry but one:* They cite him, *Let them containe*; and leave out the reſt: ſomewhat worſe than the Devill cited Scripture. But, I might have ſpared all this labour of writing, could I perſwade whoſoever either doubts, or denies this, to read over that one Epiſtle which [k] *Huldericus* BB. of *Auſpurge* wrote learnedly, and vehemently, to Pope *Nicholas* the firſt, in this ſubject: which if it doe not anſwer all cavils, and ſatisfie all Readers, and convince all (not wilfull) adverſaries, let me be caſt, in ſo juſt a cauſe. There you ſhall ſee, how juſt, how expedient, how ancient this liberty is; together with the feeble and injurious grounds of forced Continency: Read it, and ſee whether you can deſire a better Advocate. After him (ſo ſtrongly did he plead, and ſo happily) for two hundred yeares more, this freedome ſtill bleſſed thoſe parts; yet, not without extreme oppoſition. Hiſtories are witneſſes of the buſie, and not unlearned combats of thoſe times, in this Argument. But now, when the body of Antichriſtianiſme began to be compleat, and to ſtand up in his abſolute ſhape, after a thouſand yeares from Chriſt; this liberty which before wavered under *Nicholas* 1. now by the hands of *Leo* 9. *Nicholas* 2. and that brand of hell, *Gregory* 7. was utterly ruined, wives debarred, ſingle life urged: [l] A good turne for whoremaſters (ſaith *Aventine*) who now for one wife might have ſix hundred Bed-fellowes.

But, how approved of the better ſort appeares (beſides that the Churches did ring of him each where for Antichriſt) in that at the [m] Councell of *Wormes* the French and German Biſhops depoſed this *Gregory*, in this name (amongſt other quarrels) for [n] ſeparating man and wife. Violence did this; not reaſon: neither was Gods will here queſtioned, but the Popes wilfulneſſe. What broiles hereon enſued, let [o] *Aventine* witneſſe.

The bickerings of our Engliſh Clergie, with their *Dunſtanes*, about this time, are memorable in our owne Hiſtories, which teach us how late, how repiningly, how unjuſtly, they ſtooped under this yoake. I had rather ſend my Reader to *Bale* and *Fox*, than abridge their Monuments, to enlarge mine owne.

I have (I hope) fetcht this truth farre enough; and deduced it low enough through many Ages, to the midſt of the rage of Antichriſtian tyranny. There left our liberty; there began their bondage. Our liberty is happily renewed with the Goſpell: what God, what his Church hath ever allowed, we doe enjoy. Wherein we are not alone: The *Greeke* Church, as large for extent as the *Roman* (and, in ſome parts of it, better for their ſoundneſſe) doe thus; and thus have ever done.

Let Papiſts and Atheiſts ſay what they will: it is ſafe erring with God and his purer Church.

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[i] Clerici caſtimoniam inviolati corporis perpetuò conſervare ſtudeant; aut certè unius matrimonij vinculo fœderentur. *Iſid.* reg. cleric.

[k] *Whether* Huldericus, *or* (*as he is ſome where intituled*) Voluſianus, *I enquire not: the matter admits of no doubt.* Huldericus *Epiſcopus* Auguſtæ *Anno* 860. Æneas Syl. *in ſua Germ. Hedim. Eccl. hiſt. l* 8. c. 2 Fox *in Acts and Mon. hath it fully tranſlated.*

[l] *Aventinus* l. 5. Gratum ſcortatoribus, quibus pro una uxore ſexcentas jam mulierculas inire licebat.

[m] Anno 1076.

[n] Maritos ab uxoribus ſeparat.

[o] Ex interdicto ſacerdotū conjugio, graviſſima ſeditio gregem Chriſti perculit: nec unquam talis lues populū Chriſti afflixit. *Avent.* l. 5. *Henric. Hunting. de Anſelmo.* l. 7 de Anno 1100. in Synodo Londinenſi: Prohibuit ſacerdotibus uxores, ante non prohibitas. Anſelme (*ſaith that* Hiſtorian) *was the firſt that forbade mariage to the Clergi of* England (*and this was about the yeare of our Lord* 1080.) *Till then ever free.* Item Fabianus liberos ait fuiſſe ſacerdotes per Annos 1080.

To my ſiſter M^ris^. BRINSLEY.

EPIST. IV. *Of the ſorrow not to be repented of.*

IT is ſeldome ſeene, that a ſilent griefe ſpeeds well: for either a man muſt have ſtrong hands of reſolution to ſtrangle it in his boſome; or elſe it drives him to ſome ſecret miſchiefe: whereas ſorrow revealed is halfe remedied, and ever abates in the uttering. Your griefe was wiſely diſcloſed; and ſhall be as ſtrangely anſwered. I am glad of your ſorrow; and ſhould weepe for you, if you did not thus mourne. Your ſorrow is, that you cannot enough grieve for your ſinnes. Let mee tell you, that the Angels themſelves ſing as this lamentation; neither doth the earth afford any ſo ſweet muſicke in the eares of God. This heavineſſe is the way to joy. Worldly ſorrow is worthy of pitie, becauſe it leadeth to death: but this deſerves nothing but envie and gratulation. If thoſe teares were common, hell would not ſo

A enlarge it ſelfe. Never ſin, repented of, was puniſhed: and never any thus mourned, and repented not. Loe you have done that, which you grieve you have not done. That good God, whoſe act is his will, accounts of our will, as our deed. If he required ſorrow proportionable to the hainouſneſſe of our ſins, there were no end of mourning. Now his mercy regards not ſo much the meaſure, as the truth of it; and accounts us to have that which we complaine to want. I never knew any truly penitent, which in the depth of his remorſe, was afraid of ſorrowing too much; nor any unrepentant, which wiſht to ſorrow more. Yea, let me tell you, that this ſorrow is better and more than that deepe heavineſſe for ſin, which you deſire. Many have been vexed with an extreme remorſe for ſome ſin, from the gripes of a galled conſcience, which yet never came where true repentance grew; in whom the conſcience plaies at once the accuſer, witneſſe, Judge, tormentor: but an earneſt griefe, for the want of griefe, was never
B found in any but a gracious heart. You are happie, and complaine. Tell me, I beſeech you; This ſorrow which you mourne to want, is it a grace of the Spirit of God; or not? If not, why doe you ſorrow to want it? If it be, oh how happie is it to grieve for want of grace! The God of all truth and bleſſedneſſe hath ſaid, *Bleſſed are thoſe that hunger and thirſt after righteouſneſſe*; and with the ſame breath, *Bleſſed are they that mourne: for, they ſhall be comforted.* You ſay, you mourne; Chriſt ſaith, you are bleſſed: you ſay, you mourne; Chriſt ſaith, you ſhall be comforted. Either now diſtruſt your Saviour, or elſe confeſſe your happineſſe, and with patience expect his promiſed conſolation. What doe you feare? you ſee others ſtand like ſtrong Oakes, unſhaken, unremoved: you are but a reed, a feeble plant, toſſed and bowed with every wind, and with much agitation bruiſed; Loe, you are in tender and favourable hands, that never brake any, whom their ſins bruiſed; never bruiſed any, whom temptations have
C bowed. You are but flax: and your beſt is not a flame, but an obſcure ſmoake of grace: Lo, here his ſpirit is as a ſoft wind, not as cold water; he wil kindle, will never quench you. The ſorrow you want, is his gift: take heed leſt while you vex your ſelfe with diſlike of the meaſure, you grudge at the giver. Beggers may not chuſe. This portion he hath vouchſafed to give you; if you have any, it is more than he was bound to beſtow: yet you ſay, What, no more? as if you tooke it unkindly, that he is no more liberall. Even theſe holy diſcontentments are dangerous. Deſire more (ſo much as you can) but repine not, when you doe not attaine. Deſire, but ſo as you be free from impatience, free from unthankfulneſſe. Thoſe that have tried, can ſay how difficult it is to complaine, with due reſervation of thanks. Neither know I whether is worſe, To long for good things impatiently, or not at all to deſire them. The fault of your ſorrow is rather in your conceit, than in it ſelfe. And, if indeed you mourne not enough,
D ſtay but Gods leiſure, & your eyes ſhall run over with teares. How many doe you ſee ſport with their ſins, yea, brag of thē? how many that ſhould die for want of paſtime, if they might not ſin freely, and more freely talke of it? What a Saint are you to theſe, that can droop under the memory of the frailty of youth, and never think you have ſpent enow teares! Yet ſo I encourage you in what you have, as one that perſwades you not to deſiſt from ſuing for more. It is good to be covetous of grace, and to have our deſires herein enlarged with our receits. Weepe ſtill, and ſtill deſire to weepe: but let your teares be as the raine in a ſun-ſhine; comfortable and hopefull: and let not your longing ſavour of murmur, or diſtruſt. Theſe teares are reſerved; this hunger ſhall be ſatisfied; this ſorrow ſhall be comforted: There is nothing betwixt God and you, but time. Preſcribe not to his wiſedome: haſten not his mercy. His grace is enough for you: his glory ſhall be more than enough.

E

To M. HUGH CHOLMLEY.

EP. V. *Concerning the Metaphraſe of the Pſalmes.*

FEare not my immoderate ſtudies. I have a body that controls me enough in theſe courſes; my friends need not. There is nothing whereof I could ſooner ſurfet, if I durſt neglect my body to ſatisfie my mind: but whiles I affect knowledge,

ledge, my weakneſſe checks me, and ſayes, *Better a little learning than no health.* I yeeld, and patiently abide my ſelfe debarred of my choſen felicity. The little I can get, I am no niggard of: neither am I more deſirous to gather, than willing to impart. The full handed are commonly moſt ſparing. We veſſels, that have any empty roome, anſwer the leſt knock, with a hollow noyſe: you, that are full, ſound not. If we pardon your cloſeneſſe, you may well beare with our profuſion. If there be any wrong, it is to our ſelves, that we utter what we ſhould lay up. It is a pardonable fault, to doe leſſe good to our ſelves, that we may doe more to others. Amongſt other endevours, I have boldly undertaken the holy Metres of *David*; how happily, judge you by what you ſee. There is none of all my labours ſo open to all cenſures; none whereof I would ſo willingly heare the verdit of the wiſe and judicious. Perhaps ſome think the verſe harſh; whoſe nice eare regards roundneſſe more than ſenſe. I embrace ſmoothneſſe, but affect it not. This is the leaſt good qualitie of a verſe; that intends any thing but muſicall delight. Others may blame the difficulty of the tunes: whoſe humour cannot be pleaſed without a greater offence. For, to ſay truth; I never could ſee good verſe written in the wonted meaſures. I ever thought them moſt eaſie, and leaſt Poeticall. This fault (if any) will light upon the negligence of our people; which endure not to take paines for any fit varietie. The French and Dutch have given us worthie examples of diligence, and exquiſitneſſe in this kind. Neither our eares nor voices are leſſe tunable. Here is nothing wanting, but will to learne. What is this, but to eat the corne out of the eare, becauſe we will not abide the labour to grind, and knead it? If the queſtion be, whether our verſe muſt deſcend to them; or they aſcend to it; wiſe moderation I think would determine it moſt equall, that each part ſhould remit ſomewhat, and both meet in the midſt. Thus I have endevoured to doe, with ſincere intent of their good, rather than my owne applauſe. For it had been eaſie to have reached to an higher ſtraine: but I durſt not; whether for the grave Majeſtie of the ſubject, or benefit of the ſimpleſt Reader. You ſhall ſtill note, that I have laboured to keepe *Davids* entire ſenſe, with numbers neither loftie nor ſlubbered: which meane is ſo much more difficult to find, as the buſineſſe is more ſacred, and the libertie leſſe. Many great wits have undertaken this taske; which yet have either not effected it, or have ſmothered it in their private desks, and denied it the common light. Amongſt the reſt, were thoſe to rare ſpirits of the *Sidnyes*; to whom, Poeſie was as naturall as it is affected of others: and our worthy friend *M. Sylveſter*, hath ſhewed me, how happily he hath ſometimes turned from his *Bartas*, to the ſweet ſinger of *Iſrael*. It could not be, that in ſuch abundant plentie of Poeſie, this worke ſhould have paſt unattempted: would God I might live to ſee it perfected; either by my owne hand, or a better. In the meane time, let me expect your impartiall ſentence, both concerning the forme and ſenſe. Lay aſide your love, for a while; which too oft blinds judgment. And as it uſes to be done in moſt equall proceedings of juſtice, ſhut me out of dores while my verſe is diſcuſſed: yea, let me receive not your cenſure onely, but others by you: this once (as you love me) play both the Informer and the Judge. Whether you allow it, you ſhall incourage me; or correct, you ſhall amend me. Either your ſtarres, or your ſpits, (that I may uſe *Origens* notes) ſhall be welcome to my margent. It ſhall be happy for us, if God ſhall make our poore labours any way ſerviceable to his Name and Church.

{ Aſteriſcus
{ Veru.

To M. *Samuel Sotheby*.

Epist. VI. *A Preface to his Relation of the Ruſſian affaires.*

TRavell perfiteth wiſedome; and obſervation gives perfection to travell: without which a man may pleaſe his eyes, not feed his brain; and after much earth meaſured, ſhall returne with a weary body, and an emptie mind. Home is more ſafe, more pleaſant, but leſſe fruitfull of experience: But to a mind not working & diſcurſive, all heavens, all earths are alike. And, as the end of travell is obſervation, ſo the end of obſervation is the informing of others: for, what is our knowledge if ſmothered in our ſelves, ſo as it is not known to more? Such ſecret delight can content none but an envious nature. You have breathed many and cold ayres, gone farre, ſeene much, heard more, obſerved all. Theſe two yeares you have ſpent in imitation of *Nabuchadnezzars* ſeven; converſing with ſuch creatures as *Paul* fought with at *Epheſus*. Alas! what a face, yea what a back of a Church have you ſeene? what manners? what people? Amongſt whom ignorant ſuperſtition ſtrives with cloſe Atheiſme, treachery with crueltie, one Devill with another; while Truth and Vertue doe not ſo much as give any challenge of reſiſtance. Returning once to our *England* after this experience, I imagine you doubted whether you were on earth, or in heaven. Now then (if you will heare me, whom you were wont) as you have obſerved what you have ſeene, and written what you have obſerved; ſo, publiſh what you have written: It ſhall be a gratefull labour, to us, to poſterity. I am deceived, if the fickleneſſe of the *Ruſſian* ſtate, have not yeelded more memorable matter of hiſtory than any other in our age, or perhaps many centuries of our predeceſſors. How ſhall I thinke, but that God ſent you thither before theſe broiles, to be the witneſſe, the regiſter of ſo famous mutations? He loves to have thoſe juſt evills which he doth in one part of the world, knowne to the whole, and thoſe evills, which men doe in the night of their ſecrecy, brought forth into the Theater of the World; that the evill of mens ſinne being compared with the evill of his puniſhment; may juſtifie his proceedings; and condemne theirs. Your work ſhall thus honor him, beſides your ſecond ſervice, in the benefit of the Church. For, whiles you diſcourſe of the open tyranny of that Ruſſian *Nero Iohn Baſilius*; the more ſecret, no leſſe bloody plots of *Boris*; the ill ſucceſſe of a ſtolne Crowne, tho ſet upon the head of an harmeleſſe Sonne; the bold attempts and miſerable end of a falſe, yet aſpiring challenge; the perfidiouſneſſe of a ſervile people, unworthy of better governors; the miſcariage of wicked governors, unworthy of better ſubjects; the unjuſt uſurpations of men, juſt (tho late) revenges of God, cruelty rewarded with blood, wrong claimes with overthrow, treacherie with bondage; the Reader, with ſome ſecret horror, ſhall draw-in delight, and with delight inſtruction: Neither know I any Relation whence he ſhall take out a more eaſie leſſon of juſtice, of loyalty, of thankfullneſſe.

But above all, let the world ſee and commiſerate the hard eſtate of that worthy and noble Secretary, *Buchinski*. Poore gentleman! his diſtreſſe recals ever to my thoughts *Æſops* Storke, taken amongſt the Cranes: He now nouriſhes his haire, under the diſpleaſure of a forraine Prince; At once in durance and baniſhment. He ſerved an ill maſter; but, with an honeſt heart, with cleane hands. The maſters injuſtice doth no more infect a good ſervant, than the truth of the ſervant can juſtifie his ill maſter. A bad worke-man may uſe a good inſtrument: and oft-times a cleane napkin wipeth a foule mouth. It joyes me yet to think, that his piety, as it ever held friendſhip in heaven, ſo now it wins him friends in this our other world: Lo, even from our Iland unexpected deliverance takes a long flight, and bleſſeth him beyond hope; yea rather, from heaven, by vs. That God, whom he ſerves, will be knowne to thoſe rude and ſcarce humane Chriſtians, for a protector of innocence, a favourer of truth a rewarder of piety: The mercy of our gratious King, the compaſſion of an honourable Councellor, the love of a true friend, and (which wrought all, and ſet all on work) the grace of our good God, ſhall now looſe thoſe bonds, and give a glad welcome to his liberty, and a willing farwell to his diſtreſſe. He ſhall (I hope) live to acknowledge this; in the meane time, I doe for him. Thoſe Ruſſian affaires are not more worthy of your records, than your love to this friend is worthy of mine. For neither could this large ſea drowne, or quench it, nor time and abſence (which are wont to breed a lingring conſumption of friendſhip) abate the heat of that affection which his kindneſſe breed, religion nouriſhed. Both rareneſſe, and worth ſhall commend this true-love; which (to ſay true) hath been now long out of faſhion. Never times yeelded more love; but, not more ſubtle. For, every man loves himſelfe in another, loves the eſtate in the perſon: Hope of advantage is the load ſtone that drawes the iron hearts of men; not vertue, not deſert. No age afforded more paraſites, fewer friends: The moſt are friendly in ſight, ſerviceable in expectation, hollow in love, A truſtleſſe in experience. Yet now, *Buchinski*, ſee and confeſſe thou haſt found one friend; which hath made thee many: on whom while thou beſtowedſt much favour, thou haſt loſt none. I cannot but think how welcome, Liberty (which tho late, yet now at laſt hath lookt back upon him) ſhall be to the Cell of his affliction; when ſmiling upon him, ſhe ſhall lead him by the hand, and (like another Angell) open the iron gates of his miſerable captivitie, and (from thoſe hard *Preſtaves* and ſavage *Chriſtians*) carry him by the haire of the head, into this paradiſe of God. In the meane time, I have written to him as I could, in a known language, with an unknown hand; that my poore Letters of gratulation might ſerve as humble attendants to greater.

For your work, I wiſh it but ſuch glad entertainment, as the profit, yea the delight of it deſerves; and feare nothing, but that this long delay of publication will make it ſcarce newes. We are all growne *Athenians*, and account a ſtrange report like to a fiſh B and a gueſt. Thoſe eyes and hands ſtaid it, which might doe it beſt. I cannot blame you, if you think it more honoured by the ſtay of his gracious peruſall, than it could be by the earthly acceptation of the world. Even the caſt garments of Princes are precious. Others have in part prevented you; whoſe labours, to yours, are but as an *Echo* to a long period: by whom, we heare the laſt ſound of theſe ſtirres, ignorant of the beginning. They give us but a taſte in their hand: you lead us to the open fountaine. Let the Reader give you but as much thank, as you give him ſatisfaction; you ſhall deſire no more.

Finally, God give vs much good uſe, as knowledge of his judgements; the world, helpe of your labours; your ſelfe, incouragement; *Buchinski*, libertie.

C

To *Staniſlaus Buchinski*, late Secretary to *Demetrius* Emp. of *Ruſsia*.

Epist. VII. *Of the comfort of Impriſonment.*

THe knowledge, that the eye gives of the face alone, is ſhallow, uncertaine, imperfect. For what is it, to ſee the utmoſt skin, or favour of the viſage; changeable with diſeaſe, changeable with paſſion? The eare (me thinks) doth both moſt clearly diſcloſe the minds of others, and knit them faſter to ours: which, as it is the ſenſe of diſcipline, ſo of friendſhip, commanding it even to the abſent, and in the preſent cheriſhing it. This thing we have lately proved in your ſelfe, moſt noble *Staniſlaus*: neerer examples we might have had; better we could not. D How many, how excellent things have we heard of you, from our common friend, though moſt yours, which have eaſily won our beleefe, our affections! How oft, how honourable mention hath he made of your name! How frequently, how fervently have we wiſht you, both ſafetie and libertie! And now, loe where ſhe comes, as the Greeks ſay, ἀπὸ μηχανῆς, and viſits her forlorne Client. Although I would not doubt to ſay, that this outward durance of the body, hath ſeemed more harſh to the beholders, than to your ſelfe, a wiſe man, (which is more) a Chriſtian; whoſe free ſoule, in the greateſt ſtraits of the outward man, flies over Seas and Lands whither it liſteth; neither can, by any diſtance of place, nor ſwelling of waves, nor height of mountaines, nor violence of enemies, nor ſtrong barres, nor walls, nor guards, be reſtrained from what place it ſelfe hath choſen. Loe, that enjoyes God, enjoyes it ſelfe and his friends; and ſo feeds it ſelf E with the pleaſure of enjoying thē, that it eaſily either forgets or contemnes all other things. It is no Paradox, to ſay, that *A wiſe Chriſtian cannot be impriſoned, cānot be baniſhed*: He is ever at home, ever free. For, both his liberty is within him, and his home is univerſall. And what is it, I beſeech you (for you have tryed) that makes a priſon? Is it ſtraitneſſe of walls? Then you have as many fellowes, as there are men. For, how is the ſoule of every man pent within theſe clay walls of the body, more cloſe, more obſcure! whence ſhee may looke oft, thorow the grates of her buſie thoughts;

A but, is never releaſed in ſubſtance, till that God, who gave us our *Mittimus* into this Gaole, give us our Delivery, with *Returne ye ſonnes of Adam:* Thus either all men are priſoners, or you are none. Is it reſtraint? How many (eſpecially of that other ſex in thoſe your Eaſterne parts) chamber up themſelves, for ſtate; ſo as they neither ſee the Sunne, nor others them? How many ſuperſtitious men, for devotion; how many obſcure *Aglai*, for eaſe and careleſneſſe, keepe themſelves in their owne cottage, in their owne village; and never walke forth ſo much as to the neighbour townes? And what is your *Ruſſia* to all her inhabitants, but a large priſon, a wide Galley? yea, what other is the world to us? How can he complaine of ſtraitneſſe, or reſtraint, that B roves over all the world, and beyond it? Tyrannie may part the ſoule from the body; cannot confine it to the body. That which others doe for eaſe, devotion, ſtate, you doe for neceſſitie: why not as willingly, ſince you muſt doe it? Doe but imagine the other cauſe; and your caſe is the ſame with theirs which both have choſen, and delight to keepe cloſe; yet hating the name of priſoners, while they embrace the condition. But, why doe I perſwade you, not to miſlike that, which I pray you may forſake? I had rather you ſhould be no priſoner at all, than to be a cheerefull priſoner upon neceſſitie. If the doores be open, my perſwaſion ſhall not hold you in. Rather our prayes ſhall open thoſe doores, and fetch you forth into this common libertie of men; which alſo hath not a little (though an inferiour) contentment. For, how pleaſant is it to theſe ſenſes, by which we men are wont to be led, to ſee and be ſeene, to ſpeake to our friends, and heare them ſpeake to us; to touch and Kiſſe the deare hands of our Parents, and with them at laſt to have our eyes cloſed? Either this ſhall befall you; or what hopes, what paines (I adde no more) hath this your carefull friend loſt? and we, what wiſhes, what conſultations? It ſhall be; I dare hope, yea beleeve C it: Onely thou our good God give ſuch end, as thou haſt done entrance into this buſineſſe; and ſo diſpoſe of theſe likely endevours, that whom we love and honour abſent, we may at laſt in preſent ſee and embrace.

* * *

To my father in Law, *M. G. Wenyſſe.*

Epist. VIII. *Exciting to Chriſtian cheerefulneſſe.*

YOu complaine of dulneſſe; a common diſeaſe, and incident to the beſt minds, and ſuch as can moſt contemne vanities. For, the true Worldling hunts after nothing but mirth; neither cares how lawleſſe his ſport be, ſo it be pleaſant: he D faines to himſelfe falſe delights, when he wants: and if he can paſſe the time, and chaſe away *Melancholie*, he thinks his day ſpent happily. And thus it muſt needs be; while the world is his god, his devotion can be but his pleaſure: whereas the mortified ſoule, hath learned to ſcorne theſe frivolous and ſinfull joyes; and affects either ſolid delights, or none; and had rather be dull for want of mirth, than tranſported with wanton pleaſures. When the world, like an important Minſtrell, thruſts it ſelfe into his chamber, and offers him muſicke, unſought; if he vouchſafe it the hearing, it is the higheſt favour he dare, or can yeeld: He rewards it not, he commends it not: Yea, he ſecretly lothes thoſe harſh and jarring notes, and rejects them. For, he finds a better conſort within, betwixt God and himſelfe, when he hath a little tuned his heart with meditation. To ſpeake fully, the World is like an ill foole in a Play: the Chriſtian is a judicious ſpectator, which thinks thoſe jeſts to groſſe to be laught at; and therefore entertaines that with ſcorne, which others with applauſe. Yet in truth, we E ſinne, if we rejoyce not: there is not more error in falſe mirth, than in unjuſt heavineſſe. If worldlings offend, that they laugh, when they ſhould mourne; we ſhall offend no leſſe, if we droope in cauſe of cheerefulneſſe. Shall we envie, or ſcorne, to ſee one joy in red and white droſſe, another in a vaine title; one in a daintie diſh, another in a jeſt; one in a booke, another in a friend; one in a Kite, another in a Dogge; whiles we enjoy the God of Heaven, and are ſorrowfull? What dull metall is this we are made of? We have the fountaine of joy, and yet complaine of heavineſſe. Is there any joy, without God? Certainly, if joy be good, and all goodneſſe be from him; whence ſhould joy ariſe, but from him? And if he be the author of joy; how are we Chriſtians, and rejoyce not? What? do we freeze in the fire, and ſtarve at a feaſt? Have we a good conſcience, and yet pine and hang downe the head? When God hath made us happy, doe we make our ſelves miſerable? When I aske my heart *Davids* queſtion, I know not whether I be more angry or aſhamed at the anſwer; *why art thou ſad my ſoule?* My body, my purſe, my fame, my friends; or perhaps none of theſe onely I am ſad, becauſe I am. And what if all theſe? what if more? when I come to my better wits, Have I a father, an advocate, a comforter, a manſion in heaven? If both earth and hell conſpired to afflict me, my ſorrow cannot countervaile the cauſes of my joy. Now I can challenge all adverſaries; and either defie all miſeries, or bid all croſſes, yea death it ſelfe, wellcome. Yet God doth not abridge us of theſe earthly ſolaces, which dare weigh with our diſcontentments, and ſometime depreſſe the balance. His greater light doth not extinguiſh the leſſe. If God had not thought them bleſſings, he had not beſtowed them: and how are they bleſſings, if they delight us not? Bookes, friends, wine, oyle, health, reputation, competencie, may give occaſions, but not bounds, to our rejoycings. We may not make them Gods rivalls, but his ſpokes-men. In themſelves they are nothing; but in God worth our joy. Theſe may be vſed; yet ſo as they may be abſent without diſtraction. Let theſe goe; ſo God alone be preſent with us, it is enough. He were not God, if he were not All-ſufficient. We have him, I ſpeak boldly; We have him in feeling, in faith, in pledges, and earneſt; yea, in poſſeſſion. Why doe we not enjoy him? why doe we not ſhake-off that ſenſeleſſe drowſineſſe, which makes our lives unpleaſant; and leave over all heavineſſe to thoſe that want God; to thoſe that either know him not, or know him diſpleaſed?

To M. *W. R.* Dedic. to M. *Thomas Burlz.*

Epist. IX. *Conſolations of immoderate griefe for the death of friends.*

WHile the ſtream of ſorrow runs ful, I know how vaine it is to oppoſe counſell. Paſſions muſt have leaſure to digeſt. VViſdome doth not more moderate them, than time. At firſt, it was beſt to mourne with you, and to mitigate your ſorrow, by bearing part; wherein, would God my burden could be your eaſe. Every thing elſe is leſſe, when it is divided; And then is beſt, after teares, to give counſell: yet, in theſe thoughts I am not a little ſtraited. Before you have digeſted griefe, advice comes too early; too late, when you have digeſted it. Before, it was unſeaſonable; after, would be ſuperfluous: Before, it could not benefit you: after, it may hurt you, by rubbing up a ſkinned ſore a freſh. It is as hard to chooſe the ſeaſon for counſell, os to give it: and that ſeaſon is, after the firſt digeſtion of ſorrow; before the laſt. If my Letters then meet with the beſt opportunitie, they ſhall pleaſe me, and profit you: If not, yet I deſerve pardon, that I wiſhed ſo. You had but two Jewels, which you held precious; a VVife, and a Sonne: One was your ſelfe divided; the other, your ſelfe multiplied: You have loſt both, and well-neere at once. The loſſe of one cauſed the other, and both of them your juſt griefe. Such loſſes, when they come ſingle, afflict us; but, when double, aſtoniſh us; and tho they give advantage of reſpite, would almoſt over-whelme the beſt patient. Lo, now is the tryall of our man-hood, yea, of our Chriſtianitie: You are now in the liſts, ſet upon by two of Gods fierce afflictions; ſhew now what patience you have, what fortitude. Wherefore have you gathered, and laid up all this time, but for this brunt? Now bring forth all your holy ſtore to light, and to vſe; and approve to us in this difficultie, that you have all this while beene a Chriſtian in earneſt. I know, theſe events have not ſurpriſed yon on a ſudden: you have ſuſpected they might come; you have put-caſes if they ſhould come. Things that are hazardous, may be doubted: but certaine things are, and muſt be expected. Providence abates griefe, and diſcountenances a croſſe. Or, if your affection were ſo ſtrong, that you durſt not fore-thinke your loſſe; take it equally but as it falls. A wiſe man and a Chriſtian knowes death ſo fatall to Nature,

A ſo ordinary in event, ſo gainfull in the iſſue, that I wonder he can for this either
feare or grieve. Doth God onely lend us one another, and doe we grudge when he
calls for his owne? So I have ſeene ill debtors that borrow with prayers, keepe with
thanks, repay with enmitie. We miſtake our tenure: we take that for gift, which
God intends for loane; We are tenants at will, and thinke our ſelves owners. Your
wife and child are dead: Well, they have done that for which they came.

If they could not have dyed, it had beene worthy of wonder; not at all, that they
are dead. If this condition were proper onely to our families, and friends, or yet to
our climate alone; how unhappy ſhould we ſeeme to our neighbours, to our ſelves!
B Now it is common, let us mourne that we are men. Loe, all Princes and Monarchs
daunce with us in the ſame ring: yea, what ſpeak I of earth? The God of Nature,
the Saviour of men, hath trod the ſame ſteps of death; And doe we think much to
follow him? How many ſervants have we knowne, that have thruſt themſelves be-
twixt their Maſter and death; which have dyed, that their Maſter might not dye:
and ſhall we repine to die with ours? How truly may we ſay of this our *David*, *Thou
art worth ten thouſand of us*; yea, worth a world of Angels: yet he dyed, and dyed for
us. Who would live, that knowes his Saviour died? who can be a Chriſtian, and
would not be like him? Who can be like him, that would not die after him? Thinke
of this, and iudge whether all the world can hire us not to die. I need not aske you
whether you loved thoſe whom you have loſt: Could you love them, and not wiſh
they might be happy? Could they be happy, and not dye? In truth, nature knowes
what ſhe would have; We can neither abid our friends miſerable in their ſtay, nor
happie in their departure: We love our ſelves ſo well, that we cannot be content they
ſhould gaine by our loſſe. The excuſe of your ſorrow is, that you mourne for your
C ſelfe. True: but compare theſe two, and ſee whether your loſſe or their gaine be grea-
ter. For if their advantage exceed your loſſe; take heed, leſt while you bewray your
love in mourning for them, it appeare that you love but your ſelfe in them. They
are gone to their preferment, and you lament: your love is iniurious. If they were
vaniſhed to nothing, I could not blame you, tho you tooke up *Rachels* lamentation:
But now, you know they are in ſurer hands than your owne: you know, that he hath
taken them, which hath undertaken to keepe them, to bring them againe: You know
it is but a ſleepe, which is miſcalled *Death*; and that they ſhall, they muſt awake; as
ſure as they lie downe; and wake more freſh, more glorious, than when you ſhut their
eyes. What doe we with Chriſtianitie, if we beleeve not this? and if we doe beleeve
it, why doe we mourne as the hopeleſſe? But the matter, perhaps, is not ſo heavy as
the circumſtance: Your croſſes came ſudden, and thicke; You could not breathe from
D your firſt loſſe, ere you felt a worſe. As if he knew not this, that ſent both: As if he
did it not on purpoſe. His proceedings ſeeme harſh; are moſt wiſe, moſt juſt. It is
our fault, that they ſeeme otherwiſe than they are. Doe we thinke, we could carve
better for our ſelves? O the mad inſolence of Nature, that dares controll, where ſhe
ſhould wonder! Preſumptuous clay! that will be checking the Potter. Is his wiſ-
dome, himſelfe? Is he, in himſelfe, infinite? Is his Decree out of his wiſdome; and
doe we murmur? Doe we, fooliſh wormes, turne againe when he treads upon us?
What? doe you repine at that which was good for you, yea beſt? That is beſt for us
which God ſeeth beſt: and that he ſeeth beſt, which he doth. This is Gods doing.
Kiſſe his rod in ſilence, and give glory to the hand that rules it. His will is the rule of
his actions; and his goodneſſe, of his will. Things are good to us, becauſe he wils them:
He wils them, becauſe they are good to himſelfe. It is your glory that he intends, in
E your ſo great affliction. It is no praiſe to wade over a ſhallow Ford, but to cut the
ſwelling waves of the Deepe, commends both our ſtrength and skill. It is no victo-
ry, to conquer an eaſie and weake croſſe. Theſe maine evils have crownes anſwera-
ble to their difficultie: Wreſtle once and goe away with a bleſſing. Be patient in
this loſſe, and you ſhall once triumph in your gaine. Let God have them with cheere-
fulneſſe, and you ſhall enjoy God with them in glory.

A

To Mr. *J. A.* Merchant.

Epist. X. *Againſt ſorrow for worldly loſſes.*

IT is fitter for me to beginne with chiding, than with advice: what meanes this
weake diſtruſt? Goe on, and I ſhall doubt whether I write to a Chriſtian. You
have loſt your heart, together with your wealth; How can I but feare, leſt this
Mammon was your God? Hence was Gods jealouſie in removing it; and hence your
immoderate teares for loſing it. If thus; God had not loved you, if he had not made
you poore. To ſome, it is an advantage to leeſe: you could not have been at once thus
rich, and good. Now, heaven is open to you, which was ſhut before, and could ne- B
ver have given you entrance, with that load of iniquity. If you be wiſe in mena-
ging your affliction, you have changed the world for God, a little droſſe for heaven.
Let me ever loſe thus, and ſmart when I complaine.

But you might have at once retained both. The ſtomach, that is purged, muſt be
content to part with ſome good nouriſhment, that it may deliver it ſelfe of more e-
vill humors. God ſaw (that knowes it) you could not hold him ſo ſtrongly, while
one of your hands was ſo faſtned vpon the world. You ſee, many make themſelves
wilfully poore: why cannot you be content God ſhould impoveriſh you? If God
had willed their povertie, he would have commanded it: if hee had not willed
yours, he would not have effected it. It is a ſhame for a Chriſtian, to ſee an Heathen
Philoſopher laugh at his owne ſhipwracke; while himſelfe howles out, as if all his
felicitie were imbarked with his ſubſtance. How ſhould wee ſcorne, to think that C
an heathen man ſhould laugh either at our ignorance, or impotence? ignorance, if we
thought too highly of earthly things; impotence if we over-loved them. The feare
of ſome evils is worſe than the ſenſe. To ſpeake ingenuouſly; I could never ſee,
wherein povertie deſerved ſo hard a conceit. It takes away the delicacie of fare,
ſoftneſſe of lodging, gayneſſe of attire, and perhaps brings with it contempt: this
is the worſt, and all. View it now on the better ſide: Loe, their quiet ſecurity, ſound
ſleeps, ſharp appetite, free meriment; no feares, no cares, no ſuſpition, no diſtem-
pers of exceſſe, no diſcontentment. If I were Judge, my tongue ſhould be unjuſt, if
povertie went away weeping. I cannot ſee, how the evills it brings, can compare
with thoſe which it removes; how the diſcommodities ſhould match the bleſſings of
a meane eſtate. What are thoſe you have loſt, but falſe friends, miſerable comfor-
ters? Elſe they had not left you. Oh ſlight and fickle ſtay, that winds could bereaue D
you of! If your care could goe with them, here were no damage: and, if it goe not
with them, it is your fault. Grieve more for your fault, than for your loſſe. If your
negligence, your riotous miſ-ſpence had empaired your eſtate, then Satan had impo-
veriſht you; now would I have added to your griefe, for your ſinne, not for your af-
fliction: But now, ſince winds and waters have done it as the officers of their Maker;
why ſhould you not ſay with me, as I with *Iob*, *The Lord hath taken*: Vſe your loſſe
well, and you ſhall find that God hath croſſed you with a bleſſing. And if it were
worſe than the world eſteemes it, yet think not what you feele, but what you de-
ſerve: You are a ſtranger to your ſelfe, if you confeſſe not that God favours you in
this whip. If he had ſtripped you of better things, and ſcourged you with worſe, you
ſhould ſtill have acknowledged a mercifull juſtice: If you now repine at an eaſie cor-
rection, you are worthy of ſeverity. Beware the next, if you grudge and ſwell at this. E
It is next to nothing which you ſuffer: what can be further from us, than theſe goods
of outward eſtate? You need not abate either health, or mirth for their ſakes. If you
doe now draw the affliction neerer than he which ſent it, and make a forren evill
domeſticall; if while God viſits your eſtate, you fetch it home, to your body, to your
mind; thanke your ſelfe that you will needs be miſerable: But if you loue not to
fare ill; take croſſes as they are ſent, and goe lightly away with an eaſie burden.

FINIS.

EPISTLES
THE
SECOND VOLVME.
Containing two Decads.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3.
ANCHORA FIDEI

¶ Imprinted at London, 1634.

TO THE SAME

MOST GRACIOVS
PATRONAGE
OF
THE HIGH AND MIGHTY
PRINCE,
HENRY,
PRINCE
OF *GREAT BRITAINE:*
HIS
Highneſſes
VNVVORTHY SERVANT
humbly proſtrates himſelfe, and
his ſecond Labour.

With continuall Apprecations of all
Happineſſe.

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Of the reaſon of the Papiſts confidence in appealing to the Fathers: applauding his worthy offers, and endevours of diſcovering the falſifications of Antiquity.

9. To M. E. A.
Of fleeing or ſtay in the time of Peſtilence; whether lawfull for Miniſter or people.

10. To M. R. B.
A complaint the of iniquity of the Times; with a preſcription of remedy.

THE THIRD DECAD.

To M. *Smith*, and M. *Rob.* Ring-leaders of the late Separation at *Amſterdam.*

EPIST. I. *Setting forth their injurie done to the Church, the injuſtice of their cauſe, and fearefulneſſe of their offence: Cenſuring and adviſing them.*

WE heare of your ſeparation, and mourne; yet not ſo much for you, as for your wrong: you could not doe a greater injurie to your mother, than to flie from her. Say ſhee were poore, ragged, weake; ſay ſhe were deformed; yet ſhee is not infectious: Or if ſhe were, yet ſhe is yours. This were cauſe enough for you, to lament her, to pray for her, to labour for her redreſſe, not to avoid her: This unnaturalneſſe is ſhamefull; and more hainous in you, who are reported not parties in this evill, but authors. Your flight is not ſo much, as your miſ-guidance. Plead not: this fault is paſt excuſe. If we all ſhould follow you, this were the way, of a Church (as you plead) imperfect, to make no Church; and of a remedie, to make a diſeaſe. Still the fruit of our charitie to you, is, beſides our griefe, pitie. Your zeale of truth hath miſ-led you, and you others: A zeale, if honeſt, yet blind-folded, and led by ſelfe-will. O that you loved Peace, but halfe ſo well as Truth: then, this breach had never beene: and you that are yet brethren, had been ſtill companions. *Goe out of Babylon*, you ſay; The voice not of Shiſme, but of holineſſe. Know you where you are? Looke about you, I beſeech you, looke behind you; and ſee if we have not left it upon our backs. Shee her ſelfe feels, and ſees that ſhe is abandoned: and complaines to all the world, that we have not onely forſaken, but ſpoiled her; and yet you ſay, *Come out of Babylon.* And except you will be willingly blind, you may ſee the heapes of her Altars, the aſhes of her Idols, the ruines of her monuments, the condemnation of her errours, the revenge of her abominations. And are we yet in *Babylon*? Is *Babylon* yet amongſt us? Where are the maine buildings of that accurſed Citie; thoſe high and proud Towers of their univerſall Hierarchie, infallible judgement, diſpenſation with the Lawes of God, and ſinnes of men; diſpoſition of Kingdomes, depoſition of Princes, parting ſtakes with God in our converſion, through freedome of will; in our ſalvation, through the merit of our works? Where are thoſe rotten heaps (rotten, not through age, but corruption) of tranſubſtantiating of bread, adoring of Images, multitude of Sacraments, power of Indulgences, neceſſitie of Confeſſions, profit of Pilgrimages, conſtrained and approved Ignorance, unknowne Devotions? Where are thoſe deepe vaults (if not mynes) of Penances and Purgatories, and whatſoever hath been deviſed by thoſe Popelings, whether profitable or glorious, againſt the Lord and his Chriſt? Are they not all raced, and buried in the duſt? Hath not the Majeſtie of her Gods, like as was done to *Mithra*, and *Serapis*, been long agone offered

red to the publique laughter of the vulgar? What is this but to goe, yea to run (if not to flie) out of *Babylon*? But (as every man is an hearty Patron of his owne actions, and it is a deſperate cauſe that hath no plea) you alledge our conſorting in Ceremonies, and ſay ſtill we tarry in the ſuburbs. Grant that theſe were as ill, as an enemie can make them, or can pretend them: You are deceived, if you think the wals of *Babylon* ſtand upon Ceremonies. Subſtantiall errours are both her foundation, and frame. Theſe rituall obſervations are not ſo much as Tile and Reed, rather like to ſome Fane upon the roofe; for ornament, more than uſe: Not parts of the building, but not neceſſary appendances. If you take them otherwiſe, you wrong the Church; if thus, and yet depart, you wrong it and your ſelfe: As if you would have perſwaded righteous *Lot* not to ſtay in *Zoar*, becauſe it was ſo neere *Sodome*. I feare, if you had ſeene the money-changers in the Temple, how ever you would have prayed, or taught there: Chriſt did it, not forſaking the place, but ſcourging the offenders: And this is the valour of Chriſtian teachers: To oppoſe abuſes, not to runne away from them: Where ſhall you not thus find *Babylon*? Would you have run away from *Geneva*, becauſe of her wafers? Or from *Corinth*, for her diſordered love-feaſts? Either run out of the world, or your flight is in vaine. If experience of change teach you not, that you ſhall find your *Babylon* every where, returne not. Compare the place you have left, with that you have choſen; let not feare of ſeeming to repent over-ſoone, make you partiall. Loe, there a common harbour of all opinions, of all hereſies; if not a mixture. Here you drew in the free and cleare aire of the Goſpell, without that odious compoſition of *Iudaiſme*, *Arrianiſme*, *Anabaptiſme*: There you live in the ſtench of theſe and more. You are unworthy of pitie, if you will approve your miſery. Say if you can, that the Church of *England* (if ſhe were not yours) is not an heaven to *Amſterdam*. How is it then, that our gnats are harder to ſwallow, than their camels? and that whiles all Chriſtendome magnifies our happineſſe, and applauds it; your handfull alone, ſo deteſts our enormities, that you deſpiſe our graces? See whether in this you make not God a loſer. The thank of all his favours is loſt, becauſe you want more: and in the meane time, who gaines by this ſequeſtration, but *Rome* and *Hell*? How doe they inſult in this advantage, that our mothers owne children condemne her for uncleane, that we are daily weakned by our diviſions, that the rude multitude hath ſo palpable a motive to diſtruſt us? Sure, you intended it not: but, if you had been their hired Agent, you could not have done our enemies greater ſervice. The God of heaven open your eyes, that you may ſee the unjuſtice of that zeale which hath tranſported you; and turne your heart to an endevour of all Chriſtian ſatisfaction: otherwiſe, your ſoules ſhall find too late, that it had been a thouſand times better to ſwallow a Ceremonie, than to rend a Church: yea, that even whoredomes and murders ſhall abide an eaſier anſwer than ſeparation. I have done, if onely I have adviſed you of that fearefull threatning of the Wiſeman: *The eye that mocketh his father, and deſpiſeth the government of his mother, the Ravens of the valley ſhall picke it out, and the young Eagles eat it.*

To Sir Andrevv Aſteley.

Ep. II. *A diſcourſe of our due preparation for death, and the meanes to ſweeten it to us.*

SInce I ſaw you, I ſaw my father die: How boldly and merrily did he paſſe thorow the gates of death, as if they had had no terror, but much pleaſure! Oh that I could as eaſily imitate, as not forget him! Wee know we muſt tread the ſame way; how happy, if with the ſame mind? Our life, as it gives way to death, ſo muſt make way for it: it will be, though we will not: it will not be happie, without our will, without our preparation. It is the beſt and longeſt leſſon, to learne how to die; and of ſureſt uſe: which alone if we take not out, it were better not to have lived. Oh vaine ſtudies of men, how to walke thorow *Rome* ſtreets all day in the ſhade, how

A to ſquare circles, how to ſalve up the celeſtiall motions, how to correct miſ-written copies, to fetch up old words from forgetfulneſſe, and a thouſand other like points of idle skill; whiles the maine care of life and death is neglected! There is an Art of this, infallible, eternall both in truth, and uſe: for though the meanes be divers, yet the laſt act is ſtill the ſame, and the diſpoſition of the ſoule need not be other: it is all one whether a fever bring it, or a ſword; wherein yet, after long profeſſion of other ſciences, I am ſtill (why ſhould I ſhame to confeſſe?) a learner; and ſhall be (I hope) whileſt I am: yet it ſhall not repent us, as diligent Schollers repeat their parts unto each other, to be more perfect; ſo mutually to recall ſome of our rules of well-dying: The firſt whereof is a conſcionable life: The next a right apprehenſion of life, and death: I tread in the beaten path; doe you follow me. To live holily, is the way to die ſafely, happily. If death be terrible, yet innocence is bold, and will neither feare B it ſelfe, nor let us feare; where contrariwiſe wickedneſſe is cowardly, and cannot abide either any glimpſe of light, or ſhew of danger. Hope doth not more draw our eies forward, than conſcience turnes them backward, and forces us to look behind us; affrighting us even with our paſt evils. Beſides the paine of death, every ſin is a new Fury to torment the ſoule, and to make it loth to part. How can it chuſe, when it ſees on the one ſide, what evill it hath done; on the other, what evill it muſt ſuffer? It was a cleare heart (what elſe could doe it?) that gave ſo bold a forehead to that holy Biſhop, who durſt on his death-bed profeſſe, I have ſo lived, as I neither feare to die, nor ſhame to live. What care we when we be found, if well-doing? What care we how ſuddenly, when our preparation is perpetuall? What care we how violently, when ſo many inward friends (ſuch are our good actions) give us ſecret comfort? There is no good Steward, but is glad of his Audit; his ſtraight accounts deſire nothing more C than a diſcharge: only the doubtfull and untruſty feares of his reckoning. Neither only doth the want of integritie make us timorous, but of wiſdome, in that our ignorance cannot equally value, either the life which we leave, or the death we expect. We have long converſed with this life, and yet are unacquainted: how ſhould wee then know that death we never ſaw? or that life which followes that death?

Theſe cottages have beene ruinous, and we have not thought of their fall: our way hath beene deepe, and we have not looked for our reſt. Shew me ever any man that knew what life was, and was loth to leave it. I will ſhew you a priſoner that would dwell in his Goale, a ſlave that likes to be chained to his Galley. What is there here, but darkneſſe of ignorance, diſcomfort of events, impotency of body, vexation of conſcience, diſtemper of paſſions, complaint of eſtate, feares and ſenſe of evill, hopes and doubts of good, ambitious rackings, covetous toyles, envious underminings, D irkſome diſappointments, weary ſacieties, reſtleſſe deſires, and many worlds of diſcontentments in this one? What wonder is it that we would live? We laugh at their choyce that are in love with the deformed; and what a face is this wee dote upon? See if ſinnes, and cares, and croſſes, have not (like a filthy Morphew) overſpread it, and made it loathſome to all judicious eyes. I marvell then, that any wiſemen could be other but Stoicks, and could have any conceit of life, but contemptuous; not more for the miſery of it, while it laſteth, than for the not laſting: wee may love it, wee cannot hold it. What a ſhadow of a ſmoake, what a dreame of a ſhadow is this, wee affect? Wiſe *Salomon* ſayes, there is a time to be borne, and a time to die: you doe not heare him ſay, a time to live. What is more flitting than time? Yet life is not long enough to be worthy of the title of time. Death borders upon our birth, and our cradle ſtands in our grave. Wee lament the loſſe of our paE rents: how ſoone ſhall our ſonnes bewaile ours? Loe, I that write this, and you that reade it, how long are wee here? It were well, if the world were as our tent, yea as our Inne; if not to lodge, yet to bait in: but now it is onely our thorowfare, one generation paſſeth, another commeth; none ſtayeth. If this earth were a Paradiſe, and this which wee call our life were ſweet as the joyes above, yet how ſhould this fickleneſſe of it coole our delight? Grant it abſolute, who can eſteeme a vaniſhing pleaſure? How much more now, when the drammes of our honey are loſt in pounds of gall; when our contentments are as far from ſincerity as continuance? Yet the true apprehenſion of life (though joyned with contempt) is not enough to ſettle us, if either we be ignorant of death, or ill perſwaded: for if life have not worth enough to allure us, yet death hath horror enough to affright us. He that would die chearfully, muſt know death his friend: what is he but the faithfull officer of our Maker, who ever ſmiles or frownes with his Maſter; neither can either ſhew or nouriſh enmitie, where God favours: when hee comes fiercely, and puls a man by the throat, and ſummons him to Hell, who can but tremble? The meſſenger is terrible; but the meſſage worſe: hence have riſen the miſerable deſpaires, and furious raving of the ill conſcience, that finds no peace within, leſſe without. But when he comes ſweetly, not as an executioner, but as a guide to glory, and profers his ſervice, and ſhewes our happineſſe, and opens the doore to our heaven; how worthy is he of entertainment? how worthy of gratulation? But his ſalutation is painfull, if courteous, what then? The Phyſitian heales us, not without paine; and yet we reward him. It is unthankfulneſſe to complaine, where the anſwer of profit is exceſſive. Death paineth: how long? how much? with what proportion to the ſequell of joy? O Death, if thy pangs be grievous; yet thy reſt is ſweet. The conſtant expectation that hath poſſeſſed that reſt, hath already ſwallowed thoſe pangs, and makes the Chriſtian at once wholly dead to his paine, wholly alive to his glory. The ſoule hath not leiſure to care for her ſuffering, that beholds her crowne; which if ſhe were conjoyned to fetch thorow the flames of Hell, her faith would not ſtick at the condition. Thus in briefe, he that lives Chriſtianly, ſhall die boldly; he that finds his life ſhort and miſerable, ſhall die willingly; hee that knowes death, and fore-ſees glory, ſhall die cheerfully and deſirouſly.

To Mr. *Samuel Burton*, Arch-deacon of *Gloceſter*.

EP. III. *A diſcourſe of the tryall and choice of the true Religion.*

Sir: This diſcourſe injoyned by you, I ſend to your cenſure, to your diſpoſing; but to the uſe of others. Vpon your charge I have written it for the wavering. If it ſeeme worthy, communicate it; elſe it is but a daſh of your pen. I feare onely the brevity: a Volume were too little for this Subject. It is not more yours, than the Author. Farewell.

WE doe not more affect varietie in all other things, than we abhorre it in Religion. Even thoſe which have held the greateſt falſhoods, hold that there is but one truth. I never read of more than one Heretick, that held all Hereſies true; neither did his opinion ſeeme more incredible, than the relation of it. God can neither be multiplied, nor Chriſt divided: if his coat might be parted, his body was intire. For that then all ſides challenge truth, and but one can poſſeſſe it; let us ſee who have found it, who enjoy it.

There are not many Religions that ſtrive for it, tho many opinions. Every Hereſie, albeit fundamentall, makes not a Religion. We ſay not, The Religion of *Arrians, Neſtorians, Sabellians, Macedonians*, but the ſect or hereſie. No opinion challenges this name in our uſuall ſpeech, (for I diſcuſſe not the proprietie) but that which, ariſing from many differences, hath ſetled it ſelfe in the world, upon her owne principles, not without an univerſall diviſion. Such may ſoon be counted: Though it is true, there are by ſo much too many, as there are more than one. Five religions then there are by this rule, upon earth; which ſtand in competition for truth, *Iewiſh, Turkiſh, Greekiſh, Popiſh, Reformed*; whereof each pleads for it ſelfe, with diſgrace of the other. The plaine Reader doubts, how he may ſit Judge in ſo high a plea: God hath put this perſon upon him; while he chargeth him to trie the Spirits; to retaine the good, reject the evill: If ſtill he plead with *Moſes*, inſufficiency; let him but attend, God ſhall decide the caſe in his ſilence, without difficulty. The Jew hath little to ſay for himſelfe, but impudent denyals of our Chriſt, of their Prophecies: whoſe very refuſall of him, more ſtrongly

A ſtrongly proves him the true Meſſias; neither could he be juſtified to be that Saviour,
if they rejected him not; ſince the Prophets fore-ſaw and fore-told, not their
repelling of him only, but their reviling. If there were no more arguments, God hath
ſo mightily confuted them from heaven, by the voice of his judgement, that all the
world hiſſeth at their conviction. Loe their very ſinne is capitally written in their
deſolation, and contempt. One of their owne late Doctors ſeriouſly expoſtulates in
a relenting Letter to another of his fellow Rabbins, what might bee the cauſe of ſo
long and deſperate a ruine of their *Iſrael*; and comparing their former captivities
with their former ſins, argues (and yet feares to conclude) that this continuing puniſhment,
muſt needs be ſent for ſome ſinne ſo much greater than Idolitry, Oppreſſion,
Sabbath-breaking; by how much this plague is more grievous than all the
other: Which, his feare tels him (and he may beleeve it) can be no other, but the
B murder, and refuſall of their true Meſſias. Let now all the Doctors of thoſe obſtinate
Synagogues, anſwer this doubt of their owne objecting: But how, paſt all contradiction,
is the ancient witneſſe of all the holy Prophets, anſwered and confirmed by their
events? whoſe foreſayings verified in all particular iſſues, are more than demonſtrative.
No art can deſcribe a thing paſt, with more exactneſſe, than they did this Chriſt
to come. What circumſtance is there, that hath not his prediction? Have they not forewritten
who ſhould be his mother, A Virgin: Of what Tribe, of *Iuda*: Of what houſe,
of *David*: What place, *Bethleem*: What time, when the ſcepter ſhould be taken from
Iudah: Or after ſixtie nine weeks: What name, *Ieſus*, *Immanuel*: What habitation,
Nazareth: What harbinger, *Iohn*, the ſecond *Elias*: What his buſineſſe; to preach, ſave,
deliver: What entertainment, rejection: What death, the Croſſe: What manner,
piercing the body, not breaking the bones: What company, amidſt two wicked ones:
C Where, at *Ieruſalem*: Where abouts, without the Gates: With what words, of imploration:
what draught, of Vinegar and Gall: Who was his Traitor, and with what
ſucceſſe? If all the Synagogues of the Circumciſion, all the Gates of Hell, can obſcure
theſe evidences, let me be a Proſelyte. My labour herein is ſo much leſſe, as there is
leſſe danger of Judaiſme. Our Church is well rid of that accurſed Nation, whom yet
Rome harbours, and, in a faſhion, graces: whiles in ſtead of ſpitting at, or that their *Neapolitan*
correction whereof *Gratian* ſpeakes, the Pope ſolemnly receives at their
hands, that Bible, which they at once approve, and overthrow. But would God there
were no more *Iewes* than appeare. Even in this ſenſe alſo he is a *Iew*, that is one within:
plainly, whoſe heart doth not ſincerely confeſſe his Redeemer. Tho a Chriſtan
Iew is no other than an Atheiſt; and therefore muſt be ſcourged elſe-where. The *Iew*
thus anſwered: The *Turke* ſtands out for his *Mahomet*, that couzening *Arabian*,
D whoſe Religion (if it deſerve that name) ſtands upon nothing but rude ignorance
and palpable Impoſture. Yet loe here a ſubtill Devill in a groſſe religion: For
when hee ſaw that he could not by ſingle twiſts of hereſie pull downe the well built
walls of the Church; hee windes them all up in one Cable, to ſee if his cord of ſo
many folds might happily prevaile: raiſing up wicked *Mahomet*, to deny with *Sabellius*
the diſtinction of perſons., with *Arrius* Chriſts divinity, with *Macedonius* the
Deitie of the Holy Ghoſt, with *Sergius* two wills in Chriſt, with *Marcion* Chriſts
ſuffering: And theſe policies ſeconded with violence, how have they waſted Chriſtendome?
O damnable mixture, miſerably ſucceſſefull! which yet could not have
beene, but that it meets with ſottiſh Clients, and ſoothes up nature, and debarrs
both all knowledge, and contraction. What is their *Alcoran*, but a fardle of fooliſh
impoſſibilities? Whoſoever ſhall heare mee relate the ſtories of Angell *Adriels*
E death, *Seraphuels* trumpet, *Gabriels* bridge, *Horroth* and *Marroths* hanging, the
Moones deſcending into *Mahomets* ſleeve, the Litter wherein hee ſaw God carried
by eight Angels, their ridiculous and ſwiniſh Paradiſe, and thouſands of the ſame
bran; would ſay, that *Mahomet* hoped to meet either with beaſts, or mad-men. Beſide
theſe barbarous fictions, behold their lawes, full of licence, full of impietie:
in which, revenge is encouraged, multitude of wives allowed, theft tollerated; and
the frame of their opinions ſuch, as well bewrayes their whole religion to bee but
the mungrell iſſue of an *Arrian*, *Iew*, *Neſtorian*, and *Arabian*: A monſter of many

ſeeds, and all accurſed; In both which regards, Nature her ſelfe, in whoſe breſt God hath witten his royall Law (though in part, by her defaced) hath light enough to condemne a *Turke*, as the worſt Pagan. Let no man look for further diſproofe. Theſe follies, a wiſe Chriſtian will ſcorne to confute, and ſcarce vouchſafe to laugh at.

The Greekiſh Church (ſo the *Ruſſes* tearme themſelves) put in the next claime, but with no better ſucceſſe; whoſe infinite Clergie affords not a man that can give either reaſon or account of their owne Doctrine. Theſe are the baſeſt dregs of all Chriſtians, ſo we favourably tearme them; tho they perhaps in more ſimplicity than wilfulneſſe, would admit none of all the other Chriſtian world to their font, but thoſe, who in a ſolemne renunciation, ſpit at, & abjure their former God, Religion, Baptiſme; yet peradventure we might more juſtly tearme them *Nicholaitans*, for that obſcure Saint (if a Saint, if honeſt) by an unequall diviſion, finds more homage from them than his maſter. Theſe are as ignorant as Turks, as idolatrous as Heathens, as obſtinate as Jewes, and more ſuperſtitious than Papiſts. To ſpeak ingenuouſly from that I have heard & read; if the worſt of the Romiſh religion, and the beſt of the Muſcovitiſh be compared, the choice will be hard whether ſhould be leſſe ill. I labour the leſſe in all theſe, whoſe remoteneſſe and abſurditie ſecure us from infection, and whoſe only name is their confutation. I deſcend to that maine rivall of Truth, which creeps into her boſome, and is not leſſe neere than ſubtle, the religion (if not rather the faction) of Papiſme, whoſe plea is importunate, and ſo much more dangerous, as it caries fairer probabitity. Since then of all religions the Chriſtian obtaineth, let us ſee of thoſe that are called Chriſtians, which ſhould command aſſent and profeſſion, Every religion bears in her lineaments the image of her parent: the true Religion therefore is ſpirituall, and looks like God in her puritie: all falſe religions are carnall, and carie the face of Nature, their mother, and of him whoſe illuſion begot them, Satan. In ſumme, Nature never conceived any which did not favour her, nor the Spirit any which did not oppugne her. Let this then be the Lydian ſtone of this triall; we need no more. Whether religion ſoever doth more plauſibly content Nature, is falſe, whether gives more ſincere glory to God, is his Truth. Lay aſide prejudice: Whither I beſeech you tendeth all popery, but to make Nature either vainly proud, or careleſly wanton? What can more advance her pride, than to tell her, that ſhe hath in her own hands freedome enough of will (with a little prevention) to prepare her ſelfe to her juſtification; that ſhe hath (whereof to rejoyce) ſomewhat, which ſhe hath not received; that if God pleaſe but to unfetter her, ſhe can walk alone? She is inſolent enough of her ſelf; this flattery is enough to make her mad of conceit. After this; That if God will but beare halfe the charges by his cooperation, ſhee may undetake to merit her owne glory, and brave God in the proofe of his moſt accurate judgement; to fulfill the whole royall Law; and that from the ſuperfluity of her owne ſatisfactions, ſhe may be abundantly beneficiall to her neighbours; that naturally without faith a man may doe ſome good workes; that we may repoſe confidene in our merits. Neither is our good onely by this flatterie extolled, but our ill alſo diminiſhed; our evills are our ſinnes; ſome of them (they ſay) are in their nature veniall, and not worthy of death: more, that our originall ſinne is but the want of our firſt juſtice; no guilt of our firſt fathers offence; no inherent ill diſpoſition; and that by Baptiſmall water is taken away what ever hath the nature of ſinne; that a meere man (let mee not wrong Saint *Peters* ſucceſſor, in ſo tearming him) hath power to remit both puniſhment and ſinne, paſt and future; that many have ſuffered more than their ſinnes have required: that the ſufferings of the Saints added to Chriſts paſſions, make up the treaſure of the Church, that ſpirituall Exchequer; whereof their Biſhop muſt keepe the key, and make his friends. In all theſe the gaine of Nature (who ſees not?) is Gods loſſe: all her braverie is ſtolne from above: beſides thoſe other direct derogations from him; that his Scriptures are not ſufficient; that their originall fountaines are corrupted, and the ſtreames runne clearer; that there is a multitude (if a finite number) of Mediators. Turne your eyes now to us, and ſee contrarily how we abaſe Nature, how we knead her in the duſt; ſpoiling her of her proud rags, loading her with reproches; and giving glory to him, that ſayes, he will not give it to another; whiles we teach, that we neither

A have good, nor can do good of our ſelves; that we are not ſick or fettered, but dead
in our ſin; that we cannot move to good, more than we are moved; that our beſt
actions are faulty; our ſatisfactions debts; our deſerts damnation; that all our merit is
his mercy that ſaves us; that every of our ſinnes is deadly; every of our natures originally
depraved, and corrupted; that no water can entirely waſh away the filthineſſe
of our concupiſcence; that none but the blood of him that was God, can clenſe us;
that all our poſſible ſufferings are below our offences; that Gods written word is all-ſufficient
to informe us, to make us both wiſe and perfect; that Chriſts mediation is
more than ſufficient to ſave us, his ſufferings to redeeme us, his obedience to inrich
us. You have ſeen how Papiſtry makes Nature proud; now ſee how it makes her lawleſſe
and wanton: while it teacheth (yet this one, not ſo univerſally) that Chriſt died
effectually for all; that in true contrition an expreſſe purpoſe of new life is not neceſſary;
B that wicked men are true members of the Church; that a lewd-miſcreant or
infidell in the buſineſſe of the Altar partakes of the true body and bloud of Chriſt, yea
(which I ſhame to tell) a brute creature; that men may ſave the labour of ſearching,
for that it is both eaſie and ſafe (with that Catholike Collier) to beleeve with the
Church, at a venture: more than ſo, that devotion is the ſeed of ignorance; that there
is infallibilitie annexed to a particular place and perſon; that the bare act of the Sacraments
confers grace without faith; that the meer ſigne of the Croſſe made by a
Jew or Infidell, is of force to drive away Devils; that the ſacrifice of the Maſſe in the
very work wrought, availes to obtaine pardon of our ſinnes, not in our life onely,
but when we lye frying in purgatory; that we need not pray in faith to be heard, or
in underſtanding; that almes given, merit heaven, diſpoſe to juſtification, ſaitsfie God
for ſinne; that abſtinence from ſome meats and drinks is meritorious; that Indulgences
C may be granted to diſpence with all the penance of ſins afterward to be committed;
that theſe by a living man may be applied to the dead; that one man may deliver
anothers ſoule out of his purging torments: and therefore, that he who wants
not either money or friends, need not feare the ſmart of his ſinnes. O religion, ſweet
to the wealthy, to the needy deſperate! who will now care henceforth how ſound
his devotions be, how lewd his life, how hainous his ſins, that knowes theſe refuges?
On the contrary, we curbe Nature, we reſtraine, we diſcourage, we threaten her,
teaching her not to reſt in implicit faiths, or general intentions, or external actions of
piety, or preſumptuous diſpenſations of men: but to ſtrive unto ſincere faith, without
which we have no part in Chriſt, in his Church, no benefit by Sacraments, prayers,
faſtings, beneficences: to ſet the heart on work in all our devotions, whithout which
the hand and tongue are but hypocrites: to ſet the hands on work in good actions,
D without which the preſuming heart is but an hypocrite: to expect no pardon for ſin
before we commit it, and from Chriſt alone when we have comitted it, and to repent
before we expect it: to hope for no chaffering, no ranſome of our ſoules from below,
no contrary change of eſtate after diſſolution: that life is the time of mercy, death of
retribution. Now let me appeale to your ſoule, and to the judgement of all the world,
whether of theſe two religions is framed to the humour of Nature: yea let mee but
know what action Popery requires of any of her followers, which a meer Naturaliſt
hath not done, cannot do? See how I have choſen to beat them with that rod wherewith
they think we have ſo often ſmarted: for what cavill hath been more ordinary
againſt us, than this of eaſe and liberty, yea licence given and taken by our religion?
together with the upbraidings of their owne ſtrict and rigorous auſtereneſſe? Where
are our penall works, our faſtings, ſcourges, haire-cloth, weary pilgrimages, bluſhing
E confeſſions, ſolemne vowes of willing beggery and perpetuall continencie? To doe
them right, we yeeld, in all the hard works of will-worſhip they goe beyond us; but
(leſt they ſhould inſult in the victory) not ſo much as the Prieſts of *Baal* went beyond
them. I ſee their whips: ſhew me their knives. Where did ever zealous Romaniſt
lance and carve his fleſh in devotion? The *Baalites* did it, and yet never the wiſer, never
the holier. Either therefore this zeale, in works of their owne deviſing, makes
them not better than we, or it makes the *Baalites* better than they: let them take their
choyce. Alas, theſe difficulties are but a colour to avoid greater: No, no, to work our

ſtubborne wils to ſubjection, to draw this untoward fleſh to a ſincere cheerfulneſſe in Gods ſervice: to reach unto a ſound beleefe in the Lord Jeſus, to pray with a true heart, without diſtraction, without diſtruſt, without miſ-conceit: to keepe the heart in continuall awe of God: Theſe are the hard tasks of a Chriſtian, worthy of our ſweat, worthy of our rejoycing: all which that Babylonish religion ſhifteth off with a careleſſe faſhionableneſſe, as if it had not to doe with the ſoule. Give us obedience: let them take ſacrifice. Doe you yet look for more evidence? look into particulars, and ſatisfie your ſelfe in Gods deciſion, as *Optatus* adviſed of old. Since the goods of our father are in queſtion, whither ſhould we goe but to his will and Teſtament? My ſoule beare the danger of this bold aſſertion. If we erre, we erre with Chriſt and his Apoſtles. In a word, againſt all ſtaggering, our Saviours rule is ſure and eternall: *If any man will doe my Fathers will, he ſhall know of the doctrine whether it be of God.*

TO M. EDMVND SLEIGH.

Ep. IV. *A diſcourſe of the hardneſſe of Chriſtianitie, and the abundant recompence of the pleaſures and commodities of that profeſſion.*

How hard a thing it is (deare Uncle) to be a Chriſtian! perhaps others are leſſe dull and more quiet; more waxen to the impreſſions of grace, & leſſe troubleſome to themſelves; I accuſe none, but whom I dare, my ſelfe. Even eaſie buſineſſes are hard to the weak: let others boaſt, I muſt complaine. To keep our ſtation is hard; harder to move forward. One while I ſcarce reſtrain my unruly deſires, from evill: ofter, can find no luſt to good. My heart will either be vaine, or ſullen: when I am wrought with much ſweat to deteſt ſin, & diſtaſte the world, yet who ſhall raiſe up this droſſe to a ſpirituall joy? Sometimes I purpoſe well; and if thoſe thoughts (not mine) begin to lift me from my earth; loe, he that rules in the aire, ſtoops upon me with powerfull tentations, or the world puls me downe with a ſweet violence; ſo as I know not whether I be forced, or perſwaded to yeeld; I find much weakneſſe in my ſelfe, but more treachery. How willing am I to be deceived! How loth to be altered! Good duties ſeem harſh, and can hardly eſcape the repulſe, or delay of excuſes; and not without much ſtrife grow to any rellish of pleaſure; and when they are at beſt, cannot avoid the mixture of many infirmities: which do at once diſquiet, and diſcourage the mind, not ſuffering it to reſt in what it would have done, and could not. And if after many ſighs and teares, I have attained to doe well, and reſolve better; yet this good eſtate is far from conſtant, & eaſily inclining to change. And whiles I ſtrive, in ſpight of my naturall fickleneſſe; to hold my owne with ſome progreſſe & gaine; what difficulty doe I find, what oppoſition? O God, what adverſaries haſt thou provided for us weak men! what incounters! Malicious and ſubtill ſpirits, an alluring world, a ſerpentine and ſtubborne nature: Force & fraud doe their worſt to us; ſometimes becauſe they are ſpirituall enemies, I ſee them not, and complain to feele them too late: Other-whiles my ſpirituall eies ſee them with amazement, and I (like a cowardly Iſraelite) am ready to flee, and plead their meaſure, for my feare: Who is able to ſtand before the ſonnes of *Anak*? Some other times I ſtand ſtill, and (as I can) weakly reſiſt; but am foiled with indignation, and ſhame. Then againe I riſe up, not without baſhfulneſſe and ſcorne: and with more heartie reſiſtance prevaile, & triumph, when ere long, ſurprized with a ſudden and unwarned aſſault, I am caried away captive, whither I would not: and mourning for my diſcomfiture, ſtudy for a feeble revenge: My quarrell is good, but my ſtrength maintains it not; It is now long ere I can recover this overthrow, and find my ſelfe whole of theſe wounds. Beſides ſuggeſtions, croſſes fall heavy, and work no ſmall diſtemper in a mind faint and unſetled, whoſe law is ſuch, that the more I grow, the more I beare; and not ſeldome, when God gives me reſpite, I afflict my ſelfe: either my feare faineth evils, or my unruly paſſions raiſe tumults within me, which breed much trouble, whether in ſatisfying or ſuppreſſing: not to ſpeak, that ſinne is attended, beſides vnquietneſſe, with terror.

A Now you ſay; Alas! Chriſtianitie is hard: I grant it; but gainefull and happy. I
contemne the difficulty, when I reſpect the advantage. The greateſt labours that
have anſwerable requitals, are leſſe than the leaſt that have no regard. Beleeve me,
when I looke to the reward, I would not have the worke eaſier. It is a good Maſter
whom we ſerve, who not only paies, but gives; not after the proportion of our earnings,
but of his owne mercy. If every paine that we ſuffer were a death, and every
croſſe an hell, we have amends enough. It were injurious to complain of the meaſure,
when we acknowledge the recompence. Away with theſe weak diſlikes: though I
ſhould buy it dearer, I would be a Chriſtian. Any thing may make me out of loue
with my ſelfe, nothing with my profeſſion: I were unworthy of this favour if I could
repent to have endured: herein alone I am ſafe, herein I am bleſſed. I may be all other
things, and yet with that dying Emperour complain, with my laſt breath, *That I am*
B *no whit the better*: let me be a Chriſtian, I am priviledged from miſeries; hell cannot
touch me, death cannot hurt me. No evill can arreſt me while I am under the protection
of him, which over-rules all good and evill: yea ſo ſoone as it touches me, it
turns good, and being ſent and ſuborned by my ſpirituall adverſaries to betray me,
now in an happy change it fights for me, & is driven rather to rebell, than wrong me.
It is a bold and ſtrange word: No price could buy of me the gaine of my ſinnes; That,
which while I repented, I would have expiated with bloud; now after my repentance
I forgoe not for a world; the fruit of having ſinned (if not rather of having repented.)
Beſides my freedome, how large is my poſſeſſion? All good things are mine, to challenge,
to enjoy. I cannot look beyond my owne, nor beſides it; and the things that
I connot ſee, I dare claime no leſſe. The heaven that rowles ſo gloriouſly above my
head is mine, by this right: yea, thoſe celeſtiall ſpirits, the better part of that high
C creation, watch me in my bed, guard me in my wayes, ſhelter me in my dangers, comfort
me in my troubles, and are ready to receive that ſoule which they have kept.

What ſpeak I of creatures? The God of ſpirits is mine: and by a ſweet and ſecret
union, I am become an heire of his glory, yea (as it were) a limbe of himſelfe. O
bleſſedneſſe! worthy of difficulty, worthy of paine. What thou wilt, Lord, ſo I may
be thine, what thou wilt. When I have done all, when I have ſuffered all, thou exceedeſt
more than I want. Follow me then, deare Uncle: or (if you will) lead me
rather (as you have done) in theſe ſteps; and from the rough way, look to the end:
Over-looke theſe trifling grievances, and faſten yout eyes upon the happy recompence;
and ſee if you cannot ſcorne to complaine. Pitie thoſe that take not your
paines; and perſiſt with courage till you feele the weight of your Crowne.

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To Mr. *W. L.*

Ep. V. *Expoſtulating the cauſe of his unſetledneſſe in religion, which is pleaded to be our diſſenſions: ſhewing the inſufficiencie of that Motive, and comparing the ſtate of our Church herein, with the Romiſh.*

I would I knew where to find you: then I could tell how to take a direct aime;
whereas now I muſt rove and conjecture. To day you are in the tents of the Romaniſts;
to morrow in ours; the next day between both, againſt both. Our adverſaries
think you ours, we theirs, your conſcience finds you with both, and neither. I
flatter you not: this of yours is the worſt of all tempers: heat and cold have their uſes;
E luke-warmneſſe is good for nothing, but to trouble the ſtomack. Thoſe that are
ſpiritually hot, find acceptation; thoſe that are ſtark cold, have a leſſer reckoning; the
mean between both, is ſo much worſe, as it comes neerer to good, and attaines it not.
How long will you halt in this indifferency? Reſolve one way, and know at laſt what
you doe hould; what you ſhould. Caſt off either your wings or your teeth; and loathing
this Bat-like nature, be either a Bird or a beaſt. To die wavering and uncertaine,
your ſelfe will grant fearfull. If I muſt ſettle, when begin you? If you muſt beginne,
why not now? It is dangerous deferring that, whoſe want is deadly; and whoſe
opportunity

opportunitie is doubtfull. God cryeth with *Iehu, Who is on my ſide, who?* Look at laſt A
out of your window to him, and in a reſolute courage caſt down this *Iezabel* that hath
bewitched you. Is there any impediment, which delay will abate? is there any which
a juſt anſwer cannot remove? If you had rather waver, who can ſettle you? But if
you love not inconſtancy, tell us why you ſtagger. Be plaine, or elſe you will never
be firme: What hinders you? Is it our diviſions: I ſee you ſhake your head at this,
and by your ſilent geſture bewray this the cauſe of your diſtaſte: Would God I could
either deny this with truth, or amend it with teares: But I grant it, with no leſſe
ſorrow, than you with offence. This earth hath nothing more lamentable, than the
civill jarres of one faith. What then? Muſt you defie your mother, becauſe you ſee
your brethren fighting? Their diſſenſion is her griefe: Muſt ſhe loſe ſome ſonnes,
becauſe ſome others quarrell? Doe not ſo wrong your ſelfe in afflicting her. Will you
love Chriſt the leſſe, becauſe his coat is divided? Yea, let me boldly ſay; The hemme B
is torne a little, the garment is whole; or rather it is fretted a little, nor torn; or rather
the fringe, not the hemme. Behold, here is one Chriſt, one Creed, one Baptiſme,
one heaven, one way to it; in ſumme, one religion, one foundation, and (take away
the tumultuous ſpirits of ſome rigorous Lutherans) one heart: our differences
are thoſe of *Paul* and *Barnabas*; not thoſe of *Peter* and *Magus*: if they be ſome, it is
well they are no more; if many, that they are not capitall. Shew mee that Church,
that hath not complained of diſtraction: yea that familie, yea that fraternitie, yea
that man, that alwaies agrees with himſelfe. See if the Spouſe of Chriſt, in that heavenly
mariage ſong, doe not call him, a young Hart *in the mountaines of diviſion.* Tell
me then, whither will you goe for truth, if you will allow no truth, but where there is
no diviſion? To *Rome* perhaps, famous for unitie, famous for peace. See now how
happily you have choſen, how well you have ſped: Loe, there Cardinall *Bellarmine* C
himſelfe, a witneſſe above axception, under his owne hand acknowledgeth to the
world, & recons up 237 contrarieties of doctrine among the Romiſh Divines. What
need we more evidence? O the perfect accordance of *Peters* See! worthy to be recorded
for a badge of truth. Let now all our adverſaries ſcrape together ſo many contradictions
of opinions amongſt us, as they confeſſe amongſt themſelves, and be you
theirs. No, they are not more peaceable, but more ſubtle; they have not leſſe diſſenſion,
but more ſmoothered. They fight cloſely within doors, without noiſe; all our fraies
are in the field: would God we had as much of their cunning, as they want of our
peace; & no more of their policie, than they want of our truth. Our ſtrife is in ceremonies,
theirs ſubſtance; ours in one or two points, theirs in all. Take it boldly from
him that dares avouch it, there is not one point in all Divinity (except thoſe wherein
we accord with them) wherein they all ſpeake the ſame. If our Church diſpleaſe you D
for differences, theirs much more; unleſſe you will be either wilfully incredulous,
or wilfully partiall: unleſſe you diſlike a miſchiefe the leſſe for the ſecrecie. What will
you doe then? Will you be a Church alone? Alas, how full are you of contradictions
to your ſelfe! how full of contrarie purpoſes! how oft doe you chide with your ſelfe!
how oft do you fight with you ſelfe! I appeale to that boſome which is privie
to thoſe ſecret combats: beleeve me not, if ever you find perfect unitie any where
but above: either goe thither and ſeek it amongſt thoſe that triumph, or be content
with what eſtate you find in this warfaring number. Truth is in differences, as gold in
droſſe, wheat in chaffe; will you caſt away the beſt metall, the beſt graine, becauſe it is
mingled with this Offall? Will you rather be poore and hungrie, than beſtow labour
on the fanne, or the furnace? Is there nothing worth your reſpect, but peace? I have
heard that the interlacing of diſcords graces the beſt muſick; & I know not whether E
the very evil ſpitits agree not with themſelves. If the body be ſound, what though the
coat be torne? or if the garment be whole, what if the lace be unript? Take you peace:
let me have truth, I cannot have both. To conclude: Embrace thoſe truths that we
all hold; and it greatly matters not what you hold in thoſe wherein we differ: and if
you love your ſafetie, ſeek rather grounds whereon to reſt, than excuſes for your
unreſt, If ever you look to gaine by the truth, you muſt both chuſe it, and cleave to
it: Meere reſolution is not enough; except you will rather loſe your ſelfe than it.

TO SIR EDMUND LUCY.

EPIST. VI. *Diſcourſing of the different degrees of heavenly glory ; and of our mutuall knowledge of each other above.*

AS thoſe which never were at home, now after much here-ſay travelling toward it, aske in the way, What manner of houſe it is. what ſeat, what frame, what ſoile;ſo do we in the paſſage to our glory:we are all pilgrims thither;yet ſo as that ſome have lookt into it afar thorow the open windows of the Scripture. Go to then : whiles others are inquiring about worldly dignities, & earthly pleaſures, let us two ſweetly conſult of the eſtate of our future happineſſe; yet without preſumption, without curioſitie. Amongſt this infinite choice of thoughts, it hath pleaſed you to limit our diſcourſe to two heads. You aske firſt, if the joyes of the glorified Saints ſhall differ in degrees. I feare not to affirme it. There is one life of all, one felicity; but divers meaſures. Our heaven begins here, and here varies in degrees. One Chriſtian enjoyes God above another, according as his grace, as his faith is more: and heaven is ſtill like it ſelfe, not other above from that beneath. As our grace begins our glory, ſo it proportions it : Bleſſedneſſe ſtands in the perfect operation of the beſt faculties, about the perfecteſt object; that is, in the viſion, in the fruition of God. All his Saints ſee him, but ſome more cleerly; as the ſame Sunne is ſeen of all eyes, not with equall ſtrength. Such as the eye of our faith was to ſee him that is inviſible, ſuch is the eye of our preſent apprehenſion to ſee as we are ſeen. Who ſees not, that our rewards are according to our works? not for them, as on merit (woe be to that ſoule which hath but what it earneth) but after them, as their rule of proportion : and theſe, how ſenſibly unequall ? One gives but a cup of cold water to a diſciple, another gives his blood for the Maſter. Different works have different wages, not of deſert, but of mercy. Five talents well imployed, carry away more recompence than two; yet both approved, both rewarded with their Maſters joy, Who can ſtick at this, that knows thoſe heavenly ſpirits (to whom we ſhall be like) are marſhalled by their Maker into ſeverall ranks? He that was rapt into their element, and ſaw their bleſſed orders, as from his owne knowledge, hath ſtiled them, *Thrones, Principacities, Powers, Dominions.* If in one part of this Celeſtiall Family, the great Houſholder hath thus ordered it, why not in the other? yea even in this he hath inſtanced; *You ſhall ſit on twelve Thrones, and judge the twelve Tribes of Iſrael.* If he mean not ſome preheminence to his Apoſtles, how doth he anſwer, how doth he ſatisfie them? Yet more: *Lazarus* is in *Abrahams* boſome: therefore *Abraham* is more honoured than *Lazarus*. I ſhall need no more proofes, if from heaven you ſhall look downe into the great Gulfe, and there ſee diverſity of torments according to the value of ſinnes. Equality of offences, you acknowledge an idle Paradox of the Stoicks : to hold unequall ſins equally puniſhed, were more abſurd, and more injurious to Gods juſtice : There is but one fire, which yet otherwiſe burns the ſtraw, otherwiſe wood and yron. He that made and commands this dungeon, theſe tortures, tells us that the wilfully diſobedient ſhall ſmart with moe ſtripes; the ignorant with fewer. Yet ſo conceive of theſe heavenly degrees, that the leaſt is glorious. So doe theſe veſſels differ, that all are full : there is no want in any, no envy. Let us ſtrive for a place, not ſtrive for the order : how can we wiſh to be more than happy?

Your other queſtion is of our mutuall knowledge above ; the hope whereof (you think) would give much contentment to the neceſſity of our parture : for both we are loth not to know thoſe whom we love, and we are glad to think we ſhall know them happy : whereof (if it may comfort you) I am no leſſe confident. If I may not goe ſo farre, as with the beſt of the Fathers, to ſay we ſhall know one anothers thoughts, I dare ſay, our perſons we ſhall; our knowledge, our memory, are not there loſt, but perfected : yea, I feare not to ſay we ſhall know both our miſeries paſt, and the preſent ſufferings of the damned. It makes our happineſſe not a little the ſweeter, to know that we were miſerable, to know that others are and muſt be miſerable : wee ſhall know them; not feele them. Take heed, that you clearly diſtinguiſh betwixt ſpeculation and experience. We are then farre out of the reach of evils. We may ſee them to comfort us, not to afflict us. Who doubts that theſe eyes ſhall ſee, and know the glorious manhood of our bleſſed Saviour, advanced above all the powers of heaven? And if one body, why not more? And if our elder brother, why no more of our ſpirituall fraternity? Yea if the twelve thrones of thoſe Judges of *Iſrael* ſhall be conſpicuous; how ſhall we not acknowledge them? And if theſe, who ſhall reſtraine us from more? You will eaſily grant, that our love can never faile: Faith and hope give place to ſight, to preſent fruition; for theſe are of things not ſeen: but love is perpetuall, not of God only, but his Saints: For nothing ceaſes, but our earthly parts, nothing but what ſavours of corruption. Chriſtian love is a grace, and may well challenge a place in heaven: and what love is there, of what we know not? More plainly; If the three Diſciples in *Tabor* knew *Moſes* and *Elias*, how much more ſhall wee know them in Gods *Sion*? Laſtly, (for it is a letter, not a volume, that I intended in this not neceſſary, but likely diſcourſe) that famous parable can tell you, that thoſe which are in hell, may know ſingular and ſeverall perſons, though diſtant in place. The rich Glutton knows *Lazarus* and *Abraham*. I heare what you ſay; It is but a parable: neither will I preſſe you with the contrary authoritie of *Ambroſe*, *Tertullian*, *Gregory*, *Hierome*, or any Father; nor with that univerſall rule of *Chryſoſtome*, that thoſe onely are parables, where examples are expreſſed, and names concealed: I yeeld it; yet all holy parables have their truths, at leaſt their probabilities. Deny this, and you diſable their uſe, wrong their Author. Our Saviour never ſaid ought was done, that cannot be: and ſhall then the damned retaine ought, which the glorified loſe? No man ever held that the ſoule was advantaged by torment. Comfort you therefore in this; you ſhall know and be knowne. But farre be from hence all carnall and earthly thoughts; as if your affections ſhould be (as below) doubled to your wife or childe. Nature hath no place in glory: here is no reſpect of bloud, none of mariage. This groſſer acquaintance and pleaſure is for the Paradiſe of Turkes, not the Heaven of Chriſtians. Here is, as no mariage, (ſave betwixt the Lambe and his Spouſe the Church) ſo no matrimoniall affections. You ſhall rejoyce in your glorified childe; not as your childe, but as glorified. In briefe, let us ſo enquire of our company, that above all things we ſtrive to be there our ſelves, where wee are ſure, if wee have not what we imagined, we ſhall have more than we could imagine.

To Mr. T. L.

Epist. VII. *Concerning the matter of Divorce in caſe of apparant adultery, adviſing the innocent partie of the fitteſt courſe in that behalfe.*

ALL intermedling is attended with danger; and ever ſo much more, as the band of the parties contending, is nearer and ſtraiter: how can it then want peril, to judge betwixt thoſe which are, or ſhould be one fleſh? yet great neceſſities require hazard. My profeſſion would juſtly check me, if I preferred not your conſcience to my owne love. I pity and lament, that your owne boſome is falſe to you; that your ſelfe with ſhame, and with ſinne, are pulled from your ſelfe, and given to whom you would not: An injury that cannot be parallelled upon earth; and ſuch as may without our wonder, diſtract you: ſleight croſſes are digeſted with ſtudy, and reſolution; greater with time; the greateſt, not without ſtudy, time, councell. There is no extreme evil, whoſe evaſions are not perplexed. I ſee here miſcheife on either hand: I ſee you beſet, not with griefes only, but dangers. No man ever more truly held a Wolfe by the eare; which he can neither ſtay, nor let goe with ſafely. Gods ancient Law would have made a quick diſpatch, and have determined the caſe, by the death of the offender, and the liberty of the innocent; and not it alone. How many heathen Law-givers have ſubſcribed to *Moſes*? *Arabians*, *Grecians*, *Romans*, yea very *Gothes*, the dregs of Barbariſme, have thought this wrong not expiable, but by bloud. With us, the eaſineſſe of revenge, as it yeelds frequence of offences, ſo multitude of doubts: Whether the wronged husband ſhould conceale, or complaine: complaining, whether he ſhould retaine or diſmiſſe: diſmiſſing, whether he may marry, or muſt continue ſingle: not continuing ſingle, whether he may receive his owne, or chuſe another: but your inquiries ſhall be my bounds. The fact (you ſay) is too evident. Let me aske you; To your ſelfe, or to the world. This point alone muſt vary our proceedings. Publike notice requires publike diſcharge. Private wrongs are in our owne power: publike, in the hands of authoritie. The thoughts of our owne breſts, while they ſmother themſelves within us, are at our command, whether for ſuppreſſing, or expreſſing; but if they once have vented themſelves by words, unto otherseares, now (as common ſtrayes) they muſt ſtand to the hazard of cenſure: ſuch are our actions. Neither the ſword, nor the Keyes meddle within doors, and what but they without? If fame have laid hold on the wrong, proſecute it, cleer your name, cleer your houſe, yea Gods. Elſe you ſhall be reputed a Pandar to your owne bed: and the ſecond ſhame ſhall ſurpaſſe the firſt, ſo much as your own fault can more blemiſh you, than anothers. If there were no more; he is cruelly mercifull, that neglects his owne fame. But what if the ſin were ſhrouded in ſecrecy? The loathſomnes of vice conſiſts not in common knowledge. It is no leſſe hainous, if leſſe talked of. Report gives but ſhame. God & the good ſoule deteſt cloſe evils. Yet then I aske not of the offence, but of the offender; not of her crime, but her repentance. She hath ſinned againſt heaven & you. But hath ſhe waſhed your polluted bed with her teares? Hath her true ſorrow beene no leſſe apparant than her ſin? Hath ſhe peeced her old vow with new proteſtations of fidelity? Doe you find her at once humbled and changed? Why ſhould that eare be deaf to her praiers, that was open to her accuſation? why is there not yet place for mercy? Why doe we Chriſtians live as under Martiall law, wherein we ſin but once? Plead not authority: Civilians have been too rigorous: the mercifull ſentence of Divinity, ſhal ſweetly temper humane ſevereneſſe. How many have we known the better for their ſinne? That *Magdalene* (her predeceſſour in filthineſſe) had never loved ſo much, if ſhe had not ſo much ſinned. How oft hath Gods Spouſe deſerved a divorce? which yet ſtill her confeſſions, her teares have reverſed. How oft hath that ſcroll been written, and ſigned; and yet againe cancelled, and torne, upon ſubmiſſion? His actions, not his words onely, are our precepts: Why is man cruell, where God relents? The wrong is ours onely, for his ſake; without whoſe law, were no ſinne. If the Creditor pleaſe to remit the debt, doe ſtanders-by complaine? But if ſhee be at once filthy, and obſtinate, flie from her bed, as contagious. Now your benevolence is adultery; you impart your body to her, ſhee her ſinne to you: A dangerous exchange; An honeſt body for an harlots ſinne: Herein you are in cauſe that ſhe hath more than one adulterer. I applaud the rigour of thoſe ancient Canons, which have ſtill roughly cenſured even this cloak of vice: As there is neceſſity of charity in the former, ſo of juſtice in this. If you can ſo love your wife, that you deteſt not her ſinne, you are a better husband than a Chriſtian, a better bawd than an husband. I dare ſay no more upon ſo generall a relation; good Phyſitians in dangerous diſeaſes dare not preſcribe on bare ſight of urine, or uncertaine report, but will feele the pulſe & ſee the ſymptomes, ere they reſolve on the receit. You ſee how no niggard I am of my counſels: would God I could as eaſily aſſwage your griefe, as ſatisfie your doubts.

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TO Mr. ROBERT HAY.

EPIST. VIII. *A diſcourſe of the continuall exerciſe of a Chriſtian, how he may keepe his heart form hardneſſe, and his wayes from error.*

TO keep the heart in ure with God, is the higheſt task of a Chriſtian. Good motions are not frequent: but the conſtancy of good diſpoſition is rare and hard. This work muſt be continuall, or elſe ſpeedeth not: like as the body from a ſetled and habituall diſtemper muſt be recovered by long diets; and ſo much the rather for that we cannot intermit here without relapſes. If this field be not tilled every day, it wil run out into thiſtles. The evening is fitteſt for this work: when retired into our

ſelves, we muſt cheerefully, and conſtantly, both look up to God, and into our hearts; A
as we have to doe with both : to God in thankſgiving firſt, then in requeſt. It ſhall be
therefore expedient for the ſoule, duly to recount to it ſelfe all the ſpecialties of Gods
favours : a confuſed thanks ſavours of careleſneſſe, and neither doth affect us, nor win
acceptance above. Bethink your ſelfe then of all theſe externall, inferiour, earthly
graces : that your being, breathing, life, motion, reaſon, is from him ; that hee hath
given you a more noble nature, than the reſt of the creatures, excellent faculties of the
mind, perfection of ſenſes, ſoundneſſe of body, competency of eſtate, ſeemelineſſe of
condition, fitneſſe of calling, preſervation from dangers, reſcue out of miſeries,
kindneſſe of friends, carefulneſſe of education, honeſty of reputation, libertie of re-
creations, quietneſſe of life, opportunitie of well-doing, protection of Angels. Then
riſe higher to his ſpirituall favours, though here on earth, and ſtrive to raiſe your af-
fections with your thoughts : Bleſſe God that you were borne in the light of the Goſ- B
pell, for your profeſſion of the truth, for the honour of your vocation, for your in-
corporating into the Church, for the privilege of the Sacraments, the free uſe of the
Scriptures, the communion of Saints, the benefit of their prayers, the aid of their
counſels, the pleaſure of their converſation ; for the beginnings of regeneration, any
foot-ſteps of faith, hope, love, zeale, patience, peace, joy, conſcionableneſſe, for any
deſire of more. Then let your ſoule mount higheſt of all, into her heaven, and ac-
knowledge thoſe celeſtiall graces of her election to glory, redemption from ſhame
and death, of the interceſſion of her Saviour, of the preparation of her place ; and
there let her ſtay a while upon the meditation of her future joyes. This done, the
way is made for your requeſt ; Sue now to your God ; as for grace to anſwer theſe
mercies, ſo to ſee wherein you have not anſwered them: From him therefore caſt your
eyes downe upon your ſelfe : and as ſome carefull Juſticer doth a ſuſpected felon, ſo C
doe you ſtrictly examine your heart, of what you have done that day ; of what you
ſhould have done, enquire whether your thoughts have beene ſequeſtred to God,
ſtrangers from the world, fixed on heaven ; whether juſt, charitable, lowly, pure,
Chriſtian ; whether your ſenſes have beene holily guided, neither to let in temptati-
ons, nor to let out ſinnes ; whether your ſpeeches have not beene offenſive, vaine,
raſh, indiſcreet, unſavoury, unedifying; whether your actions have beene warrantable,
expedient, comely, profitable. Thence, ſee if you have beene negligent in watch-
ing your heart, expence of your time, exerciſes of devotion, performance of good
workes, reſiſtance of temptations, good uſe of good examples : and compare your
preſent eſtate with the former : looke jealouſly, whether your ſoule hath gained or
loſt ; loſt ought of the heat of her love, tenderneſſe of conſcience, feare to offend ;
ſtrength of vertue ; gained, more increaſe of grace, more aſſurance of glory. And D
when you find (alas ! who can but find ?) either holineſſe decayed, or evill done, or
good omitted, caſt downe your eyes, ſtrike your breſt, humble your ſoule, and ſigh to
him whom you have offended ; ſue for pardon as for life, heartily, yearningly: injoyne
your ſelfe carefull amendment, redouble your holy reſolutions, ſtrike hands with God
in a new covenant : my ſoule for your ſafety. Much of this good counſell I confeſſe
to have learned from the Table of an unknowne Author, at *Antwerp*. It contented
me : and therfore I have thus made it (by many alterations) my owne for forme, and
yours for the uſe : Our practice ſhall both commend it, and make us happy.

To Mr. *J. F.* one of the Company of the *Turkiſh Merchants*. E

EPIST. IX. *Diſcourſing of the lawfulneſſe of converſation and trade with Infidels and Hereticks, and ſhewing how farre and wherein it is allowable.*

IN matter of ſin I dare not diſcommend much feare. Looſeneſſe is both a more ordinary fault, and more dangerous, than exceſſe of care : yet herein the mind may be unjuſtly tortured, and ſuffer without gaine. It is good to know our bounds, and keepe them; that ſo we may neither be careleſly offenſive, nor needleſly afflicted.

How

A How farre wee may travell to, and converſe with Infidels, with Heretikes, is a long
demand;and cannot be anſwered at once.I ſee extremes on both hands,and a path of
truth betwixt both, of no ſmall latitude. Firſt, I commend not this courſe to you; it
is well,if I allow it. The earth is large, and truth hath ample Dominions; and thoſe
not incommodious, not unpleaſant. To neglect the maine bleſſings with competency
of the inferiour; for abundance of the inferiour,without the maine,were a choice
unwiſe and unequall. While we are free, who would take ought but the beſt ?
Whither goe you ? Have wee not as temperate a Sunne, as faire an Heaven, as
fertile an Earth,as rich a Sea,as ſweet Companions ? What ſtand I on equality? a firmer
peace,a freer Goſpell,an happier government than the world can ſhew you?yet
you muſt goe : I give you allowance; but limited,and full of cautions : like an inquiſitive
Officer,you muſt let me aske,who,how,when,whither,why,how long,and accordingly
B determine. To communicate with them in their falſe ſervices, who will
not ſpit at, as impious ? We ſpeake of converſing with men, not with idolatries : civilly,
not in Religion:not in works of darkneſſe,but buſineſſe of commerce and common
indifferencies. Fie on thoſe Rimmonites, that plead an upright ſoule in a proſtrate
body : Hypocrites, that pretend a *Nathanael* in the skin of a *Nicodemus*. God
hates their ſecret halting,& will revenge it.Let goe their vices,& ſpeak of their perſons:
Thoſe may be converſed with;not with familiarity,not with intireneſſe;as men
qualified,not as friends.Traffique is here allowed,not amity,not friendſhip,but peace.
Paul will allow you to feaſt at their table,not to frequent it : yet not this to all.Chriſtianity
hath all ſtatures in it,all ſtrengths:children,and men,weaklings,Giants.For a
feeble ungrounded Chriſtian,this very company is dangerous:ſafe for the ſtrong and
inſtructed.Turne a child looſe into an Apothecaries ſhop,or an Idiot,that gally-pot
C which looks faireſt, ſhall have his firſt hand, tho full of poyſonous drugs : where the
judicious would chuſe the wholeſomeſt,led not by ſenſe,but skill.Setledneſſe in the
truth will cauſe us to hate & ſcorne ridiculous impiety: & that hate will ſettle us the
more;where the unſtayed may grow to leſſe diſlike,and indanger his own infection.
He had need be a reſolute *Caleb* that ſhould go to ſee the land of *Canaan*; yet not ſuch
a one, upon every occaſion : meere pleaſure or curioſity I dare not allow in this adventure.
The command of authority,or neceſſity of traffique,I cannot reject:Or if after
ſufficient prevention,deſire to informe our ſelves thorowly in a forain Religion,
or ſtate(eſpecially for publike uſe)carry us abroad,I cenſure not.In all matter of danger,
a calling is a good warrant ; and it cannot want perill to goe unſent : Neither
is there ſmall weight in the quality of the place, and continuance of the time. It
is one caſe where the profeſſion of our Religion is free, another where reſtrained;
D perhaps not without conſtraint to idolatry : where wee have meanes for our ſoules,
and allowed Miniſtery, the cauſe muſt needs differ from a place of neceſſary blindneſſe
of peeviſh ſuperſtition.To paſſe thorow an infected place is one thing,to dwell
in it another : Each of theſe give a new ſtate to the cauſe, and looke for a divers anſwer.
But as in all theſe outward actions,ſo here,moſt force(I confeſſe)lies in the intention;
which is able to give not toleration only,to our travell, but praiſe. To converſe
with them without,but in a purpoſe of their converſion,and with endevour to
fetch them in,can be no other than an holy courſe:wherin that the Jeſuits have been
(by their owne ſaying)more ſerviceable in their *Indies* & *China*;let them thank(after
their number and leiſure)their ſhelter of *Spaine*:the opportunity of whoſe patronage
hath preferred them to us ; not their more forward deſires. In ſhort, companying
with infidels may not be ſimply condemned;who can hold ſo,that ſees *Lot* in *Sodom*,
E *Iſrael* with the *Ægyptians*, *Abrahaham* and *Iſaac* with their *Abimelechs*; Roſes among
thornes,and pearles among much mud;and,for all,*Chriſt* among *Publicans* & *Sinners*?
ſo we neither bee infected by them, nor they further infected by our confirmation;
nor the weake Chriſtian by us infected with offence ; nor the Goſpell infected with
reproch,what danger can there be?If neither we,nor they,nor the weak, nor(which
is higheſt)the name of God be wronged,who can complaine? You have mine opinion;
diſpoſe now of your ſelfe as you dare : The earth is the Lords, and you are his;
whereſoever he ſhall find you,be ſure you ſhall find him every where.

To the Gentlemen of his Highneſſe Court.

Ep. X. *A deſcription of a good and faithfull Courtier.*

WHiles I adventured other Characters into the light, I reſerved one for you; whom I account no ſmall part of my joy; The Character of *what you are*, of *what you ſhould be*: Not that I arrogate to my ſelfe, more than ordinary skill in theſe high points: I deſire not to deſcribe a Courtier; How ſhould I, that have but ſeene and ſaluted the ſeat of Princes? Or why ſhould I, whoſe thoughts are ſequeſtred to the Court of heaven? But if I would decypher a good Courtier, who can herein controll my endevour? Goodneſſe in all formes is but the juſt ſubject of our profeſſion: what my obſervation could not, no leſſe certaine rule ſhall afford me. Our diſcourſe hath this freedome, that it may reach beyond our eyes with beleefe. If your experience agree not with my ſpeculation, diſtruſt me. I care not for their barking, which condemne me, at firſt, of incongruity: as if theſe two tearmes were ſo diſſonant, that one ſentence could not hold them. The Poet ſlanders, that abandons all good men from Courts. Who knowes not that the *Ægyptian* Court had a *Moſes*; the Court of *Samaria*, an *Obadiah*; of *Ieruſalem* an *Ebed-melech*; of *Damaſcus* a *Naaman*; of *Babylon* a *Daniel*, of *Æthiopia* a good *Treaſurer*; and very *Nero's* Court in *Pauls* time, his *Saints*? That I may not tell, how the Courts of Chriſtian Princes have been likened by our eccleſiaſticall Hiſtorians, to ſome royall Colleges for their order, gravity, goodneſſe mixed with their Majeſty; and that I may willingly forbeare to compare (as, but for envy, I durſt) yours with theirs; I ſpeake boldly, the Court is as nigh to heaven as the Cell, and doth no leſſe require and admit ſtrict holineſſe. I baniſh therefore hence all impiety, and dare preſage his ruine, whoſe foundation is not laid in goodneſſe. Our Courtier is no other than vertuous, and ſerves the God of heaven as his firſt Maker, and from him derives his duty to theſe earthen gods; as one that knowes the thrones of heaven and earth are not contrary, but ſubordinate, and that beſt obedience ſprings from devotion: his ability and will have both conſpired to make him perfectly ſerviceable, and his diligence waits but for an opportunity. In the factions of ſome great rivals of honour, hee holds himſelfe in a free neutrality, accounting it ſafer in unjuſt frayes to looke on, than to ſtrike; and if neceſſity of occaſion will needs winde him into the quarrell, hee chuſes not the ſtronger part, but the better; reſolving rather to fall with innocence and truth, than to ſtand with powerfull injuſtice. In the changes of favours and frownes hee changeth not; his ſincere honeſty beares him thorow all alterations, with wiſe boldneſſe, if not with ſucceſſe: and when he ſpies clouds in the eyes of his Prince, (which of long hee will not ſeeme to ſee) his cleere heart gives him a cleere face; and if hee may be admitted, his loyall breath ſhall ſoone diſpell thoſe vapors of ill ſuggeſtion: but if after all attempts of wind and Sun he ſees them ſetled, and the might of his accuſers will not let him ſeeme as he is; he gives way in ſilence, without ſtomach, and waits upon time. Hee is not over-haſtily intent upon his owne promotion; as one that ſeeks his Prince, not himſelfe; and ſtudies more to deſerve than riſe, ſcorning either to grow great by his owne bribes, or rich by the bribes of others. His officious ſilence craves more than others words; and if that language bee not heard, nor underſtood, hee opens his mouth, yet late and ſparingly; without baſhfulneſſe, without importunity; caring onely to motion, not caring to plead. He is affable and courteous; not vainly popular, abaſing his Princes favour to wooe the worthleſſe applauſe of the vulgar; approving by his actions that hee ſeekes one, not many; if not rather one in many. His Alphabet is his Princes diſpoſition; which once learned, he plies with diligent ſervice, not with flattery; not commending every action as good, nor the beſt too much, and in preſence. When he finds an apparant growth of favour, hee dares not glory in it to others, leſt hee ſhould ſolicite their envy, and hazard the ſhame of his owne fall; but enjoyes it in quiet thankfulneſſe: not neglecting it, nor drawing it on too faſt: Over-much forwardneſſe argues no perpetuity. How oft have we known the weake beginnings of a likely fire ſcattered with over-ſtrong a blaſt? And if another riſe higher, he envieth not; only emulating that mans merit, and ſuſpecting his owne. Neither the name of the Court, nor the grace of a Prince, nor applauſe of his inferiors, can lift him above himſelfe, or lead him to affect any other than a wiſe mediocrity. His owne ſincerity cannot make him over-credulous. They are few and well tried, whom he dares uſe; or perhaps obliged by his owne favours: ſo in all employments of friendſhip he is wary without ſuſpition, and without credulity charitable. Hee is free as of heart, ſo of tongue, to ſpeake what he ought, not what he might: never but (what Princes eares are not alwayes inured to) meere Truth: yet that, tempered for the meaſure, and time, with honeſt diſcretion. But if he meet with ought that might be beneficiall to his Maſter, or the State, or whoſe concealment might prove prejudiciall to either, neither feare nor gaine can ſtop his mouth. He is not baſely querulous, not forward to ſpend his complaints on the diſgraced, not abiding to build his owne favours upon the unjuſt ruines of an oppreſſed fortune. The errors of his fellowes he reports with favour; their vertues with advantage. He is a good husband of his houres; equally deteſting idleneſſe and baſe diſports; and placing all his free time upon ingenuous ſtudies, or generous delights; ſuch as may make either his body or mind, more fit for noble ſervice. He liſteth not to come to councell uncalled, nor unbidden to intermeddle with ſecrets, whether of perſon, or ſtate; which yet once impoſed, he manageth, with ſuch fidelity and wiſdome, as well argue him to have refrained, not out of feare, but judgement. He knowes how to repay an injury with thanks, & a benefit with uſury; the one out of a wiſe patience without malicious cloſeneſſe; the other out of a bounteous thankfulneſſe. His life is his owne willing ſervant, and his Princes free vaſſall; which he accounts lent to him, that he may give it for his Maſter: the intercepting of whoſe harmes, he holds both his duty, and honour: and whether he be uſed as his ſword, or his ſhield, he doth both with cheerefulneſſe. He can ſo demeane himſelfe in his officious attendance, that he equally avoids ſatiety and oblivion; not needleſly laviſh of himſelfe, to ſet out and ſhew his parts alwaies at the higheſt; nor wilfully concealed in great occaſions. He loves to deſerve and to have friends, but to truſt rather to his owne vertue. Reaſon and honeſty (next under religion) are his Councellers: which he followes without care of the event, not without foreſight. In a judgement of unkindneſſe and envy, he never caſts the firſt ſtone, and hates to pick thanks by detraction. He undertakes none but worthie ſutes, ſuch as are free from baſeneſſe and injuſtice; ſuch as is neither ſhame to aske, nor diſhonour to grant; not ſuffering private affections to over-weigh publike equitie or convenience; and better brooking a friends want, than an ill preſident; and thoſe which he yeeldeth to accept, hee loves not to linger in an afflicting hope: a preſent anſwer ſhall diſpatch the feares or deſires of his expecting client. His breſt is not a ciſterne to retaine, but as a conduit-pipe, to vent the reaſonable and honeſt petitions of his friend. Finally, he ſo lives, as one that accounts not Princes favours hereditary; as one that will deſerve their perpetuity, but doubt their change; as one that knowes there is a wide world beſide the Court, and above this world an Heaven.

FINIS.

EPISTLES
THE
FOVRTH DECAD.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. IO. 3.
ANCHORA FIDEI

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THE FOVRTH DECAD.

To Mr. VValter Fitzwilliams.

Ep. I. *A diſcourſe of the true and lawfull uſe of pleaſures; how we may moderate them, how we may enjoy them with ſafety.*

INdeed; wherein ſtands the uſe of wiſdome, if not in tempering our pleaſures and ſorrowes? and ſo diſpoſing our ſelves in ſpight of all occurrents, that the world may not blow upon us with an unequall gale, neither tearing our ſailes, nor ſlackning them. Events will varie; If we continue the ſame, it matters not: nothing can overturne him, that hath power over himſelfe. Of theſe two, I confeſſe it harder to manage proſperity, & to avoid hurt from good: ſtrong and cold winds doe but make us gather up our cloake more round, more cloſe: but to keep it about us in a hot Sun-ſhine, to run and not ſweat; to ſweat and not faint; how difficult it is! I ſee ſome that avoid pleaſures for their danger, and which dare not but abandon lawfull delights for feare of ſinne; who ſeeme to me like ſome ignorant Metalliſts, which caſt away the precious Ore, becauſe they cannot ſeparate the gold from the droſſe; or ſome ſimple Jew, that condemnes the pure ſtreames of *Iordan*, becauſe it fals into the dead Sea. Why doe not theſe men refuſe to eat, becauſe meat hath made many gluttons? Or how dare they cover themſelves, that know there is pride in rags? Theſe hard Tutors, if not Tyrants, to themſelves, whiles they pretend a mortified ſtrictneſſe, are injurious to their owne liberty, to the liberality of their Maker: wherefore hath he created and given the choice commodities of this earth, if not for uſe? or why placed he Man in a Paradiſe, not in a Deſart? How can we more diſpleaſe a liberall friend, than to depart from his delicate feaſt wilfully hungry? They are deceived that call this holineſſe; it is the diſeaſe of a minde ſullen, diſtruſtfull, impotent: There is nothing but euill, which is not from heaven; and he is none of Gods friends, that rejects his gifts for his owne abuſe. Heare me therefore, and true Philoſophy; There is a nearer way than this, and a fairer; if you will be a wiſe Chriſtian, tread in it. Learne firſt by a juſt ſurvey, to know the due and lawfull bounds of pleaſure; and then beware, either to goe beyond a known Mere, or in the licence of your owne deſires to remove it. That God, that hath curb'd in the fury of that unquiet and foaming element, and ſaid of old, *Here ſhalt thou ſtay thy proud waves*, hath done no leſſe for the rage of our appetite. Behold our limits are not obſcure; which if we once paſſe, our inundation is perillous and ſinfull. No juſt delight wanteth either his warrant, or his tearmes. More plainly be acquainted both with the quality of pleaſures, and the meaſure: Many a ſoule hath loſt it ſelfe in a lawfull delight, through exceſſe: and not fewer have periſhed in thoſe, whoſe nature is vicious, without reſpect of immoderation. Your care muſt avoid both. The taſte of the one is deadly; of the other, a full carouſe: and in truth, it is eaſier for a Chriſtian, not to taſte of that, than not to be drunke with this: The ill is more eaſily avoided, than the indifferent moderated. Pleaſure is of a winding and ſerpentine nature; admit the head, the body will aske no leave: and ſooner may you ſtop the entrance, than ſtay the proceeding. Withall, her inſinuations are ſo cunning, that you ſhall not perceive your exceſſe, till you be ſicke of a ſurfet. A little honey is ſweet; much, fulſome. For the attaining of this temper then, ſettle in your ſelfe a right eſtimation of that wherein you delight: reſolve every thing into his firſt matter, and there will be more danger of contempt, than over-joying. What are the goodly ſumptuous buildings we admire, but a little burnt and hardned earth? What is the ſtately and wondrous building of this humane body, whoſe beauty we doat upon, but the ſame earth we tread on, better tempered; but worſe, when it wants his gueſt? What are thoſe precious metals whom we worſhip, but veines of earth better coloured? What are coſtly robes, but ſuch as are given of wormes, and conſumed of moths? Then, from their beginning, looke to their end, and ſee laughter conclude in teares; ſee death in this ſweet pot. Thy conſcience ſcourges thee with a long ſmart for a ſhort liberty; and for an imperfect delight, gives thee perfect torment: Alas, what an hard peny-worth; ſo little pleaſure for ſo much repentance! Enjoy it, if thou canſt: but if while the ſword hangs over thee in an horſes haire, ſtill threatning his fall and thine, thou canſt be ſecurely jocund; I wonder, but envie not. Now I heare you recall me, and after all my diſcourſe (as no whit yet wiſer) inquire by what rule our pleaſures ſhall be judged immoderate? We are all friends to our ſelves, and our indulgence will hardly call any favour too much. I ſend you not (tho I might) to your body, to your calling, for this triall; while your delights exclude not the preſence, the fruition of God, you are ſafe: the love of the medicine is no hinderance to the love of health; let all your pleaſures have reference to the higheſt good, and you cannot exceed. You ſee the Angels ſent about Gods meſſages to this earth; yet never out of their heaven, never without the viſion of their Maker. Theſe earthly things cauſe not diſtraction, if we reſt not in them, if we can looke thorow them, to their giver. The mind that deſires them for their owne ſakes, and ſuffers it ſelfe taken up with their ſweetneſſe as his maine end, is already drunken. It is not the uſe of pleaſure that offends, but the affectation. How many great Kings have beene Saints? they could not have beene Kings without choice of earthly delights; they could not have beene Saints, with earthly affections. If God have mixed you a ſweet cup, drinke it cheerefully; commend the taſte, and be thankfull; but rejoyce in it as his. Uſe pleaſures without dotage; as in God, from God, to God; you are all as free from errour, as miſery.

Written to *W. F.* and dedicated to Mr. *Robert Jermin.*

Ep. II. *A diſcourſe of the bloudy uſe of ſingle combats; the injuſtice of all pretences of their lawfulneſſe; ſetting forth the danger and ſinfulneſſe of this falſe and unchriſtian manhood.*

YOu have received a proud challenge, and now hold your ſelfe bound upon termes of honour, to accept it. Heare firſt the anſwer of a friend, before you give an anſwer to your enemie; receive the counſell of love, ere you enter thoſe courſes of revenge: Thinke not you may reject me, becauſe my profeſſion is peace; I ſpeake from him, which is not onely the Prince of Peace, but the God of Hoſts; of whom if you will not learne to manage your hand and your ſword, I ſhall grieve to ſee, that courage hath made you rebellious. Grant once that you are a Chriſtian, and this victory is mine, I overcome, and you fight not? would God the fury of mens paſſions could be as eaſily conquered, as their judgements convinced; how many thouſands had beene free from bloud! This conceit of falſe fortitude hath coſt well-neere as many lives as lawfull warre, or as opinion of hereſie. Let me tell you

with

A you with confidence, that all duels or ſingle combats are murderous : blanch them
over(how you liſt)with names of honour,and honeſt pretences ; their uſe is ſinfull,
and their nature devilliſh.

Let us two, if you pleaſe, (before hand) enter into theſe liſts of words. Let reaſon
(which is a more harmeleſſe fight) conflict with reaſon : Take whom you will with
you into this field;of all the Philoſophers,Civilians,Canoniſts;for Divines(I hope)
you ſhall find none;and let the right of this truth be tried upon a juſt induction.

I only premiſe this caution, (leſt we quarrell about the cauſe of this quarrell) that
neceſſity muſt be excluded from theſe unlawfull fights;which ever alters their quality,
and removes their evill : The defence of our life, the injunction of a Magiſtrate,
are ever excepted:voluntarie combats are only queſtioned,or whoſe neceſſity we do
not find, but make.There are not many cauſes that can draw us forth ſingle into the
B field,with colour of equitie.Let the firſt be the triall of ſome hidden right; whether
of innocence upon a falſe accuſation, or of title to inheritance, not determinable by
courſe of Lawes ; A proceeding not tolerable among Chriſtians, becauſe it wants
both warrant and certaintie. Where ever did God bid thee hazzard thy life for thy
name? Where did he promiſe to ſecond thee?When thou art without thy commandement,
without his promiſe, thou art without thy protection. Hee takes charge of
thee,but when thou art in thy wayes ; yea in his. If this be Gods way,where did hee
chalke it out ? If thou want his Word, looke not for his aid. Miſerable is that man,
which in dangerous actions is left to his owne keeping ; yea how plainly doth the
event ſhew Gods diſlike ? How oft hath innocence lien bleeding in theſe combats,
and guiltineſſe inſulted in the conqueſt?Thoſe very decretals(whom we oft cite not,
often truſt not)report the inequality of this iſſue.Two men are brought to the barre,
C oneaccuſes the other of theft,without further evidence,either to cleare or convince:
The ſword is called for,both witneſſe,and Judge : They meet and combat : The innocent
partie is ſlaine : The ſtollen goods are found after in other hands, and confeſſed.
O the injuſtice of humane ſentences ! O wretched eſtate of the partie miſcarried
! his good name is loſt with his life, which hee would have redeemed with his
valour: he both dies and ſinnes,while he ſtrives to ſeeme cleere of a ſinne.Therefore
men ſay he is guilty, becauſe hee is dead, while the others wickedneſſe is rewarded
with glorie.I am deceived,if in this caſe there were not three murderers; the Judge,
the adverſary,himſelfe.Let no man challenge God for neglect of innocence,but rather
magnifie him for revenge of preſumption. What he enjoynes, that he undertakes,
he maintaines : Who art thou, O vaine man, that dareſt expect him a party in
thine owne brawles ? But there is no other way of triall. Better none than this.Innocency
D or land is queſtioned ; and now we ſend two men into the liſts,to try whether
is the better Fencer: what is the ſtrength or skill of the Champions, to the juſtice of
the cauſe ? Wherefore ſerve our owne oathes ? whereto witneſſe, records, lotteries,
and other purgations?Or why put we not men as well to the old Saxon, or Livonian,
Ordalian trials of hot irons,or ſcalding liquors ? It is farre better ſome truths ſhould
be unknown,than unlawfully ſearched.Another cauſe ſeemingly warrantable may be
the determining of warre, prevention of common bloudſhed : Two armies are ready
to joyne battell, the field is ſure to bee bloudy on both ſides ; either part chuſes a
champion ; they two fight for all : the life of one ſhall ranſome a thouſand.Our Philoſophers,
our Lawyers ſhout for applauſe of this Monomachy,as a way neere,eaſie,
ſafe : I dare not. Either the warre is juſt, or unjuſt : if unjuſt, the hazzard of one is
too much;if juſt,too little.The cauſe of a juſt warre muſt be,beſides true,important;
E the title common,wherein ſtill a whole ſtate is intereſſed;therfore may not,without
raſhneſſe and tentation of God,be caſt upon two hands.The holy ſtory never records
any,but a barbarous Philiſtine,to make this offer,and that in the preſumption of his
unmatchableneſſe.Profane monuments report many, and ſome on this ground wiſely
rejected. *Tullus* challenged *Albanus*,that the right of the two Hoſts might be decided
by the two Captaines ; he returned a grave reply, (which I never read noted of
cowardize) That this honour ſtood not in them two, but in the two Cities of *Alba*
and *Rome*.

All cauſes of publike right are Gods: when we put to our hand in Gods cauſe, then we may look for his. In vaine we hope for ſucceſſe, if we doe not our utmoſt; wherefore either warre muſt be determined without ſwords, or with many: why ſhould all the heads of the Common-wealth ſtand upon the neck and ſhoulders of one champion? If he miſcarry, it is injury to loſe her; if he prevaile, yet it is injury to hazard her: yet reſpecting the parties themſelves, I cannot but grant it neareſt to equity, and the beſt of combats, that ſome bloud ſhould be hazarded, that more might be out of hazard. I deſcend to your caſe, which is yet further from likelihood of approofe; for what can you plead but your credit? others opinion? You fight, not ſo much againſt anothers life, as your own reproach: you are wronged, and now if you challenge not; or you are challenged, and if you accept not, the world condemnes you for a coward: who would not rather hazard his life, than blemiſh his reputation? It were well, if this reſolution were as wiſe as gallant. If I ſpeake to a Chriſtian, this courage muſt be rectified. Tell me, what world is this, whoſe cenſure you feare? Is it not that which God hath branded long agoe with *Poſitus in maligno*? Is it not that which hath ever miſconſtrued, diſcouraged, diſgraced, perſecuted goodneſſe? that which reproached, condemned your Saviour? What doe you under theſe colours, if you regard the favour of that, whoſe amity is enmity with God? What care you for the cenſure of him, whom you ſhould both ſcorne and vanquiſh? Did ever wiſe Chriſtians, did ever your Maſter, allow either this manhood, or this feare? Was there ever any thing more ſtrictly, more fearefully forbidden of him, than revenge in the challenge; than in the anſwer, paiment of evill; and murder in both? It is pity, that ever the water of Baptiſme was ſpilt upon his face, that cares more to diſcontent the world, than to wrong God: He ſaith, *Vengeance is mine*; and you ſteale it from him in a glorious theft, hazarding your ſoule more than your body. You are weary of your ſelfe, while you thruſt one part upon the ſword of an enemy; the other, on Gods. Yet perhaps I have yeelded too much. Let goe Chriſtians; The wiſer world of men (and who elſe are worth reſpect) will not paſſe this odious verdict upon your refuſall: valiant men have rejected challenges, with their honours untainted. *Auguſtus*, when he received a defiance, and brave appointment of combat from *Antony*, could anſwer him, That if *Antony* were weary of living, there were wayes enow beſides to death. And that Scythian King returned no other reply to *Iohn* the Emperour of *Conſtantinople*. And *Metellus* challenged by *Sertorius*, durſt anſwer ſcornfully, with his pen, not with his ſword; That it was not for a Captaine to die a Souldiers death. Was it not diſhonourable for theſe wiſe and noble Heathens to turne off theſe deſperate offers. What law hath made it ſo with us? Shall I ſeriouſly tell you? Nothing but the meere opinion of ſome humorous Gallants, that have more heart than braine; confirmed by a more idle cuſtome: Worthy grounds, whereon to ſpend both life and ſoule; whereon to neglect God, himſelfe, poſterity. Goe now and take up that ſword, of whoſe ſharpneſſe you have boaſted, and haſten to the field; whether you dye or kill, you have murdered. If you ſurvive, you are haunted with the conſcience of bloud; if you dye, with the torments; and if neither of theſe, yet it is murder, that you would have killed. See whether the fame of a brave fight can yeeld you a countervaileable redreſſe of theſe miſchiefes: how much more happily valiant had it beene to Maſter your ſelfe, to feare ſinne more than ſhame, to contemne the world, to pardon wrong, to preferre true Chriſtianity before idle man-hood, to live and doe well.

To M. Mat. Milward.

Ep. III. *A diſcourſe of the pleaſure of ſtudy and contemplation, with the varieties of ſcholar-like imployments, not without incitation of others thereunto; and a cenſure of their neglect.*

I Can wonder at nothing more, than how a man can be idle; but of all other, a Scholar; in ſo many improvements of reaſon, in ſuch ſweetneſſe of knowledge, in ſuch variety of ſtudies, in ſuch importunity of thoughts. Other Artizans doe but pra-

A we ſtill learne;others run ſtill in the ſame gyre,to wearineſſe,to ſatiety;our choyce is
infinite : other labours require recreations,our very labour recreates our ſports : we
can never want,either ſomewhat to do,or ſomewhat that we would doe. How numberleſſe
are thoſe volumes which men have written of Arts, of Tongues! How endleſſe
is that volume which God hath written of the world! wherein every creature is
a Letter,every day a new page : who can be weary of either of theſe? To find wit in
Poetry,in Philoſophy Profoundneſſe, in Mathematicks acuteneſſe, in Hiſtory wonder
of events, in Oratory ſweet eloquence, in Divinity ſupernaturall light and holy
devotion; as ſo many rich metals in their proper mynes, whom would it not raviſh
with delight? After all theſe,let us but open our eyes, we cannot look beſide a leſſon,
in this univerſall Book of our Maker worth our ſtudy,worth taking out. What creature
hath not his miracle ? what event doth not challenge his obſervation ? And if
B weary of foraine imployment, we liſt to look home into our ſelves, there we find a
more private world of thoughts, which ſet us on worke a new, more buſily, not leſſe
profitably; now,our ſilence is vocall,our ſolitarineſſe popular,and wee are ſhut up to
doe good unto many. And if once we be cloyed with our owne company, the doore
of conference is open; here interchange of diſcourſe (beſides pleaſure) benefits us:
and he is a weake companion, from whom we returne not wiſer. I could envy, if I
could beleeve that *Anachoret*, who ſecluded from the world, and pent up in his voluntary
priſon-wals,denied that he thought the day long,whiles yet he wanted learning
to vary his thoughts. Not to be cloyed with the ſame conceit, is difficult above
humane ſtrength; but to a man ſo furniſhed with all ſorts of knowledge, that according
to his diſpoſitions he can change his ſtudies, I ſhould wonder, that ever the Sun
ſhould ſeeme to paſe ſlowly. How many buſie tongues chaſe away good houres in
C pleaſant chat,and complaine of the haſte of night! What ingenuous mind can be ſooner
weary of talking with learned Authors, the moſt harmeleſſe and ſweeteſt of
companions ? What an heaven lives a Scholar in, that at once in one cloſe roome
can dayly converſe with all the glorious Martyrs and Fathers? that can ſingle out, at
pleaſure,either ſententious *Tertullian*,or grave *Cyprian*, or reſolute *Hiorome*,or flowing
Chryſoſtome,or divine *Ambroſe*,or devout *Bernard*, or (who alone is all theſe) heavenly
Auguſtine,and talk with them,and heare their wiſe and holy counſels,verdicts,
reſolutions: yea (to riſe higher) with courtly *Eſay*, with learned *Paul*, with all their
fellow-Prophets, Apoſtles : yet more, like another *Moſes*, with God himſelfe, in
them both? Let the world contemne us: while wee have theſe delights, wee cannot
envy them;we cannot wiſh our ſelves other than we are. Beſides,the way to all other
contentments is troubleſome; the onely recompence is in the end. To delve in the
D mynes, to ſcorch in the fire for the getting, for the fining of gold, is a ſlaviſh toyle;
the comfort is in the wedge; to the owner,not the labourers;where our very ſearch
of knowledge is delightſome. Study it ſelfe, is our life; from which wee would not
be barred for a world. How much ſweeter then is the fruit of ſtudy,the conſcience of
knowledge? In compariſon whereof, the ſoule that hath once taſted it, eaſily contemnes
all humane comforts. Goe now yee worldlings, and inſult over our paleneſſe,
our needineſſe, our neglect. Yee could not be ſo jocund, if you were not ignorant: if
you did not want knowledge, you could not over-looke him that hath it: For me, I
am ſo farre from emulating you, that I profeſſe, I had as leive be a bruit beaſt, as an
ignorant rich man. How is it then that thoſe Gallants which have privilege of bloud
and birth, and better education, doe ſo ſcornfully turne off theſe moſt manly, reaſonable,
noble exerciſes of ſcholarſhip ? An hawke becomes their fiſt better than a
E booke: No dog but is a better companion: Any thing, or nothing, rather than what
we ought. O minds brutiſhly ſenſuall! Doe they think that God made them for diſport?
who even in his Paradiſe would not allow pleaſure, without worke. And if for
buſineſſe; either of body, or mind: Thoſe of the body are commonly ſervile, like it
ſelfe. The mind therefore, the mind onely, that honourable and divine part, is fitteſt
to be imployed of thoſe which would reach to the higheſt perfection of men, and
would be more than the moſt. And what worke is there of the mind, but the trade of
a ſcholar, ſtudy? Let mee therefore faſten this probleme on our Schoole-gates, and
challenge

challenge all commers,in the defence of it; that,No Scholar cannot bee truly noble. A
And if I make it not good, let mee never bee admitted further than to the ſubject of
our queſtion.Thus we doe well to congratulate,to our ſelves, our owne happineſſe:
if others will come to us, it ſhall be our comfort, but more theirs;if not,it is enough
that we can joy in our ſelves,and in him,in whom we are that we are.

To Mr. *I. P.*

Ep. IV. *A diſcourſe of the increaſe of Popery; of the Oath of Allegeance; and the juſt ſufferings of thoſe which have refuſed it.*

YOu ſay,your religion daily winneth.Brag not of your gaine:you neither need, B
nor can,if you conſider how it gets,and whom:How,but by cunning ſleights,
falſe ſuggeſtions, impudent untruths? Who cannot thus prevaile againſt a
quiet and innocent adverſary? Whom, but ſilly women, or men notoriouſly debauched?
A ſpoyle fit for ſuch a conqueſt, for ſuch Victors. We are the fewer, not the
worſe:if all our licentious hypocrites were yours,we ſhould not complaine: and you
might be the prouder,not the better.Glory you in this triumph,free from our envy;
who know we have loſt none, but (by whom you ſave nothing) either looſe or ſimple.
It were pity that you ſhould not forgoe ſome in a better exchange. The ſea never
incroacheth upon our ſhore,but it loſeth elſewhere:ſome we have happily fetcht
into the fold of our Church,out of your waſts;ſome others(though few, and ſcarce a
number)we have ſent into their heaven.Among theſe, your late ſecond *Garnet* liv'd
to proclaime himſelfe a Martyr; and by dying, perſwaded. Poore man, how happy C
were he, if hee might be his owne Judge. That which gave him confidence, would
give him glory: you beleeve, and well-neere adore him. That fatall cord of his was
too little for reliques,though divided into Mathematick quantities.Whither cannot
conceit lead us? whether for his reſolution, or your credulity? His death was feareleſſe:
I commend his ſtomack,not his mind.How many malefactors have we knowne
that have laughed upon their executioner, and jeſted away their laſt wind? You
might know. It is not long ſince our *Norfolke Arrian* leapt at his ſtake. How oft have
you learned in martyrdome to regard not the death, but the cauſe?Elſe there ſhould
be no difference in guilt and innocence,error and truth. What then?Died he for Religion?
This had beene but your owne meaſure: wee endured your flames which
theſe gibbets could not acquit. But dare impudency it ſelfe affirme it? Not for
meere ſhame, againſt the evidence of ſo many tongues,eares, records.Your Proſperity, D
your numbers argue enough, that a man may be a Papiſt in Britaine, and live.
If treaſon bee your Religion, who will wonder that it is capitall? Defie that Devill
which hath mockt you with this mad opinion,that treachery is holineſſe, devotion
cruelty and diſobedience. I fore-ſee your evaſion: Alas, it is eaſie for a ſpightfull
conſtruction to fetch Religion within this compaſſe; and to ſay the ſwelling
of the Foxes fore-head is a horne. Nay then, let us fetch ſome honeſt Heathen to be
Judge betwixt us: Meere nature in him ſhall ſpeake unpartially of both. To
hold and perſwade, that a Chriſtian King may, yea muſt at the Popes will bee dethroaned,
and murdered; is it the voyce of treaſon, or Religion? And if traiterous,
whether flatly, or by miſ-inferring? Beſides his practiſes, for this hee died; witneſſe
your owne Catholikes. O God, if this bee religion, what can be villany? Who ever
died a Malefactor, if this be martyrdome? If this poſition be meritorious of heaven, E
hell is feared in vaine. O holy *Scillæ*, *Marij*, *Catilines*, *Cades*, *Lopezes*, *Gowries*, *Vawxes*,
and who ever have conſpired againſt lawfull Majeſty! All Martyrs of *Rome*, all Saints
of *Beckets* heaven. How well doe thoſe palmes of celeſtiall triumph become hands
red with the ſacred bloud of Gods annointed? I am aſhamed to thinke, that humanity
ſhould nouriſh ſuch Monſters, whether of men, or opinions. But you defie this
ſavage factiouſneſſe, this devotion of Devils; and honeſtly wiſh both God and Cæſar
his owne. I praiſe your moderation: but if you be true, let me yet ſearch you: Can

a man be a perfect Papiſt, without this opinion againſt it? If he may, then your *Garnet* and *Drury* died not for religion: if hee may not, then Popery is treaſon. Chuſe now whether you will leave your Martyrs, or your Religion. What you hold of merit, free-will, tranſubſtantiation, invocation of Saints, falſe adoration, ſupremacy of *Rome*, no man preſſes, no man inquires: your preſent inquiſition, your former examples would teach us; mercy will not let us learne. The only queſtion is, Whether our King may live and rule; whether you may refraine from his bloud, and not ſinne: Would you have a man denie this and not die? Would you have a man thus dying honoured Dare you approve that religion, which defends the fact, canonizes the perſon? I heare your anſwer, from that your great Champion, which not many daies ſince, with one blow hath driven out three (not ſlight) wedges: That not Civill obedience is ſtood upon, but Poſitive doctrine: That you are ready to ſweare for the Kings ſafety, not againſt the Popes authoritie: King *Iames* muſt live and reigne; but *Paulus Quintus* muſt rule and be obeyed: and better were it for you to die, than your ſworne allegeance ſhould prejudice the Sea Apoſtolike. An eluſion fit for children. What is to dally, if not this? As if he ſaid, The King ſhal live, unleſſe the Pope will not; That he ſhall not bee diſcrowned, depoſed, maſſacred by your hands, unleſſe your holy Father ſhould command. But (I aske, as who ſhould not?) What if he doe command? What if your *Paulus Quintus* ſhould breath out (like his predeceſſors) not threatnings, but ſtrong bellowings of Excommunications, of depoſition of Gods annointed? What if he ſhall command (after that French faſhion) the throats of all Heretikes to bleed in a night? Pardon you in this: Now it is growne a point of doctrinall Divinitie, to determine how far the power of *Peters* ſucceſſor may extend: You may neither ſweare, nor ſay your hands ſhall not be ſteep't in the bloud of your true Soveraigne; and to die rather than ſweare it, is martyrdome. But what if heaven fall, ſay you? His Holineſſe (as you hope) will take none ſuch courſes. Woe were us; if our ſafetie depended upon your hopes, or his mercies. Bleſſed be that God, which malgre hath made and kept us happie, and hath lift us above our enemies. But what hope is there; that hee who chargeth ſubjects not to ſweare allegeance will never diſcharge them from allegeance; that thoſe who clamorouſly and ſhameleſly complaine to the world of our cruelty, will forbeare to ſolicite others cruelty to us? Your hopes to you; to us our ſecurities. Is this the Religion you father upon thoſe Chriſtian Patriarkes of the Primitive Age? O bleſſed *Ireney*, *Clemens*, *Cyprian*, *Baſil*, *Chryſoſtome*, *Auguſtine*, *Ierome*, and thou the ſevereſt exactor of juſt cenſures, holy *Ambroſe*! how would you have ſpet at ſuch a rebellious aſſertion! What ſpeake I of Fathers? whoſe very mention in ſuch a cauſe were injury, were impiety. Which of thoſe curſed hereſies of ancient times (for to them I hold it fitter to appeale) have ever beene ſo deſperately ſhameleſſe, as to breed to maintaine a conceit ſo palpably unnaturall; unleſſe perhaps thoſe old *Antitactæ* may upon generall termes be compelled to patronize it, while they held it pietie to break, the lawes of their Maker? For you, if you profeſſe not to love willing errors, by this ſuſpect, and judge the reſt: you ſee this defended with equall reſolution, and with no leſſe cheerefull expence of bloud. In the bodie, where you ſee one monſtrous deformitie, you cannot affect; if you can doe ſo in your religion, yet how dare you? ſince the greater halfe of it ſtands on no other ground. Onely God make you wiſe, and honeſt, you ſhall ſhake hands with this faction of Poperie; and I with you, to give you a cheerefull welcome into the boſome of the Church.

The judgement of a Catholike Engliſh-man baniſhed, &c. concerning the Apology of the Oath of Allegeance, intituled *Triplici nodo, &c.*

To my brother M. Sa. Hall.

Ep. V. *A diſcourſe of the great charge of the miniſteriall function; together with particular directions for due preparation thereunto, and carriage therein.*

IT is a great & holy purpoſe (deare Brother) that you have entertained, of ſerving God in his Church: for what higher, or more worthie imploiment can there be, than to doe theſe divine duties, to ſuch a maſter, and ſuch a mother? wherein yet

I ſhould little rejoice, if any neceſſity had caſt you upon this refuge: for I hate and grieve to think that any deſperate mind ſhould make Divinity but a ſhift, and diſhonour this Miſtreſſe by being forſaken of the world. This hath beene the drift of your education: to this you were borne, and dedicated in a direct courſe. I doe willingly incourage you, but not without many cautions. Enter not into ſo great a ſervice, without much fore-ſight. When your hand is at the plough, it is too late to looke back. Bethink your ſelfe ſeriouſly of the weight of this charge: and let your holy deſire bee allayed with ſome trembling. It is a fooliſh raſhneſſe of young heads, when they are in Gods chaire, to wonder how they came thither, and to forget the awfulneſſe of that place, in the confidence of their owne ſtrength; which is ever ſo much leſſe, as it is more eſteemed. I commend not the way-ward excuſes of *Moſes*, nor the peremptory unwillingneſſe of *Ammonius*, and Frier *Thomas*, who maimed themſelves that they might be wilfully uncapable. Betwixt both theſe there is humble modeſty, & religious fearfulnes, eaſily to be noted in thoſe whom the Church honors with the name of her Fathers, worthy your imitation: wherin yet you ſhal need no preſidents if you well conſider what worth of parts, what ſtrictneſſe of carriage, what weight of offices, God expects in this vocation. Know firſt, that in this place there will be more holineſſe required of you, than in the ordinary ſtation of a Chriſtian: for whereas before you were but as a common line, now God ſets you for a coppy of a ſanctification unto others, wherein every fault is both notable, and dangerous. Here is looked for a ſetled acquaintance with God, and experience both of the proceedings of grace and of the offers and repulſes of tentations; which in vaine we ſhall hope to menage in other hearts, if wee have not found in our owne. To ſpeake by aime, or rote of repentance, of contrition, of the degrees of regeneration, and faith, is both harſh and ſeldome when, not unprofitable. We truſt thoſe Phyſitians beſt, which have tried the vertue of their drugs, eſteeming not of thoſe which have only borrowed of their bookes. Here will be expected a free and abſolute government of affections, that you can ſo ſtere your owne veſſell, as not to bee tranſported with fury, with ſelfe-love, with immoderation of pleaſures, of cares, of deſires, with exceſſe of paſſions; in all which, ſo muſt you demeane your ſelfe, as one that thinks he is no man of the world but of God; as one too good (by his double calling) for that, which is either the felicity, or impotency of beaſts. Here muſt be continuall and inward exerciſe of mortification, and ſevere Chriſtianity, whereby the heart is held in due awe, and the weake flames of the ſpirit quickned, the aſhes of our dulneſſe blowne off; a practice neceſſary in him, whoſe devotion muſt ſet many hearts on fire: Here muſt bee wiſdome, and inoffenſiveneſſe of carriage, as of one that goes ever under monitors, and that knowes other mens indifferencies are his evils. No man had ſuch need to keep a ſtrict meane. Setting aſide contempt, even in obſervation, behold, wee are made a gazing ſtocke to the world, to Angels, to men. The very ſaile of your eſtate muſt bee moderated; which if it beare too high (as ſeldome) it incurres the cenſure of profuſion and Epicuriſme; if too low, of a baſe and unbeſeeming earthlineſſe; your hand may not be too cloſe for others need, nor too open for your owne; your converſation may not be rough and ſullen, nor over-familiar and fawning; whereof the one breeds a conceit of pride, and ſtrangeneſſe; the other, contempt; not looſely merry, nor Cynically unſociable; not contentious in ſmall injuries; in great, not hurtfully patient to the Church: your attire (for whither doe not cenſures reach?) not youthfully wanton; not, in theſe yeares affectedly ancient, but grave and comely, like the mind, like the behaviour of the wearer; your geſture like your habit, neither ſavoring of giddie lightneſſe, nor overly inſolence, nor wantonneſſe, nor dull neglect of your ſelfe; but ſuch as may beſeeme a mortified mind, full of worthy ſpirits: your ſpeech like your geſture, not ſcurrilous, not detracting, not idle, not boaſting, not rotten, not peremptorie; but honeſt, milde, fruitfull, ſavourie, and ſuch as may both argue and worke grace: your deliberations mature; your reſolutions well grounded; your devices ſage and holy. Wherein let me adviſe you, to walk ever in the beaten road of the Church; not to run out into ſingle paradoxes. And if you meet at any time with private conceits that ſeeme more probable, ſuſpect them and your ſelfe; and if they can win you to aſſent,yet ſmother them in your breſt,and do not dare to vent them out,either by your hand or tongue, to trouble the common peace. It is a miſerable praiſe, to bee a witty diſturber. Neither will it ſerve you to be thus good alone; but if God ſhall give you the honour of this eſtate,the world will look,you ſhould be the grave guide of a well-ordered family: for this is proper to us,that the vices of our charge reflect upon us; the ſinnes of others are our reproach. If another mans children miſcarry, the Parent is pittied;if a Miniſters,cenſured;yea,not our ſervant is faulty without our blemiſh. In all theſe occaſions(a miſery incident to us alone)our griefe is our ſhame. To deſcend neerer unto the ſacred affaires of this heavenly trade; in a Miniſter Gods Church is accounted both his houſe to dwell in, and his field to worke in; wherein (upon the penalty of a curſe) he faithfully, wiſely, diligently, devoutly, deales with God for his people,with his people,for and from God. Whether he inſtruct, he muſt doe it with evidence of the ſpirit; or whether he reprove,with courage and zeale;or whether he exhort,with meekneſſe,and yet with power;or whether he confute,with demonſtration of truth,not with rage and perſonall maliciouſneſſe,not with a wilfull heat of contradiction;or whether he admoniſh,with long ſuffering,and love without prejudice,and partiality:in a word,all theſe he ſo doth,as he that deſires nothing but to honour God, and ſave men. His wiſdome muſt diſcerne betwixt his ſheepe and wolves;in his ſheepe,betwixt the wholeſome and unſound; in the unſound,betwixt the weak and tainted;in the tainted,betwixt the natures,qualities,degrees of the diſeaſe and infection;and to all theſe he muſt know to adminiſter a word in ſeaſon. Hee hath Antidotes for all tentations, counſels for all doubts, evictions for all errors, for all languiſhings incouragements. No occaſion from any altered eſtate of the ſoule may find him unfurniſhed; he muſt aſcend to Gods Altar with much awe, with ſincere and cheerefull devotion;ſo taking,celebrating,diſtributing his Saviour,as thinking himſelfe at table in heaven with the bleſſed Angels. In the meane time, as hee wants not a thankfull regard to the Maſter of the feaſt,ſo not care of the gueſts. The greatneſſe of an offender may not make him ſacrilegiouſly partiall,nor the obſcurity negligent. I have ſaid little of any of our duties;and of ſome, nothing: yet enough,I think,to make you(if not timorous)carefull. Neither would I have you hereupon to hide your ſelfe from this calling, but to prepare your ſelfe for it. Theſe times call for them that are faithfull: and if they may ſpare ſome learning;conſcience they cannot. Goe on happily: it argues a mind Chriſtianly noble, to be incouraged with the need of his labours,with the difficulties.

To Mrs. *A. P.*

Epist. VI. *A diſcourſe of the ſignes and proofes of a true faith.*

THere is no comfort in a ſecret felicity. To be happy, and not know it, is little above miſerable. Such is your ſtate:only herein better than the common caſe of the moſt; that the well of life lies open before you: but your eyes (like *Agars*) are not open to ſee it; whiles they have neither water, nor eyes. We doe not much more want that which we have not,than that which we do not know we have. Let mee ſell you ſome of that ſpirituall eye-ſalve which the Spirit commends to his Laodiceans; that you may cleerely ſee how well you are. There is nothing but thoſe ſcales betwixt you and happineſſe. Thinke not much that I eſpy in you what your ſelfe ſees not. Too much neereneſſe oft-times hindreth ſight: and if for the ſpots of our owne faces we truſt others eyes, why not for our perfections? You are in heaven, and know it not: He that beleeves, is already paſſed from death to life: You beleeve, whiles you complaine of unbeleefe. If you complained not, I ſhould miſdoubt you more, than you doe your ſelfe, becauſe you complaine. Secure and inſolent preſumption hath killed many, that breathes nothing but confidence and ſafety; and abandons all doubts, and condemnes them. That man never beleeved, that never doubted. This liquor of faith is never pure in theſe veſſels of clay, without theſe lees of diſtruſt.

What then? Think not that I incourage you to doubt more; but perſwade you not to A
be diſcouraged with doubting. All uncertainty is comfortleſſe: thoſe that teach men
to conjecture and forbid to reſolve, read lectures of miſery. Thoſe doubts are but to
make way for aſſurance; as the oft ſhaking of the tree, faſtens it more at the root. You
are ſure of God, but you are afraid of your ſelfe. The doubt is not in his promiſe, but
your application. Looke into your owne heart. How know you that you know any
thing, that you beleeve, that you will, that you approve, that you affect any thing? If a
man, like your ſelfe, promiſe you ought, you know whether you truſt him, whether
you relye your ſelfe on his fidelity. Why can you not know it in him that is God and
man? The difference is not in the act, but the object. But if theſe habits (becauſe of
their inward and ambiguous nature) ſeeme hard to be deſcried; turne your eyes to
thoſe open marks that cannot beguile you. How many have bragged of their Faith,
when they have embraced nothing but a vaine cloud of preſumption? Every man repeats B
his Creed, few feele it, few practiſe it. Take two boughs in the dead of winter;
how like is one wood to another? how hardly diſcerned? Afterwards, *By their fruit
you ſhall know them.* That faith, whoſe nature was obſcure, is evident in his effects.
What is faith, but the hand of the ſoule? What is the duty of the hand, but either to
hold or worke? This hand then holds Chriſt, works obedience and holineſſe: and if
this act of apprehenſion bee as ſecret, as the cauſe; ſince the cloſed hand hideth ſtill
what it holdeth; ſee the hand of faith open; ſee what it worketh, and compare it with
your own proofe. Deny if you can (yet I had rather appeale to any Judge, than your
prejudiced ſelfe) that in all your needs you can ſtep boldly to the Throne of Heaven;
and freely powre out your enlarged heart to your God, and crave of him, whether
to receive what you want, or that you may want what you have, and would not. Be
aſſured from God, this can be done by no power, but (that you feare to miſſe) of faith. C
God, as he is not, ſo he is not called a father without this. In vaine doth he pray, that
cannot call God Father: No father without the ſpirit of adoption; no ſpirit, without
faith: without this you may babble, you cannot pray. Aſſume you that you can pray,
I dare conclude upon my ſoule, *You beleeve.* As little as you love your ſelfe, deny if
you can, that you love God. Say that your Saviour from heaven ſhould aske you *Peters*
queſtion, could your ſoule returne any other anſwer, than *Lord thou knoweſt I love
thee?* Why are you elſe in ſuch awe to offend, that a world cannot bribe you to ſin?
Why in ſuch deep griefe when you have ſinned, that no mirth can refreſh you? Why
in ſuch fervent deſire of enjoying his preſence? Why in ſuch agony when you enjoy
it not? neither doth God love you, neither can you love God without faith. Yet
more: doe you willingly nouriſh any one ſin in your breſt; doe you not repent of all?
Doe you not hate all, though you cannot leave all? Doe you not complaine that you D
hate them no more? Doe you not, as for life, wiſh for holineſſe, and endevour it? Nothing
but faith can thus cleanſe the heart; that like a good houſ-wife, ſweeps all the
foule corners of the ſoule, & will not leave ſo much as one web in this roomy houſe.
Truſt to it, you cannot hate ſin for it owne ſake, and forſake it for Gods ſake, without
faith; the faithleſſe hath had ſome remorſe and feares, never repentance. Laſtly, doe
you not love a good man for goodneſſe, and delight in Gods Saints? Doth not your
love lead you to compaſſion; your compaſſion to releefe? An heart truly faithfull
cannot but have an hand chriſtianly bountifull: Charity and faith make up one perfect
paire of Compaſſes, that can take the true latitude of a Chriſtian heart: Faith is
the one foot, pitcht in the centre unmoveably, while Charity walks about in a perfect
circle of beneficence: theſe two never did, neither can goe aſunder: Warrant you
your love, I dare warrant your faith: What need I ſay more? This heat of our affections, E
and this light of your workes, will evince againſt all the gates of hell, that you
have the fire of Faith: let your ſoule then warme it ſelfe with theſe ſweet and cordiall
flames, againſt all thoſe cold deſpaires, whereto you are tempted: ſay, *Lord, I beleeve;*
and I will give you leave ſtill to adde, *Helpe my unbeleefe.*

A

To M^{r} Ed. Alleyne.

Ep. VII. *A direction how to conceive of God in our devotions and meditations.*

YOu have choſen and judged well: How to conceive of the Deity in our prayers, in our meditations, is both the deepeſt point of all Chriſtianity, and the moſt neceſſary: ſo deepe, that if we wade into it, wee may eaſily drowne, never find the bottome: ſo neceſſary, that without it, our ſelves, our ſervices, are profane, irreligious: we are all borne Idolaters, naturally prone to faſhion God to ſome forme of our owne, whether of an humane body, or of an admirable light; or if our B mind have any other more likely, and pleaſing image. Firſt then, away with all theſe wicked thoughts, theſe groſſe devotions; and with *Iacob* bury all your ſtrange gods under the oake of *Shechem*, ere you offer to ſet up Gods Alter at *Bethel*: and without all mentall repreſentations, conceive of your God purely, ſimply, ſpiritually; as of an abſolute being, without forme, without matter, without compoſition; yea, an infinite, without all limit of thoughts. Let your heart adore a ſpirituall Majeſty, which it cannot comprehend, yet knowes to be; and as it were, loſe it ſelfe in his infiniteneſſe. Thinke of him, as not to be thought of; as one, whoſe wiſdome is his juſtice, whoſe juſtice is his power, whoſe power is his mercy; and whoſe wiſdome, juſtice, power, mercy, is himſelfe; as without quality good, great without quantity, everlaſting without time, preſent every where without place, containing all things without extent: and when your thoughts are come to the higheſt, ſtay there, and be content C to wonder, in ſilence: and if you cannot reach to conceive of him as he is, yet take heed you conceive not of him as he is not. Neither will it ſuffice your Chriſtian mind, to have this awfull and confuſed apprehenſion of the Deity, without a more ſpeciall and inward conceit of three in this one; three perſons in this one eſſence, not divided, but diſtinguiſhed; and not more mingled than divided. There is nothing, wherein the want of words can wrong and grieve us, but in this: Here alone, as wee can adore, and not conceive, ſo we can conceive, and not utter; yea, utter our ſelves, and not be conceived; yet as we may, Thinke here of one ſubſtance in three ſubſiſtences; one eſſence in three relations; one Jehovah begetting, begotten, proceeding; Father, Son, Spirit: yet ſo, as the Son is no other thing from the Father, but another perſon; or the Spirit, from the Son. Let your thoughts here walke warily, the path is narrow: the conceit either of three ſubſtances or but one ſubſiſtence, is damnable. D Let me lead you yet higher, and further, in this intricate way, towards the Throne of grace: All this will not availe you, if you take not your Mediator with you: if you apprehend not a true manhood, gloriouſly united to the God-head, without change of either nature, without mixture of both; whoſe preſence, whoſe merits muſt give paſſage, acceptance, vigour to your prayers.

Here muſt be therefore (as you ſee) thoughts holily mixed: of a Godhead and humanity: one perſon in two natures: of the ſame Deity, in divers perſons, and one nature: wherein (if ever) heavenly wiſdome muſt beſtir it ſelfe, in directing us, ſo to ſever theſe apprehenſions, that none bee neglected; ſo to conjoyne them, that they be not confounded. O the depth of divine myſteries, more than can be wondred at! O the neceſſity of this high knowledge, which who attaines not, may babble, but prayeth not. Still you doubt, and aske if you may not direct your praiers to one E perſon of three. Why not? Safely, and with comfort. What need we feare, while we have our Saviour for our patterne: *O my Father (if poſſible) let this Cup paſſe:* and *Paul* every where both in thanks and requeſts: but with due care of worſhipping all in one. Exclude the other, while you fix your heart upon one, your prayer is ſin; retaine all, and mention one, you offend not. None of them doth ought for us, without all. It is a true rule of Divines: All their externall works are common: To ſollicit one therefore, and not all, were injurious. And if you ſtay your thoughts upon the ſacred humanity of Chriſt, with inſeparable adoration of the God-head united, and thence climb up to the holy conceit of that bleſſed and dreadfull Trinity, I dare not cenſure, I dare not A but commend your divine method. Thus ſhould Chriſtians aſcend from earth to heaven, from one heaven to another. If I have given your devotions any light, it is well: the leaſt glimpſe of this knowledge is worth all the full gleames of humane & earthly ſkill. But I miſtake, if your own heart wrought upon with ſerious meditations (under that ſpirit of illumination) will not prove your beſt Maſter. After this weake direction, ſtudy to conceive aright, that you may pray aright; and pray that you may conceive; and meditate that you may doe both: and the God of heaven direct you, inable you, that you may doe all.

To M. Thomas Iames of Oxford.

Ep. VIII. *A diſcourſe of the grounds of the Papiſts confidence in appealing to the Fathers:* B *applauding his worthy offers and endevours of diſcovering the falſifications and depravations of antiquity.*

SIR, I know no man ſo like as you to make poſterity his debtor. I do heartily congratulate unto you ſo worthy labours, ſo noble a project. Our adverſaries knowing of themſelves (that which *Tertullian* ſaith of all hereſies) that if appeale be made to the ſacred bench of Prophets and Apoſtles, they cannot ſtand; remove the ſuit of Religion craftily, into the Court of the Fathers: A reverend triall as any under heaven; where it cannot be ſpoken, how confidently they triumph ere the conflict. Give us the Fathers for our Judges (ſay *Campian* and *Poſſevine*) the day is ours. And whence is this courage? Is antiquity our enemy, their advocat? Certainly it cannot be truth that is new: We would renounce our Religion, if it could be over-lookt C for time. Let goe equity, the older take both. There be two things then, that give them heart in this provocation: One, the baſtardy of falſe Fathers; the other, the corruption of the true. What a flouriſh doe they make with uſurped names? Whom would it not amaze to ſee the frequent citations of the Apoſtles owne Canons, Conſtitutions, Liturgies, Maſſes: of *Clemens*, *Dennys* the Areopagite, *Linus*, *Hippolitus*, *Martiall* of *Burdeaux*, *Egeſippus*: Donations of *Conſtantine* the great, and *Lewis* the godly: Of 50. Canons of *Nice*: of *Dorotheus*; *Damaſus* his Pontificall: Epiſtles decretall of *Clemens*, *Evariſtus*; *Teleſphorus*, and an hundred other Biſhops holy and ancient; of *Evodius*, *Anaſtaſius*, *Simeon Metaphraſtes*, and moe yet than a number moe; moſt whereof have crept out of the Vatican or Cloyſters; and all carry in them manifeſt brands of falſhood, and ſuppoſition: that I may ſay nothing of thoſe infinite writings, which either ignorance, or wilfulnes, hath fathered upon every of the Fathers, not without D ſhameleſſe importunity, and groſſe impoſſibilities: all which (as ſhe ſaid of *Peter*) their ſpeech bewrayeth; or (as *Auſten* ſaid of *Cyprians* ſtile) their face. This fraud is more eaſily avoyded: For as in notorious burglaries, oft-times there is either an hat, or a glove, or a weapon left behind, which deſcrieth the authors; ſo the God of truth hath beſotted theſe impoſtors to let fall ſome palpable error, (though but of falſe calculation) whereby, if not their names, yet their ages might appeare, to their conviction. Moſt danger is in the ſecret corruption of the true and acknowledged iſſue of thoſe gracious parents; whom through cloſe and crafty handling, they have induced to belye thoſe that begot them; and to betray their Fathers, either with ſilence, or falſe evidence. Plainly, how are the honoured Volumes of faithfull antiquity, blurred, interlined, altered, depraved by ſubtile treachery; and made to ſpeak what they meant not? Fie on this, not ſo much injuſtice, as impiety, to raze the awfull monuments of E the dead, and partially to blot and change the originall Will of the deceaſed, inſert our owne Legacies. This is done by our guilty adverſaries, to the injurie not more of theſe Authors, than of the preſent and ſucceeding times. Hence thoſe Fathers are ſome-where not ours: What wonder? while they are not themſelves. Your induſtry hath offered (and that motion is lively and heroicall) to challenge all their learned and elegant pages, from injury of corruption; to reſtore them to themſelves, and to us: that which all the learned of our times have but deſired to ſee done, you proffer to effect:

A effect: your aſſay in *Cyprian* and *Auguſtine* is happy and juſtly applauded. All our Li-
braries, whom your diligent hand hath ranſackt, offer their aid, in ſuch abundance of
manuſcripts, as all Europe would envy to ſee met in one Iland. After all this, for that
the moſt ſpightfull imputation to our Truth is novelty, you offer to deduce her pe-
degree from thoſe primitive times, through the ſucceſſions of all ages; & to bring in-
to the light of the world, many (as yet obſcure) but no leſſe certaine and authenticall
Patrons, in a continued line of defence. You have given proofe enough, that theſe
are no glorious vaunts, but the zealous challenges of an able Champion. What want-
eth then? Let me ſay for you: Not an heart, not an head, not an hand; but (which I
almoſt ſcorn to name in ſuch a cauſe) a purſe. If this continue your hinderance, it will
not be more our loſſe than ſhame. Heare me a little, ye great and wealthy: Hath God
loaded you with ſo much ſubſtance; and will you not lend him a little of his owne?
B Shall your riot be fed with exceſſe; while Gods cauſe ſhall ſtarve for want? Shall our
adverſaries ſo inſultingly out-bid us; and in the zeale of our profuſion laugh at our
heartleſſe and cold niggardlineſſe? Shall heavenly truth lie in the duſt for want of a
little ſtamped earth to raiſe her? How can you ſo much any way honour God, yea
your ſelves, deſerve of poſterity, pleaſure the Church, & make you ſo good friends of
your Mammon? Let not the next Age ſay, that ſhe had ſo unkind predeceſſors. Fetch
forth of your ſuperfluous ſtore, and caſt in your rich gifts into this treaſury of the
Temple. The Lord and his Church have need. For you, it angers me to ſee how that
flattering *Poſſevinus* ſmoothly intices you from us with golden offers, upon the ad-
vantage of our neglect; as if he (meaſuring your mind by his owne) thought an *Omnia
dabo* would bring you with himſelfe on your knees to worſhip the devill, the beaſt,
the image of both: as if we were not as able to encourage, to reward deſert. Hath Ver-
C tue no Patrons on this ſide the *Alpes*? Are thoſe hils only the threſholds of honour?
I plead not, becauſe I cannot feare you: But who ſees not how munificently our
Church ſcattereth her bountifull favours upon leſſe merit. If your day bee not yet
come, expect it; God and the Church owe you a benefit; if their payment be long, it is
ſure. Only goe you on with courage, in thoſe your high endevours; and in the meane
time, think it great recompence to have deſerved.

To Mr. E. A.

Ep. IX. *A diſcourſe of fleeing or ſtay in the time of peſtilence; whether lawfull for Mini-
D ſter or people.*

HOw many hath a ſeduced conſcience led untimely to the grave? I ſpeake of
this ſad occaſion of Peſtilence. The Angell of God followes you, and you
doubt whether you ſhould flye. If a Lion out of the foreſt ſhould purſue you,
you would make no queſtion: yet could he not doe it unſent. What is the difference?
Both inſtruments of divine revenge; both threaten death; one by ſpilling the bloud,
the other by infecting it. Who knowes whether hee hath not appointed your *Zoar*
out of the liſts of this deſtruction? You ſay it is Gods viſitation. What evill is not?
If war have waſted the confines of your Country, you ſave your throats by flight:
Why are you more favourable to Gods immediat ſword of peſtilence? Very leproſie,
by Gods law, requires a ſeparation; yet no mortall ſickneſſe. When you ſee a no-
ted Leper proclaime his uncleanneſſe in the ſtreet, will you embrace him for his ſake
E that hath ſtricken him, or avoyd him for his ſake that hath forbidden you? If you ho-
nour his rod, much more will you regard his precept. If you miſlike not the affliction
becauſe he ſends it, then love the life which you have of his ſending; feare the judge-
ment which he will ſend, if you love it not. He that bids us flee when we are perſecu-
ted, hath neither excepted Angell nor man; whether-ſoever, I feare our guiltineſſe, if
wilfully we flee not. But whither ſhall we flee from God? ſay you: where ſhall he not
both find and lead us? whither ſhall not our deſtiny follow us? Vaine men, we may
run from our home, not from our grave; Death is ſubtle, our time is ſet; we cannot, God
will

will not alter it. Alas, how wiſe wee are to wrong our ſelves ! Becauſe Death will A over-take us, ſhall we run and meet him ? Becauſe Gods decree is ſure, ſhall we be deſperate ? Shall we preſume, becauſe God changeth not ? Why doe we not try every knife and cord, ſince our time is neither capable of prevention nor delay : our end is ſet, not without our meanes. In matter of danger where the end is not knowne, the meanes muſt be ſuſpected ; in matter of hope where the end is not knowne, meanes muſt bee uſed. Uſe then freely the meanes of your flight, ſuſpect the danger of your ſtay ; and ſince there is no particular neceſſity of your preſence, know that God bids you depart and live. You urge the inſtance of your Miniſter : How unequally? There is not more lawfulneſſe in your flight, than ſinne in ours: you are your owne ; we our peoples: you are charged with a body which you may not willingly leeſe, not hazard by ſtaying ; we with all their ſoules: which to hazard by abſence, is to loſe our owne: we muſt love our lives ; but not when they are rivals with our ſoules, or with others. B How much better is it to be dead, than negligent, than faithleſſe ! If ſome bodies be contagiouſly ſick, ſhall all ſoules be wilfully neglected? There can be no time wherin good counſell is ſo ſeaſonable, ſo needfull. Every threatning finds impreſſion, where the mind is prepared by ſenſible judgements. When will the iron hearts of men bow, if not when they are heat in the flame of Gods affliction? now then to run away from a neceſſary and publike good, to avoyd a doubtfull and private evill is to run into a worſe evill than we would avoyd. He that will thus run from Ninive to Tharſis, ſhall find a tempeſt, and a whale in his way. Not that I dare be an author to any, of the private viſitation of infected beds: I dare not without better warrant. Who ever ſaid we were bound to cloſe up the dying eies of every departing Chriſtian? and upon whatever conditions, to heare their laſt grones ; If wee had a word, I would not debate of C the ſucceſſe. Then that were cowardlineſſe, which now is wiſdome. Is it no ſervice, that wee publikely teach and exhort ? that wee privately prepare men for death , and arme them againſt it? that our comfortable letters and meſſages ſtir up their fainting hearts? that our loud voyces pierce their eares afarre ; unleſſe we feele their pulſes, and leane upon their pillowes, and whiſper in their eares? *Daniel* is in the lions den ; Is it nothing that *Darius* ſpeakes comfort to him thorow the grate, unleſſe he goe in to ſalute him among thoſe fierce companions ? A good Miniſter is the Common goods: hee cannot make his life peculiar to one, without injury to many. In the common cauſe of the Church, he muſt be no niggard of his life; in the private cauſe of a neighbours bodily ſickneſſe, hee may ſoone be prodigall. A good father may not ſpend his ſubſtance on one child, and leave the reſt beggers. If any man be reſolute in the contrary, I had rather praiſe his courage, than imitate his practice. I confeſſe, I feare ; not ſo much death, as want of warrant for death. D

To M. R. B.

Ep. X. *A complaint of the iniquity of the Times ; with a preſcription of the meanes to redreſſe it.*

WHiles I accuſed the Times, you undertook their patronage. I commend your charity, not your cauſe. It is true : There was never any Age not complained of; never any that was not cenſured, as worſt. What is, wee ſee; what was, we neither enquire nor care. That which is out of ſight and uſe, is ſoone E out of mind, and ere long out of memory. Yet the iniquity of others, cannot excuſe ours. And if you will bee but as juſt as charitable, you ſhall confeſſe, that both ſome times exceed others in evill ; and theſe, all. This earthly Moone the Church hath her fuls and wainings, and ſometimes her eclipſes; whiles the ſhadow of this ſinfull maſſe hides her beauty from the world. So long as ſhee wadeth in this planetary world, it ſhould be vaine to expect better: it is enough when ſhe is fixed above, to be free from all change. This you yeeld: but nothing can perſwade you, that ſhe is not now in the full of her glory. True: or elſe ſhe were not ſubject to this darkning. There was never

A more light of knowledge; never more darkneſſe of impiety: and there could not be ſuch darkneſſe, if there were not ſuch light. Goodneſſe repulſed, gives height to ſin: therefore are we worſe than our predeceſſors, becauſe we might be better. By how much our meanes are greater, by ſo much are our defects. Turne over all records, and parallel ſuch helps, ſuch care, ſuch coſt, ſuch expectation, with ſuch fruit, I yeeld: We ſee but our owne times: There was never but one *Noah* (whom the Heathen celebrate under another name) that with two faces ſaw both before and behind him: But loe, that Ancient of dayes, to whom all times are preſent, hath told us, that theſe laſt ſhall be worſt: Our experience juſtifies him, with all but the wilfull. This cenſure (leſt you ſhould condemne my rigour, as unnaturally partiall) is not confined to our ſeas; but, free and common, hath the ſame bounds with the earth. I joy not in this large ſociety. Would God we were evill alone. How few are thoſe, whoſe cariage doth not B ſay, that profeſſion of any conſcience is puſillanimity? How few that care ſo much, as to ſhew well? And yet of thoſe few, how many care only to ſeeme? whoſe words diſagree from their actions, and their hearts from their words? Where ſhall a man mew up himſelfe, that he may not be a witneſſe of what he would not? What can he ſee, or heare, and not be either ſad or guilty? Oathes ſtrive for number with words; ſcoffes with oathes, vaine ſpeeches with both. They are rare hands, that are free either from aſperſions of bloud, or ſpots of filthineſſe. Let me be at once (as I uſe) bold and plaine: Wanton exceſſe, exceſſive pride, cloſe Atheiſme, impudent profaneneſſe, unmercifull oppreſſion, over-mercifull connivence, greedy covetouſneſſe, looſe prodigality, ſimoniacall ſacrilege, unbridled luxury, beaſtly drunkenneſſe, bloudy treachery, cunning fraud, ſlanderous detraction, envious underminings, ſecret idolatry, hypocriticall faſhionableneſſe, have ſpred themſelves all over the world. The Sunne of peace C looking upon our uncleane heaps, hath bred theſe monſters, and hath given light to this brood of darkneſſe. Looke about you, and ſee if three great Idols, Honour, Pleaſure, Gaine, have not ſhared the earth amongſt them, and left him leaſt, whoſe all is. Your deniall drives mee to particulars. I urge no further. If any adverſary inſult in my confeſſion, tell him, that I account them the greateſt part of this evill; neither could thus complaine, if they were not. Who knowes not, that as the earth is the dregs of the world, ſo *Italy* is the dregs of the earth, *Rome* of *Italy*? It is no wonder to find Satan in his Hell; but to find him in Paradiſe, is uncouth and grievous. Let them alone that will dye and hate to be cured. For us: O that remedies were as eaſie as complaints! That we could be as ſoone cleered, as convinced! That the taking of the medicine were but ſo difficult as the preſcription! And yet nothing hinders us from health, but our will: neither Goſpell, nor Grace, nor Glory, are ſhut up; D only our hearts are not open. Let me turne my ſtile from you, to the ſecure, to the perverſe, though why doe I hope they will heare mee, that are deafe to God? they will regard words, that care not for judgements? Let mee tell them yet (if in vaine) they muſt breake, if they bow not: That if mercy may be refuſed, yet vengeance cannot be reſiſted: that God can ſerve himſelfe of them perforce, neither to their thank nor eaſe: that the preſent plagues doe but threaten worſe. Laſtly, that if they relent not, hell was not made for nothing. What ſhould bee done then? Except wee would faine ſmart, each man amend one, & we all live. How commonly do men complaine, and yet adde to this heape? Redreſſe ſtands not in words. Let every man pull but one brand out of this fire, and the flame will goe out alone. What is a multitude, but an heap of unities? The more we deduce, the fewer we leave. O how happy were it then, if every man would begin at home, and take his own heart to task, & at once E be his owne Accuſer, and Judge; to condemne his private errors, yea to mulct them with death! Till then alas, what availes it to talke? While every man cenſures, and no man amends, what is it but buſie trifling? But though our care muſt begin at our ſelves, it may not end there. Who but a *Caine* is not his brothers keeper? Publike perſons are not ſo much their owne, as others are theirs. Who ſits at the common ſtern, cannot diſtinguiſh betwixt the care of his owne ſafety, and his veſſels: both drown at once, or at once ſalute the haven. Ye magiſtrates (for in you ſtand all our lower hopes) whom God hath on purpoſe, in a wiſe ſurrogation, ſet upon earth to correct her diſorders, take to your ſelves firme fore-heads, couragious hearts, hands buſie, and not partiall; to diſcountenance ſhameleſſe wickedneſſe, to reſiſt the violent ſway of evils, to execute wholeſome lawes, with ſtrictneſſe, with reſolution. The ſword of the ſpirit meets with ſuch iron hearts, that it both enters not, and is rebated. Loe, it appeales to your arme, to your aid. An earthen edge can beſt pierce this hardned earth: If iniquity dye not by your hands, we periſh. And ye ſonnes of *Levi* gather to your *Moſes* in the gate of the Campe; conſecrate your hands to God in this holy ſlaughter of vice: Let your voyce bee both a trumpet to incite, and a two-edged ſword to wound and kill. Cry downe ſinne in earneſt, and thunder out of that ſacred chaire of *Moſes*: and let your lives ſpeak yet louder. Neither may the common Chriſtian ſit ſtill and look on in ſilence: I am deceived, if in this cauſe God allow any man for private. Here muſt be all actors, no witneſſes. His diſcreet admonitions, ſeaſonable reproofes, and prayers never unſeaſonable, beſides the power of honeſt example, are expected as his due tribute to the common health: What if we cannot turne the ſtreame? Yet wee muſt ſwim againſt it: even without conqueſt, it is glorious to have reſiſted: in this alone they are enemies, that doe nothing. Thus, as one that delights more in amendment, than excuſe, I have both cenſured and directed. The favour of your ſentence proceeds (I know) from your owne innocent uprightneſſe: So judge of my ſevere taxation. It ſhall be happy for us, if we can at once excuſe and diminiſh; accuſe and redreſſe iniquity. Let but the endevour bee ours, the ſucceſſe to God.

FINIS.

EPISTLES.

THE THIRD AND LAST VOLUME.

Containing two Decads.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS. Io. 3. ANCHORA FIDEI

Imprinted at London, 1634.

TO THE MOST HIGH AND EXCELLENT PRINCE, HENRY, PRINCE of WALES, All happineſſe.

Moſt Gracious Prince:

LEt me not (whiles I deſire to be dutifull) ſeeme importunate, in my dedications. I now bring to your Highneſſe theſe my laſt, and perhaps moſt materiall Letters: wherein, if I miſtake not, (as, how eaſily are we deceived in our owne?) the pleaſure of the varietie ſhall ſtrive with the importance of matter. There is no worldly thing, I confeſſe, whereof I am more ambitious, than of your Highneſſes contentment; which that you place in goodneſſe, is not more your glory, than our joy. Doe ſo ſtill, and heaven and earth ſhall agree to bleſſe you, and us in you. For me, after this my officious boldneſſe, I ſhall betake my ſelfe in ſilence, to ſome greater worke, wherein I may approve my ſervice to the Church, and to your Highneſſe, as her ſecond joy and care. My heart ſhall be alwayes, and upon all opportunities, my tongue and pen ſhall no leſſe gladly be devoted to my gracious Maſter, as one

Who rejoyce to be your Highneſſes
(though unworthy, yet) faithfull
and obſequious ſervant,

IOS. HAL

THE SVMME OF THE *SEVERALL EPISTLES.*

DECAD. V.

EP.

1. To my Lord B. of Bathe and Wels.
Diſcourſing of the cauſes and meanes of the increaſe of Poperie.
2. To my Lord Biſhop of Worceſter.
Shewing the differences of the preſent Church from the Apoſtolicall; and needleſneſſe of our conformitie thereto in all things.
3. To my Lady Mary Denny.
Containing the deſcription of a Chriſtian, and his differences from the worldling.
4. To my Lady Honoria Hay.
Diſcourſing of the neceſſitie of Baptiſme; and the eſtate of thoſe which neceſſarily want it.
5. To Sir Richard Lea.
Diſcourſing of the comfortable remedies of all afflictions.
6. To M^{r}. Peter Moulin, Preacher of the Church at Paris.
Diſcourſing of the late French occurents, and what uſe God expects to be made of them.
7. To M^{r}. Thomas Sutton.
Exciting him, and (in him) all others, to early and cheerefull beneficence: ſhewing the neceſſitie and benefit of good workes.
8. To E. B. Dedicated to Sir George Goring.
Remedies againſt dulneſſe and heartleſneſſe in our callings; and encouragements to cheerefulneſſe in labour.
9. To Sir John Harrington.
Diſcuſſing this Queſtion;
Whether a man and Wife after ſome yeares mutuall and loving fruition of each other, may upon conſent, whether for ſecular, or religious cauſes, vow and performe a perpetuall ſeparation from each others bed, and abſolutely renounce all carnall knowledge of each other for ever.
10. To M^{r}. Wil. Knight.
Encouraging him to perſiſt in the holy calling of the Miniſterie; which upon conceit of his inſufficiencie, and want of affection, hee ſeemed inclining to forſake and change.

DECAD. VI.

EP.

1. To my Lord Denny.
A particular account how our dayes are or ſhould be ſpent, both common and holy.
2. To M^{r}. T. S. Dedicated to Sir Fulke Grevil.
Diſcourſing how wee may uſe the world without danger.
3. To Sir George Fleetwood.
Of the remedies of ſinne, and motives to avoyd it.
4. To M^{r}. Doctor Milburne.
Diſcourſing how farre, and wherein Popery deſtroyeth the foundation.
5. VVritten long ſince to J. VV.
Diſſwading from ſeparation, and ſhortly oppugning the grounds of that error.
6. To Maſter J. B.
A complaint of the miſ-education of our Gentry.
7. To M^{r}. Jonas Reigesbergius in Zeland.
Written ſome whiles ſince concerning ſome new opinions then broached in the Churches of Holland; *and under the name of* Arminius *(then living:) perſwading all great wits to a ſtudy and care of the common peace of the Church, and diſſwading from all affectation of ſingularitie.*
8. To W. I. condemned for murder.
Effectually preparing him, and (under his name) whatſoever Malefactor, for his death.
9. To M^{r}. Iohn Mole, of a long time now priſoner under the Inquiſition at Rome.
Exciting him to his wonted conſtancie, and encouraging him to Martyrdome.
10. To all Readers.
Containing Rules of good advice for our Chriſtian and civill carriage.

THE FIFT DECAD.

To my Lord Biſhop of BATHE and WELLS.

EPIST. I. *Diſcourſing of the cauſes and meanes of the increaſe of Popery.*

BY what meanes the Romiſh Religion hath in theſe latter times prevailed ſo much over the world,(Right Reverend and Honourable)is a conſideration both weighty and uſefull; for hence may we frame our ſelves either to prevent, or imitate them: to imitate them in what we may; or prevent them in what they ſhould not. I meddle not with the meanes of their firſt riſings: the munificence of Chriſtian Princes, the honeſt devotions of well-meaning Contributers, the diviſion of the Chriſtian world, the buſie endevours of forward Princes, for the recovery of the Holy-land, with neglect of their owne, the ambitious inſinuations of that Sea, the fame and large dominion of thoſe ſeven hils; the compacted indulgence and connivence of ſome treacherous, of other timorous Rulers; the ſhameleſſe flattery of Paraſites; the rude ignorance of Times; or if there be any other of this kind: My thoughts and words ſhall be ſpent upon the preſent, and lateſt Age. All the world knowes, how that pretended Chaire of *Peter* tottered, and cracked, ſome threeſcore yeares agoe, threatning a ſpeedy ruine to her fearfull uſurper: How is it that ſtill it ſtands, and ſeemes now to boaſt of ſome ſetledneſſe? Certainly, if Hell had not contrived a new ſupport, the Angell had long ſince ſaid, It is fallen, it is fallen; and the Merchants, Alas, alas, the great Citie. The brood of that lame *Loyola* ſhall have this miſerable honour, without our envie; that if they had not beene, *Rome* had not beene. By what meanes, it reſts now to enquire.

It is not ſo much their zeale for falſhood; which yet we acknowledge, and admire not. If Satan were not more buſie than they, we had loſt nothing. Their deſperate attempts, bold intruſions, importunate ſollicitations, have not returned empty; yet their policie hath done more than their force. That Popiſh world was then foule, and debauched, as in doctrine, ſo in life; and now began to be aſhamed of it ſelfe; When theſe holy Fathers, as ſome Saints dropt out of heaven, ſuddenly profeſſed an unuſuall ſtrictneſſe, ſad pietie, reſolved mortification; and ſo drew the eyes and hearts of men after them, that poore ſoules began to thinke, it could not be other than divine, which they taught; other than holy, which they touched. The very times (not ſeldome) give as great advantage, as our owne beſt ſtrength: and the vices of others give glory to thoſe which either are, or appeare vertuous. They ſaw how ready the world was to bite at the bait; and now followed their ſucceſſe, with new helps. Plenty of pretended miracles muſt bleſſe, on all ſides, the endevours of this new Sect; and cals for both approbation, and wonder. Thoſe things by the report of their own pens (other witneſſes I ſee none) have beene done by the ten Patriarks of the Ieſuitiſh Religion, both alive and dead, which can hardly be matched of him, whoſe name they have uſurped. And now the vulgar can ſay, If theſe men were not of God, they could doe nothing: How can a man that is a ſinner doe ſuch miracles? not diſtruſting either the fame, or the worke; but applauding the Authors, for what was ſaid to be done. But now leſt the envie of the fact ſhould ſurpaſſe the wonder, they have learned to caſt this glory upon their woodden Ladies, & to communicate the gaine unto the whole Religion: Two blocks at *Hale* and *Scherpen heuvell*, have ſaid and done more for Poperie, than all Friers, ever ſince *Francis* wore his breeches on his head. But be-

cauſe that praiſe is ſweet,which ariſes from the diſgrace of a rivall; therefore this holy A
ſocietie hath,beſides, ever wont to honour it ſelfe by the brokage of ſhameleſſe
untruths againſt the adverſe part; not caring how probable any report is, but how
odious. A juſt volume would not containe thoſe willing lies, wherewith they have
purpoſely loaded Religion, and us; that the multitude might firſt hate us, and then
inquire: and theſe courſes are held not tollerable,but meritorious. So the end may
be attained, all meanes are juſt; all wayes ſtrait. Whom we may, we ſatisfie: but
wounds once given are hardly healed without ſome ſcarres: and commonly accuſations
are vocall,Apologies dumbe. How eaſie is it to make any cauſe good, if we may
take libertie of tongue and conſcience? Yet leſt ſome glimpſe of our truth and innocence
ſhould perhaps lighten the eyes of ſome more inquiſitive Reader,they have by
ſtrict prohibitions,whether of books,or conference, reſtrained all poſſibilitie of true
informations: Yea their owne writings, wherein our opinions are reported with B
confutation,are not allowed to the common view; leſt if it ſhould appeare what wee
hold, our meer opinion ſhould prevaile more than their ſubtileſt anſwer. But above
all,the reſtraint of Gods booke hath gained them moſt: If that might be in the hands
of men,their religion could not be in their hearts; now, the concealment of Scriptures
breeds ignorance,and ignorance ſuperſtition.But becauſe forbiddance doth but
whet deſire,and worke a conceit of ſome ſecret excellence in things denyed; therefore
have they deviſed to affright this dangerous curioſitie,with that cruell,butcherly,
helliſh Inquiſition; wherein yet there is not leſſe craft than violence.For ſince they
have perceived the blood of Martyrs to be but the ſeed of the Church,and that theſe
perfumes are more diſperſed with beating; they have now learned to murder without
noiſe,and to bring forth(if at leaſt they liſt ſometimes to make the people privy
to ſome examples of terrour)not men,but carcaſſes. Behold,the conſtant confeſſions C
of the dying Saints, have made them weary of publike executions: none but bare
wals ſhall now teſtifie the courage and faith of our happy Martyrs.A diſguiſed corpſe
is onely brought forth to the multitude,either for laughter,or feare. Yet becauſe the
very dead ſpeake for truth in a loud ſilence, theſe ſpectacles are rare; and the graves
of heretikes are become as cloſe as their death.

Yet leſt (ſince neither living mouthes,nor faithfull pens may be ſuffered to insinuate
any truth)thoſe ſpeeches ſhould perhaps be received from the Ancients,which in
us were hereticall; the monuments of unpartiall antiquitie muſt be depraved;all witneſſes
that might ſpeake againſt them muſt be corupted, with a fraudulent violence;
and ſome of them purged to the death.So whiles are debarred, and the Ancients altered,
poſterity ſhall acknowledge no adverſary.

What ſhould I ſpeak of thoſe plauſible devices,which they have invented,to make D
ſuperſtitious and fooliſh Proſelytes? Their proud vaunts of antiquitie,univerſalitie,
ſucceſſion,and the name of their fore-fathers,do not onely perſwade, but amaze and
beſot an ignorant heart.The glorious ſhewes of their proceſſions, the gaudy ornaments
of their Altars,the pompe & magnificence of the places,and manner of their
Services,the triumphs of their great Feſtivals,are enough to bewitch any childiſh,
ſimple,or vaine beholders. Who knowes not that nature is moſt led by ſenſe? Sure,
children and fooles(ſuch as are all naturall men)cannot be of any other Religion.

Beſides all theſe,their perſonall underſtandings,what for cunning, what for boldneſſe,
could promiſe nothing but ſucceſſe, they can transforme themſelves into all
ſhapes, and in theſe falſe formes thruſt themſelves into all Courts, and companies;
not oftner changing their habit,than their name. They can take the beſt opportunities
to worke upon thoſe which are either moſt unable to reſiſt, or moſt like to beſtead E
them.That I may not ſpeake of the wrongs of unſeaſonable travell; wherein
many unſetled heads have met dangers,and ſollicited errors, who like fond and idle
Dinahs,going abroad to gaze, have been raviſhed ere their returne. Never was any
bird ſo laid for by the nets and cals of the fowler, as the great heire of ſome noble
family,or ſome fiery wit,is by theſe impoſtors. They know that greatneſſe is both
lawleſſe and commanding;if not by precept, yet by example: their very ſilence is
perſwaſory,and imperious. But alas for that other ſex: Still the Devill begins with

A *Eve*; ſtill his aſſault is ſtrongeſt where is weakeſt reſiſtance. *Simon Magus* had his *Helena*,
Nicholas the Deacon had his *choros fœmineos*, (as *Hierome* cals them) *Marcion* had
his Factoreſſe at *Rome*; *Appelles* his *Philumena*, *Montanus* his *Priſca* and *Maximillia*, *Arrius*
his *Conſtantines* ſiſter, *Donatus* his *Lucilla*, *Elpidius* his *Agape*, *Priſcillianus* his *Galla*:
and our Jeſuites have their painted Ladies(not dead,but living)both for objects,and
inſtruments. When they ſaw they cold not blow up religion with French powder
into Heaven,they now try by this Moabitiſh plot to ſinke it downe to Hell. Thoſe
ſilly women,which are laden with ſins, and divers luſts, muſt now be the ſtales of
their ſpirituall fornications: But for that theſe enterpriſes want not danger, that
both parts may ſecurely ſucceed,behold publique libertie of diſpenſations, whether
for diſſembled religion,or not unprofitable filthineſſe. Theſe meanes are (like the
Authors)diſhoneſt, and godleſſe. Adde (if you pleaſe) hereto,thoſe which pretend
B more innocent policie: their common dependances upon one Commander, their
intelligences given,their charges received, their rewards and honours (perhaps of
the Calender,perhaps of a red Hat)duly conferred. Neither may the leaſt helpe be
aſcribed to the conference of ſtudies; (the conjoyned labours of whole Societies directed
to one end,and ſhrowded under the title of one Author) to large maintenances,raiſed
from the death-beds of ſome guilty benefactors: from whence flow both
infinite numbers,and incomparable helps,of Students. Under which head, for the
time paſt,not a few are moved by the remembrance of the bounteous hoſpitality of
the religious; who having ingroſſed the world to themſelves, ſeemed liberall in giving
ſome thing; like unto ſome vain-glorious theeves, which having robbed wealthy
Merchants,beſtow ſome pence upon beggers. Further, the ſmothering, if not
compoſing of their frequent ſtrifes,and confining of brawles within their own threſholds;
C with the nice menaging of their knowne oppoſitions, hath won many ignorant
friends. Laſtly,the excellent correſpondence of their doctrines unto nature,hath
been their beſt ſollicitor. We have examined particulars in a former Epiſtle: wherein
we have made it evident, that Popery affects nothing but to make Nature either
proud,or wanton: it offers difficulties,but carnall; and ſuch as the greateſt lover of
himſelfe would eaſily embrace for an advantage. That we may therefore ſumme up
all; I need not accuſe our careleſnes,indifferency,idleneſſe,looſe carriage;in all which,
would God we had not aided them,and wronged our ſelves; nor yet their zeale and
forwardnes, worſe meanes are guilty of their gaine. In ſhort,the faire outſide which
they ſet upon Religion,which ſure is the beſt they have, if not all; their pretended
miracles,wilfull untruths,ſtrait prohibitions,bloudy and ſecret inquiſitions,depravations
of ancient witneſſes,expurgation of their owne,gay and gariſh ſights, glorious
D titles,crafty changes of names,ſhapes, habits, conditions; inſinuations to the great,
oppugnation of the weaker ſex; falſhood of anſwers, and oathes, diſpenſations for
ſinnes,uniting of forces,concealing of differences, largeneſſe of contributions, multitude
of actors,and meanes, accordances to mens naturall diſpoſitions: Where we
on the contrary care not to ſeeme, but to be,diſclaime miracles, dare not ſave the life
of Religion with a lie; give free ſcope to all pens,to all tongues,to all eyes: ſhed no
bloud for Religion: ſuffer all Writers to ſpeake like themſelves; ſhew nothing but
poore ſimplicitie in our devotions; goe ever, and looke, as wee are; teach the
truth right-downe in an honeſt plainneſſe, take no vantage of imbecillitie:
ſweare true, though wee die; give no hope of indulgence for evill; ſtudy each
retired to himſelfe, and the Muſes;publiſh our quarrels,and aggravate them; anger
nature,and conquer it. Such gaine ſhall be gravell in their throats: ſuch loſſes to us(in
E our not daring to ſinne)ſhall be happie and victorious; in all other regards are both
blame-worthy,and recoverable. What dulneſſe is this? Have we ſuch a King, as in
theſe liſts of Controverſy,may dare to grapple with that great infallible Vicar,for his
triple Crowne; ſuch Biſhops,as may juſtly challenge the whole Conſiſtory of *Rome*;
ſo many learned Doctors, and Divines,as no Nation under heaven,more; ſo flouriſhing
Univerſities,as Chriſtendome hath none; ſuch bleſſed opportunities, ſuch incouragements;
and now when we want nothing elſe, ſhall we be wanting to our
ſelves? Yea,above all theſe,the God of heaven favours us; and doe we languiſh? The

cauſe is his, and in ſpight of the gates of hell ſhall ſucceed, though we were not: our neglect may ſlacken the paſe of truth, cannot ſtay the paſſage. VVhy are we not as buſie, as ſubtile, more reſolute? Such ſpirits, and ſuch hands as yours (Reverend Lord) muſt put life into the cold breaſts of this frozen generation, and raiſe them up to ſuch thoughts and endevours, as may make the emulation of our adverſaries equall to their enmitie.

To my Lord Biſhop of *Worceſter*.

Ep. II. *Shewing the differences of the preſent Church from the Apoſtolicall; and needleſneſſe of our conformitie thereto in all things.*

I Feare not to ſay, thoſe men are but ſuperſtitiouſly curious (Right Reverend, and Honourable) which would call backe all circumſtances to their firſt patterns. The Spouſe of Chriſt hath been ever clothed with her owne rites: and as apparell, ſo Religion hath her faſhions, variable according to ages and places. To reduce us to the ſame obſervations which were in Apoſtolicall uſe, were no better than to tie us to the ſandals of the Diſciples, or ſeameleſſe coat of our Saviour. In theſe caſes, they did what we need not; and we may, what they did not: God meant us no bondage in their example: their Canons bind us, whether for manners, or doctrine, not their Ceremonies. Neither Chriſt, nor his Apoſtles, did all things for imitation: I ſpeake not of miraculous acts. We need not be ſilent before a Judge, as Chriſt was; we need not take a towel, and gird our ſelves, & waſh our ſervants feet, as Chriſt did; we need not make tents for our living, as *Paul*; nor goe armed as *Peter*; nor carry about our wives, as he, and the other Apoſtles. I acknowledge the ground, not onely of ſeparation, but Anabaptiſme; and wonder that theſe conceits doe not anſwer themſelves. Who can chuſe but ſee a manifeſt difference betwixt theſe Lawes, which Chriſt and his great Ambaſſadors made for eternall uſe, and thoſe rituall matters, which were confined to place and time? Every Nation, every perſon ſinnes that obſerves not thoſe; Theſe for the moſt part, are not kept of the moſt; and are as well left without ſinne by us, as uſed without preſcription or neceſſitie by the Authors. Some of them we cannot doe: others we need not: VVhich of us can caſt out divels by command? VVho can cure the ſicke by ointment, and impoſition of hands? The Diſciples did it. All thoſe acts which proceeded from ſupernaturall priviledge, ceaſed with their cauſe: who now dare undertake to continue them? Unleſſe perhaps ſome bold Papiſts, who have brought in groſſe Magicke, in ſtead of miraculous authoritie; and dawbe very carcaſes in ſtead of healing diſeaſes. There be more yet which we need not doe. VVhat need we to chuſe Miniſters by lot? what need we to diſclaime all peculiaritie in goods? VVhat need wee to Chriſten in rivers; or to meet upon their banks? VVhat need we to receive Gods Supper after our owne? VVhat to leane in each others boſome while we receive it? What to abhorre leaven in that holy Bread? What to celebrate love-feaſts upon the receit? What to abſtaine from all ſtrangled and bloud? What to depend upon a maintenance arbitrarie, and uncertaine? VVhat to ſpend our dayes in a perpetuall pererration, as not onely the Apoſtles, but the Prophets and Evangeliſts ſome ages after Chriſt? VVhoſoever would impoſe all theſe on us, hee ſhould ſurely make us, not the ſonnes, but the ſlaves of the Apoſtles. Gods Church never her ſelfe in ſuch ſervile tearmes; yea Chriſt himſelfe gave at firſt ſome precepts of this nature, which he reverſed ere long: when he ſent the Diſciples to preach, he charges: Take not gold, nor ſilver, nor money in your girdles; afterwards *Iudas* carried the bagge. He charges, not to take ſo much as a ſtaffe; yet after behold two ſwords: ſhould the Diſciples have held their Maſter to his owne rule? Is it neceſſary, that what he once commanded, ſhould be obſerved alwayes? The very next Age to theſe Chriſtian Patriarks, neither would nor durſt have ſo much varied her rites, or augmented them; if it had found it ſelfe tied either to number, or kind: As yet it was pure, chaſte, and (which was ground of all) perſecuted.

A ted. The Church of *Rome* diſtributed the ſacramentall Bread: the Church of *Alexandria* permitted the people to take it: the Churches of *Affricke* and *Rome*, mixed their holy Wine with water; other colder Regions dranke it pure. Some kneeled in their praiers, others fell proſtrate; and ſome lifted up eyes, hands, feet towards heaven: ſome kept their Eaſter according to the Jewiſh uſe, the fourteenth of March; the French (as *Nicephorus*) the eight of the Calends of Aprill, in a ſet ſolemnitie: the Church of *Rome* the Sunday after the fourteenth Moone; which yet (as *Socrates* truly writes) was never reſtrained by any Goſpell, by any Apoſtle. That Romiſh Victor overcame the other world in this point, with too much rigour; whoſe cenſure therefore of the Aſian Churches was juſtly cenſured by *Irenæus*. What ſhould I ſpeake of their difference of faſts? There can ſcarce be more varietie in dayes, or meats. It hath ever beene thus ſeene, according to our *Anſelmes* rule, that the multitude of different B ceremonies in all Churches, hath juſtly commended their unitie in faith. The French Divines preach covered, (upon the ſame rule which required the *Corinthians* to be uncovered) we bare: The Dutch ſit at the Sacrament, we kneele; *Genua* uſeth wafers, we leavened bread; they common veſtures in Divine Service, we peculiar: each is free: no one doth either blame, or over-rule others. I cannot but commend thoſe very Novatian Biſhops (though it is a wonder any precedent of peace ſhould fall from Schiſmaticks) who meeting in Councell together, enacted that Canon of indifferencie, when the Church was diſtracted with the differences of her Paſchall ſolemnities; concluding, how inſufficient this cauſe was to diſquiet the Church of Chriſt. Their owne iſſue (our Separatiſts) will needs be unlike them in good; and ſtrive to a further diſtance from peace: whiles in a conceit not leſſe idle, than ſcrupulous, they preſſe us to an uniforme conformitie in our faſhions to the Apoſtles. Their owne C practice condemnes them: they call for ſome, and yet keepe not all: yet the ſame reaſon inforces all, that pleads for ſome: and that which warrants the forbearance of ſome, holds for all. Thoſe tooles which ſerve for the foundation, are not of uſe for the roofe. Yea the great maſter-builder choſe thoſe workmen for the firſt ſtones, which he meant not to imploy in the walls. Doe we not ſee all Chriſts firſt agents extraordinary; Apoſtles, Evangeliſts, Prophets, Propheteſſes? See we not fiery and cloven tongues deſcending? What Church ever ſince boaſted of ſuch founders, of ſuch meanes? Why would God begin with thoſe which he meant not to continue; but to ſhew us we may not alwayes looke for one face of things? The nurſe feeds and tends her child at firſt; afterward he is undertaken by the diſcipline of a Tutor: muſt he be alwayes under the ſpoone, and ferule, becauſe he began ſo? If he have good breeding, it matters not by whoſe hands. Who can denie, that we have the ſubſtance of all thoſe D royall lawes, which Chriſt and his Apoſtles left to his Church; What doe we now thus importunately catching at ſhadowes? If there had beene a neceſſitie of having what we want, or wanting what we have, let us not ſo farre wrong the wiſdome and perfection of the Law-giver, as to thinke he would not have injoyned that, and forbidden this. His ſilence in both argues his indifferencie, and calls for ours; which while it is not peaceably entertained, there is clamour without profit, malice without cauſe, and ſtrife without end.

To my Lady MARY DENNY.

EP. III. *Containing the deſcription of a Chriſtian, and his differences from the worldling.*

E MADAM:

IT is true, that worldly eyes can ſee no difference betwixt a Chriſtian and another man; the out-ſide of both is made of one clay, and caſt in one mould; both are inſpired with one common breath: Outward events diſtinguiſh them not; thoſe God never made for evidences of love or hatred. So the ſenſes can perceive no difference betwixt the reaſonable ſoule, and that which informes the beaſt: yet the ſoule knowes there is much more, than betwixt their bodies. The ſame holds in this: Faith ſees more inward difference, than the eye ſees outward reſemblance. This point is not more high than materiall: which that it may appeare, let me ſhew what it is to be A a Chriſtian: You that have felt it, can ſecond me with your experience; and ſupply the defects of my diſcourſe. He is the living temple of the living God; where the Deitie is both reſident and worſhipped. The higheſt thing in a man is his owne ſpirit: but in a Chriſtian the Spirit of God, which is the God of ſpirits. No grace is wanting in him; and thoſe which there are, want not ſtirring up. Both his heart and his hands are cleane: All his outward purity flowes from within; neither doth he frame his ſoule to counterfet good actions; but out of his holy diſpoſition commands and produces them, in the light of God. Let us begin with his beginning, & fetch the Chriſtian out of this nature, as another *Abraham* from his Chaldea; whiles the worldling lives and dies, in nature, out of God. The true convert therefore, after his wilde and ſecure courſes, puts himſelfe (through the motions of Gods Spirit) to ſchoole unto the Law; there he learnes what he ſhould have done, what he could not do, what he hath done, B what he hath deſerved. Theſe leſſons coſt him many a ſtripe, and many a teare, and not more griefe than terror: for this ſharp maſter makes him feele what ſin is, and what Hell is, and in regard of both, what himſelfe is. When he hath well ſmarted under the whip of this ſevere Uſher, and is made vile enough in himſelfe, than is he led up into the higher ſchoole of Chriſt, and there taught the comfortable leſſons of grace; there he learnes what belongs to a Saviour, what one he is, what he hath done, and for whom, how he became ours, we his: and now finding himſelfe in a true ſtate of danger, of humility, of need, of deſire, of fitneſſe for Chriſt, he brings home to himſelfe all that he learnes, and what he knowes, he applies. His former Tutor he feared, this he loveth; that ſhewed him his wounds, yea, made them; this binds and heales them: that killed him; this ſhewes him life, and leads him to it. Now at once he hates himſelfe, defies Satan, truſts to Chriſt, makes account both of pardon and glory. This is C his moſt precious faith, whereby he appropriates, yea ingroſſes Chriſt Jeſus to himſelfe: whence he is juſtified from his ſinnes, purified from his corruptions, eſtabliſhed in his reſolutions, comforted in his doubts, defended againſt temptations, overcomes all his enemies. Which vertue, as it is moſt imployed, and moſt oppoſed, ſo carries the moſt care from the Chriſtian heart, that it be ſound, lively, growing: ſound, not rotten, not hollow, not preſumptuous: ſound in the act; not a ſuperficiall conceit, but a true, deepe, and ſenſible apprehenſion: an apprehenſion, not of the braine, but of the heart; and of the heart not approving, or aſſenting, but truſting and repoſing. Sound in the object, none but Chriſt: he knowes, that no friendſhip in heaven can doe him good, without this; The Angels cannot; God will not: Ye beleeve in the Father, beleeve alſo in me.

Lively; for it cannot give life, unleſſe it have life; the faith that is not fruitfull, is D dead: the fruits of faith are good works; whether inward, within the roofe of the heart, as love, awe, ſorrow, pietie, zeale, joy, and the reſt; or outward towards God, or our brethren: obedience and ſervice to the one; to the other reliefe and beneficence: Theſe he beares in his time; ſometimes all, but alwayes ſome.

Growing: true faith cannot ſtand ſtill; but as it is fruitfull in works, ſo it increaſeth in degrees: from a little ſeed it proves a large plant, reaching from earth to heaven, and from one heaven to another: every ſhower and every Sun addes ſomething to it. Neither is this grace ever ſolitarie, but alwayes attended royally: for he that beleeves what a Saviour he hath, cannot but love him; and he that loves him, cannot but hate whatſoever may diſpleaſe him; cannot but rejoyce in him, and hope to enjoy him, and deſire to enjoy his hope, and contemne all thoſe vanities which he once deſired and enjoyed. E His mind now ſcorneth to grovell upon earth, but ſoareth up to the things aboue, where Chriſt ſits at the right hand of God; and after it hath ſeene what is done in heaven, lookes ſtrangely upon all worldly things. He dare truſt his faith aboue his reaſon, and ſenſe: and hath learned to weane his appetite from craving much. He ſtands in awe of his owne conſcience, and dare no more offend it, than not diſpleaſe himſelfe. He feares not his enemies, yet neglects them not; equally avoiding ſecurity, and timorouſneſſe. He ſees him that is inviſible; and walks with him awfully, familiarly. He knowes what he is borne to, and therefore digeſts the miſeries of his wardſhip, with patience: he findes more comfort in his afflictions, than any worldling in pleaſures. And as he hath theſe graces to comfort him within, ſo hath he the Angels to attend him without; ſpirits better than his owne; more powerfull, more glorious: Theſe beare him in their armes, wake by his bed, keepe his ſoule while he hath it, and receive it when it leaves him. Theſe are ſome preſent differences: the greateſt are future; which could not be ſo great, if themſelves were not witneſſe; no leſſe than betwixt heaven and hell, torment and glory, an incorruptible crowne, and fire unquenchable. Whether Infidels beleeve theſe things or no, we know them: ſo ſhall they, but too late. What remaines but that we applaud our ſelves in this happineſſe, and walke on cheerily in this heavenly profeſſion? acknowledging that God could not doe more for us; and that we cannot doe enough for him. Let others boaſt (as your Ladiſhip might with others) of ancient and Noble Houſes, large patrimonies, or dowries, honorable commands; others of famous names, high and envied honours, or the favours of the greateſt; others of valour or beauty, or ſome perhaps of eminent learning and wit; it ſhall be our pride that we are Chriſtians.

To my Lady Honoria Hay.

Ep. IV. *Diſcourſing of the neceſſity of Baptiſme; and the eſtate of thoſe which neceſſarily want it*

MADAM:

ME thinks children are like teeth, troubleſome both in the breeding, and loſing, and oftentimes painfull while they ſtand: yet ſuch, as we neither would, nor can well be without. I goe not about to comfort you thus late, for your loſſe, I rather congratulate your wiſe moderation and Chriſtian care of theſe firſt ſpirituall privileges; deſiring onely to ſatisfie you in what you heard as a witneſſe; not in what you needed as a mother. Children are the bleſſings of Parents, and Baptiſme is the bleſſing of children, and parents: wherein there is not onely uſe, but neceſſitie; neceſſitie, not in reſpect ſo much of the end, as of the precept: God hath enjoyned it, to the comfort of parents, and behoofe of children: which therefore, as it may not be ſuperſtitiouſly haſtened, ſo not negligently deferred. That the contempt of baptiſme damneth, is paſt all doubt; but that the conſtrained abſence thereof, ſhould ſend infants to hell, is a cruell raſhneſſe. It is not their ſinne to die early: death is a puniſhment, not an offence; an effect of ſinne, not a cauſe of torment; they want nothing but time; which they could not command. Becauſe they could not live a while longer, that therefore they ſhould die everlaſtingly, is the hard ſentence of a bloody religion. I am onely ſorie, that ſo harſh an opinion ſhould be graced with the name of a Father, ſo reverend, ſo divine: whoſe ſentence yet let no man plead by halves. He who held it unpoſſible for a child to be ſaved unleſſe the baptiſmall water were powred on his face, held it alſo as unpoſſible, for the ſame Infant, unleſſe the ſacramentall bread were received into his mouth. There is the ſame ground for both, the ſame error in both, a weakneſſe fit for forgetfulneſſe; ſee yet how ignorant, or ill-meaning poſterity, could ſingle out one halfe of the opinion for truth, and condemne the other of falſhood. In ſpight of whom, one part ſhall eaſily convince the other; yea, without all force: ſince both cannot ſtand, both will fall together, for company. The ſame mouth, which ſaid, Unleſſe ye be borne againe of water, and the Holy Ghoſt, ſaid alſo, Except ye eat the fleſh of the Sonne of Man, and drinke his blood: an equall neceſſitie of both. And leſt any ſhould plead different interpretations, the ſame *S. Auſtin* averres this later opinion alſo, concerning the neceſſary communicating of children, to have beene once the common judgement of the Church of Rome; A ſentence ſo diſpleaſing, that you ſhall find the memory of it noted with a blacke coale, and wip't out in that infamous bill of *Expurgations*. Had the ancient Church held this deſperate ſequele, what ſtrange, and yet wilfull cruelty had it beene in them, to deferre baptiſme a whole yeare long: till Eaſter, or that Sunday, which hath his name (I thinke) from the white robes of the baptiſed?

A Yea what an adventure was it in ſome, to adjourne it till their age (with *Conſtantine*) if being unſure of their life, they had beene ſure the prevention of death would have inferred damnation? Looke unto that legall Sacrament of circumciſion, which (contrary to the fancies of our Anabaptiſts) directly anſwers this Evangelicall. Before the eighth day, they could not be circumciſed: before the eighth day they might die. If dying the ſeventh day, they were neceſſarily condemned: either the want of a day is a ſinne, or God ſometimes condemneth not for ſinne: Neither of them poſſible, neither according with the juſtice of the Law-giver. Or if from this parallel, you pleaſe to looke either to reaſon or example, the caſe is cleere Reaſon; no man that hath faith, can be condemned, for Chriſt dwels in our hearts by faith: and he in whom Chriſt dwels, cannot be a reprobate. Now it is poſſible a man may have a ſaving faith, before baptiſme: *Abraham* firſt beleeved to juſtification: then after recei- B ved the ſigne of circumciſion, as a ſeale of the righteouſneſſe of that faith, which he had when he was uncircumciſed: Therefore ſome dying before their baptiſme, may, yea muſt be ſaved. Neither was *Abrahams* caſe ſingular; he was the Father of all them alſo, which beleeve, not being circumciſed: theſe, as they are his Sonnes in faith, ſo in righteouſneſſe, ſo in ſalvation: uncircumciſion cannot hinder, where faith admitteth; Theſe following his ſteps of beleefe before the Sacrament, ſhall doubtleſſe reſt in his boſome, without the Sacrament; without it, as fatally abſent, not as willingly neglected. It is not the water, but the faith: not the putting away the filth of the fleſh, (ſaith *S. Peter*) but the ſtipulation of a good conſcience; for who takes Baptiſme without a full faith (ſaith *Hierom*) takes the water, takes not the ſpirit; Whence is this ſo great vertue of the water, that it ſhould touch the body, and cleanſe the heart, (ſaith *Auſtin*) unleſſe by the power of the word, not ſpoken but beleeved? Thou C ſeeſt water (ſaith *Ambroſe*,) every water heales not, that water onely heales which hath the grace of God annexed; And if there be any grace in the water (ſaith *Baſil*) it is not of the nature of the water, but of the preſence of the Spirit. Baptiſme is indeed, as Saint *Ambroſe* ſtiles it, the pawne and image of our reſurrection; yea (as *Baſil*) the power of God to reſurrection: but (as *Ignatius* expounds this phraſe aright) beleeving in his death, we are by baptiſme made partakers of his reſurrection. Baptiſme therefore without faith cannot ſave a man, and by faith doth ſave him: and faith without baptiſme (where it cannot be had; not where it may be had, and is contemned) may ſave him: That ſpirit which works by meanes, will not be tyed to meanes.

Examples. Caſt your eyes upon that good theefe; good in his death, though in his life abominable: he was never waſhed in Jordan, yet is received into Paradiſe; his ſoule was foule with rapines, and injuſtice, yea bloody with murders: and yet being ſcoured only with the blood of his Saviour, not with water of baptiſme, it is preſented glorious D to God. I ſay nothing of the ſoules of *Traian*, and *Falconella*, meere heathens, living and dying without Chriſt, without baptiſme: which yet their honeſt Legend reports to be delivered from hell, tranſported to heaven, not ſo much as ſcorched in Purgatory: The one by the prayers of *Gregory*, the other of *Tecla*. What partiality is this, to deny that to the children of Chriſtians, which they grant to knowne Infidels? The promiſe is made to us, and our ſeed: not to thoſe that are without the pale of the Church. Thoſe innocents which were maſſacred for Chriſt, are by them canonized for Saints, and make one day in their Kalendar (each yeare) both holy, and diſmall; whereof yet ſcarce any lived to know water, none to know baptiſme. Yea, all Martyrs are here privileged; who are Chriſtened in their owne blood, in ſtead of water: but where hath God ſaid, All that die without baptiſme, ſhall die for ever, except martyrs; why not, E except beleevers? It is faith that gives life to Martyrs; which if they ſhould want, their firſt death could not avoid the ſecond. *Ambroſe* doubted not to ſay, his *Valentinian* was baptiſed becauſe he deſired it; not becauſe he had it: he knew the mind of God; who accounts us to have what we unfainedly wiſh. Children cannot live to deſire baptiſme: if their Parents deſire it for them, why may not the deſire of others be theirs, as well as (according to *Auſtins* opinion) the faith of others beleeving, and the mouth of others confeſſing? In theſe caſes therefore, of any ſoules but our owne, it is ſafe to ſuſpend, and dangerous to paſſe judgement. Secret things to God: He that made all ſoules,knowes what to doe with them, neither will make us of counſell : But if we define either way,the errors of charitie are inoffenſive.We muſt honor good means, and uſe them,and in their neceſſary want depend upon him,who can work,beyond, without,againſt meanes.

Thus have I endevoured your Ladiſhips ſatisfaction in what you heard, not without ſome ſcruple. If any man ſhall blame my choyce in troubling you with a thorny and ſcholaſticall diſcourſe, let him know that I have learned this faſhion of Saint *Hierome* the Oracle of Antiquity,who was wont to entertaine his *Paula* and *Euſtochium*, *Marcella*,*Principia*,*Hedibia*,and other devout Ladies,with learned canvaſes of the deepe points of Divinitie. This is not ſo perplexed,that it need to offend : nor ſo unneceſſary,that it may be unknowne.

To Sir RICHARD LEA,ſince deceaſed.

EPIST. V. *Diſcourſing of the comfortable remedies of all afflictions.*

WIſe men ſeek remedies before their diſeaſe : ſenſible patients,when they begin to complaine : fools,too late.Afflictions are the common maladies of Chriſtians : Theſe you feel,and upon the firſt groanes ſeeke for eaſe. Wherefore ſerves the tongue of the learned,but to ſpeake words in ſeaſon? I am a Schollar of thoſe that can comfort you : If you ſhall,with me,take out my leſſons, neither of us ſhall repent it. You ſmart and complaine : take heed leſt too much. There is no affliction not grievous: the bone that was diſ-joynted,cannot be ſet right without paine. No potion can cure us,if it worke not : it works not,except it make us ſicke : we are contented with that ſickneſſe,which is the way to health.There is a vexation without hurt:ſuch is this : We are afflicted,not over-preſſed; needy,not deſparate ; perſecuted,not forſaken ; caſt downe,but periſh not.How ſhould we,when all the evill in a Citie comes from the providence of a good God ; which can neither be impotent, nor unmercifull ? It is the Lord : let him doe what he will. Woe were us if evils could come by chance ; or were let looſe to alight where they liſt : now they are over-ruled ; we are ſafe. The deſtiny of our ſorrowes is written in heaven by a wiſe and eternall decree: Behold,he that hath ordained,moderates them. A faithfull God, that gives an iſſue with the tentation : An iſſue, both of their end,and their ſucceſſe. He chides not alwayes,much leſſe ſtriketh. Our light afflictions are but for a moment : not ſo long,in reſpect of our vacancy,and reſt. If we weepe ſometimes,our teares are precious ; As they ſhall never be dry in his bottle, ſo they ſhall ſoone be dry upon our cheekes. He that wrings them from us, ſhall wipe them off : how ſweetly doth he interchange our ſorrowes,and joyes,that we may neither be vaine,nor miſerable ? It is true ; To be ſtrooke,once in anger,is fearefull: his diſpleaſure is more than his blow : In both, our God is a conſuming fire.Feare not,theſe ſtripes are the tokens of his love : he is no Son,that is not beaten ; yea till he ſmart, and cry ; if not till he bleed : no Parent corrects anothers child ; and he is no good Parent that corrects not his owne.Oh rod worthy to be kiſſed,that aſſures us of his love,of our adoption ! What ſpeake I of no hurt ? ſhort praiſes doe but diſcommend ; I ſay more, theſe evils are good : looke to their effects. What is good, if not patience ? affliction is the mother of it ; tribulation bringeth forth patience. What can earth or heaven yeeld, better than the aſſurance of Gods Spirit : Afflictions argue,yea ſeale this to us. Wherein ſtands perfect happineſſe, if not in our neere reſemblance of Chriſt ? Why was man created happy, but becauſe in Gods image ? The glory of Paradice, the beauty of his body, the duty of the creatures, could not give him felicity,without the likeneſſe to his Creator.Behold,what we loſt in our height, we recover in our miſerie ; a conformitie to the image of the Son of God : he that is not like his elder brother,ſhall never be coheire with him. Loe,his ſide,temples,hands,feet,all bleeding : his face blubbred, ghaſtly, and ſpitted on : his ſkin all pearled with a bloody ſweat ; his head drouping,his ſoule heavie to the death : ſee you the worldling merry, ſoft, delicate, perfumed, never wrinkled with ſorrow,never humbled with afflictions?What reſemblance is here,yea what contrariety ? Eaſe ſlayeth the foole; it hath made him reſty, and leaves him miſerable. Be not deceived; no man can follow Chriſt without his Croſſe, much leſſe reach him; and if none ſhall reigne with Chriſt, but thoſe that ſuffer with him, what ſhall become of theſe jolly ones ? Goe now thou dainty worldling, and pleaſe thy ſelfe in thy happineſſe, laugh alwayes, and be ever applauded; it is a wofull felicitie that thou ſhalt find in oppoſition to thy Redeemer : He hath ſaid, Woe to them that laugh; Beleeveſt thou, & doſt not weep at thy laughter ? and with *Salomon*, condemne it of madneſſe? And againe, with the ſame breath, Bleſſed are ye that weep: who can beleeve this, and not rejoyce in his owne teares, and not pitie the faint ſmiles of the godleſſe ? Why bleſſed ? for ye ſhall laugh : Behold, we that weepe on earth, ſhall laugh in heaven : we that now weepe with men, ſhall laugh with Angels; while the fleering worldling ſhall be gnaſhing, and howling with Devils : wee that weepe for a time, ſhall laugh for ever: who would not be content to deferre his joy a little, that it may be perpetuall, and infinite ? What madman would purchaſe this crackling of thornes (ſuch is the worldlings joy) with eternall ſhrieking and torment ? He that is the doore and the way, hath taught us, that through many afflictions we muſt enter into heaven. There is but one paſſage, and that a ſtraight one : If with much preſſure we can get through, and leave but our ſuperfluous rags as torne from us in the crowd, we are happy. He that made heaven, hath on purpoſe thus framed it; wide when we are entred, & glorious : narrow and hard in the entrance : that after our pain, our glory might be ſweeter. And if before-hand you can climb up thither in your thoughts; looke about you, you ſhall ſee no more Palmes, than croſſes: you ſhall ſee none crowned, but thoſe that have wreſtled with croſſes and ſorrowes, to ſweat, yea to blood; and have overcome. All runnes here to the over-commer: and overcomming implies both fighting and ſucceſſe. Gird up your loynes therefore, and ſtrengthen your weak knees: reſolve to fight for heaven, to ſuffer fighting, to perſiſt in ſuffering; ſo perſiſting you ſhall overcome, and overcomming, you ſhall be crowned. Oh reward truly great, above deſert, yea above conceit ! A crowne for a few groans. An eternall crown of life and glory, for a ſhort and momentany ſuffering: How juſt is S. *Pauls* account, that the afflictions of this preſent life are not worthy of the glory which ſhall be ſhewed unto us? O Lord let me ſmart that I may reigne; uphold thou me in ſmarting, that thou mayeſt hold me worthy of reigning. It is no matter how vile I be, ſo I may be glorious. What ſay you? would you not be afflicted ? Whether had you rather mourne for a while, or for ever ? One muſt be choſen : the election is eaſie: Whether had you rather rejoyce for one fit, or alwayes ? You would doe both. Pardon me, it is a fond covetouſneſſe, and idle ſingularitie to affect it. What ? that you alone may fare better than all Gods Saints ? That God ſhould ſtrew Carpets for your nice feet only, to walke into your heaven, and make that way ſmooth for you, which all Patriarkes, Prophets, Evangeliſts, Confeſſors, Chriſt himſelfe, have found rugged and bloudy? Away with this ſelfe-love; and come downe you ambitious ſons of *Zebedee:* and ere you think of ſitting neere the Throne, be content to be called unto the Cup. Now is your triall: Let your Saviour ſee how much of his bitter potion you can pledge; then ſhall you ſee how much of his glory he can afford you. Be content to drinke of his vinegar and gall, and you ſhall drinke new wine with him in his kingdome.

To Mr. Peter Moulin, Preacher of the Church at Paris.

Epist. VI. *Diſcourſing of the late French occurrents, and what uſe God expects to be made of them.*

Since your travels here with us, we have not forgotten you; but ſince that, your witty and learned travels in the common affaires of Religion, have made your memory both freſh, & bleſſed. Behold, whiles your hand was happily buſie in the defence of our King, the heads and hands of traitors were buſie in the maſſacring of

A your owne. God doth no memorable and publike act, which hee would not have talked of, read, conſtrued of all the world. How much more of neighbors, whom ſcarce a ſea ſevereth from each other? how much yet more of brethren, whom neither land, nor ſea, can ſever? Your dangers, and feares, and griefes have beene ours: All the ſalt water that runs betwixt us, cannot waſh off our intereſt in all your common cauſes: The deadly blow of that miſcreant, (whoſe name is juſtly ſentenced to forgetfulneſſe) pierced even our ſides. Who hath not bled within himſelfe, to think that he, which had ſo victoriouſly out-lived the ſwords of enemies, ſhould fall by the knife of a villaine? and that he ſhould die in the peaceable ſtreets, whom no fields could kill? that all thoſe honourable and happy triumphs ſhould end in ſo baſe a violence? But oh our idleneſſe and impiety, if we ſee not a divine hand from above, ſtriking with this hand of diſloyalty. Sparrowes fall not to the ground without him, much leſſe B Kings. One dies by a tile-ſheard, another by the ſplinters of a Launce, one by lice, another by a Fly, one by poyſon, another by a knife; What are all theſe but the executioners of that great God, which hath ſaid, Yee are Gods, but yee ſhall die like men? Perhaps God ſaw (that we may gueſſe modeſtly at the reaſons of his acts) you repoſed too much in this arme of fleſh; or perhaps he ſaw this ſcourge would have beene too early, to thoſe enemies, whoſe ſin, though great, yet was not full: or perhaps he ſaw, that if that great ſpirit had beene deliberately yeelded in his bed, you ſhould not have ſlept in yours: Or perhaps the ancient connivence at thoſe ſtreames of blood, from your too common Duels, was now called to reckoning; or, it may be, that weak revolt from the truth. He whoſe the rod was, knowes why he ſtrooke: yet may it not paſſe without a note, that he fell by that religion, to which he fell. How many Ages might that great Monarch have lived (whatſoever the ripe head of your more than mellow C *Cotten* could imagine) ere his leaſt finger ſhould have bled, by the hand of an Huguenot? All religions may have ſome monſters: but bleſſed be the God of heaven, ours ſhall never yeeld that good Jeſuit, either a *Mariana* to teach treaſon, or a *Ravillac* to act it. But what is that we heare? it is no marvell: that holy ſociety is a fit Gardian for the hearts of Kings: I dare ſay, none more loves to ſee them: none takes more care to purchaſe them. How happy were that Chappell (think they) if it were full of ſuch ſhrines? I hope all Chriſtian Princes have long, and well learned (ſo great is the courteſie of theſe good Fathers) that they ſhall never (by their wils) need be troubled with the charge of their owne hearts. An heart of a King in a Jeſuites hand, is as proper, as a wafer in a Prieſts. Juſtly was it written of old, under the picture of *Ignatius Loyola*, *Cavete vobis Principes*; Be wiſe O ye Princes, and learne to be the keepers of your owne hearts. Yea rather, O thou keeper of Iſrael, that neither ſlumbreſt nor D ſleepeſt, keep thou the hearts of all Chriſtian Kings, whether alive or dead, from the keeping of this traiterous generation; whoſe very religion is holy rebellion, & whoſe merits bloody. Doubtleſſe, that murderer hoped to have ſtabbed thouſands with that blow, and to have let out the life of religion, at the ſide of her collapſed Patron: God did at once laugh and frowne at his project; and ſuffered him to live to ſee himſelfe no leſſe a foole than a villaine. O the infinite goodneſſe of the wiſe and holy governour of the world! Who could have looked for ſuch a calme in the middeſt of a tempeſt? who would have thought that violence could beget peace? Who durſt have conceived that King *Henry* ſhould die alone? and that Religion ſhould loſe nothing but his perſon? This is the Lords doing, and it is marvellous in our eyes. You have now parallel'd us: Out of both our feares God hath fetched ſecurity: Oh that out of our ſecurity we could as eaſily fetch feare: not ſo much of evill, as of the Au-E thor of good; and yet truſt him in our feare; and in both magnifie him. Yea, you have by this act gained ſome converts, againſt the hope of the agents: neither can I without many joyfull congratulations, think of the eſtate of your Church; which every day honours with the acceſſe of new clyents; whoſe teares and ſad confeſſions make the Angels to rejoyce in heaven, and the Saints on earth. We ſhould give you example, if our peace were as plentifull of goodneſſe as of pleaſure. But how ſeldome hath the Church gained by eaſe? or loſt by reſtraint? Bleſſe you God for our proſperity; and we ſhall praiſe him for your progreſſe.

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TO M. THOMAS SUTTON.

EP. VII. *Exciting him, and (in him) all others to early and cheerefull beneficence: ſhewing the neceſſity and benefit of good works.*

SIR, I trouble you not with reaſons of my writing, or with excuſes: If I doe ill, no plea can warrant me; If well, I cannot be diſcouraged with any cenſures. I crave not your pardon, but your acceptation. It is no preſumption to give good counſell; & preſents of love feare not to be ill taken of ſtrangers. My pen & your ſubſtance are both given us for one end, to doe good: Theſe are our talents; how happy are we, if we can improve them well! B ſuffer me to doe you good with the one, that with the other you may doe good to many, and moſt to your ſelfe. You cannot but know, that your full hand and worthy purpoſes, have poſſeſſed the world with much expectation: what ſpeake I of the world? whoſe honeſt and reaſonable claimes yet, cannot be contemned with honour, nor diſappointed with diſhonour. The God of heaven, which hath lent you this abundance, and given you theſe gracious thoughts of charity, of pietie, looks long for the iſſue of both; and will eaſily complaine either of too little, or too late. Your wealth and your will are both good: but the firſt is onely made good by the ſecond. For if your hand were full, and your heart empty, we who now applaud you, ſhould juſtly pity you; you might have riches, not goods, not bleſſings: your burthen ſhould be greater than your eſtate; and you ſhould be richer in ſorrowes, than in metalls. For (if we look to no other world) what gaine is it to be the keeper of the beſt earth? That which is the common cofer of all the rich mines, we do but tread upon; C and account it vile, becauſe it doth but hold, & hide thoſe treaſures: Whereas the skilfull metalliſt, that findeth, and refineth thoſe precious veines, for publike uſe, is rewarded, is honoured. The very baſeſt Element yeelds gold; the ſavage Indian gets it, the ſervile prentiſe works it, the very Midianitiſh Camell may weare it, the miſerable worldling admires it, the covetous Jew ſwallowes it, the unthriftie Ruffian ſpends it: what are all theſe the better for it? Only good uſe gives praiſe to earthly poſſeſſions. Herein therefore you owe more to God, that he hath given you an heart to doe good; a will to be as rich in good works, as great in riches. To be a friend to this Mammon, is to be an enemie to God: but to make friends with it, is royall, and Chriſtian. His enemies may be wealthy: none but his friends, can either be good, or do good. *Da & accipe*, ſaith the Wiſe-man. The Chriſtian, which muſt imitate the high patterne of his Creator, knowes his beſt riches to be bounty; God that hath all, gives all; reſerves nothing. D And for himſelfe; he well conſiders, that God hath not made him an owner, but a ſervant: and of ſervants, a ſervant not of his goods, but of the Giver; not a Treaſurer, but a Steward: whoſe praiſe is more to lay out well, than to have received much. The greateſt gaine therefore that he affects, is an even reckoning, a cleare diſcharge: which ſince it is obtained by diſpoſing, not by keeping, he counts reſervation loſſe, & juſt expence his trade, & joy; he knowes, that Well done faithfull ſervant is a thouſand times more ſweet a note, than Soule take thine eaſe; for that is the voice of the maſter recompencing, this of the carnall heart preſuming: & what followes to the one, but his maſters joy? what to the other, but the loſſe of his ſoule? Bleſſed be that God which hath given you an heart to fore-thinke this; and in this dry and dead Age, a will to honour him with his owne; and to credit his Goſpell, with your beneficence; Loe, we are upbraided with barrenneſſe; your name hath beene publikely oppoſed to theſe challenges; E as in whom it ſhall be ſeene, that the truth hath friends that can give. I neither diſtruſt, nor perſwade you; whoſe reſolutions are happily fixed on purpoſes of good: onely give me leave to haſten your paſe a little, and to excite your Chriſtian forwardneſſe, to begin ſpeedily, what you have long & conſtantly vowed. You would not but doe good; why not now? I ſpeake boldly, The more ſpeed, the more comfort: Neither the times are in our diſpoſing, nor our ſelves: if God had ſet us a day, and made our wealth unſeparable, there were no danger in delaying; now our uncertainty either muſt

A quicken us, or may deceive us. How many have meant well, and done nothing, and loſt
their crowne with lingring? whoſe deſtinies have prevented their deſires, and have
made their good motions the wards of their executors, not without miſerable ſucceſſe:
to whom, that they would have done good, is not ſo great a praiſe, as it is diſhonour
that they might have done it: their wracks are our warnings, we are equally
mortall, equally fickle. Why have you this reſpite of living, but to prevent the imperious
neceſſity of death? it is a wofull and remedileſſe complaint that the end of our
dayes hath over-run the beginning of our good works. Early beneficence hath no danger,
many joyes: for the conſcience of good done, the prayers and bleſſings of the releeved,
the gratulations of the Saints, are as ſo many perpetuall comforters, which can
make our life pleaſant, and our death happy, our evill daies good, and our good better.
All theſe are loſt with delay: few and cold are the prayers for him that may give: and in
B lieu, our good purpoſes fore-ſlowed are become our tormentors upon our death-bed.
Little difference is betwixt good deferred, and evill done: Good was meant; who hindred
it, will our conſcience ſay? there was time enough, meanes enough, need enough,
what hindred? Did feare of envy, diſtruſt of want? Alas, what bugs are theſe to fright
men from heaven? As if the envy of keeping, were leſſe than of beſtowing: As if God
were not as good a debtor, as a giver: he that gives to the poore, lends to God, ſaith wiſe
Salomon. If he freely give us what we may lend, & grace to give; will he not much more
pay us what we have lent; and give us becauſe we have given? That is his bounty, this
his juſtice. O happy is that man that may be a creditor to his Maker: Heaven and earth
ſhall be empty before he ſhall want a royall payment. If we dare not truſt God whiles
we live, how dare we truſt men when we are dead? men that are ſtill deceitfull, & light
upon the balance, light of truth, heavy of ſelf-love. How many Executors have proved
C the executioners of honeſt Wils? how many have our eies ſeene, that after moſt carefull
choice of truſty guardians, have had their children and goods ſo diſpoſed, as if the
Parents ſoule could returne to ſee it, I doubt whether it could be happy. How rare is
that man that prefers not himſelfe to his dead friend? profit to truth? that will take no
vantage of the impoſſibility of account? What-ever therefore men either ſhew, or promiſe,
happy is that man that may be his owne auditor, ſuperviſor, executor. As you
love God and your ſelfe, be not afraid of being happy too ſoone. I am not worthy to
give ſo bold advice; let the wiſe man of *Syrach* ſpeake for me: Doe good before thou
die, and according to thine ability ſtretch out thine hands, and give: Defraud not thy
ſelfe of thy good day; and let not the portion of thy good deſires over-paſſe thee:
ſhalt thou not leave thy travels to another, and thy labours to them that will divide
thine heritage? Or let a wiſer than he, *Salomon*: Say not, to morrow I will give, if
D now thou have it: for thou knoweſt not what a day will bring forth. It hath beene an
old rule of liberality, He gives twice that gives quickly; whereas ſlow benefits argue
uncheerefulneſſe, & loſe their worth. Who lingers his receits, is condemned as unthriftie:
he that knoweth both, ſaith, It is better to give than to receive. If we be of the
ſame ſpirit, why are we haſty in the worſe, and ſlack in the better? Suffer you your ſelfe
therfore, good Sir, for Gods ſake, for the Goſpels ſake, for the Churches ſake, for your
ſoules ſake, to be ſtirred up by theſe poore lines, to a reſolute & ſpeedy performing of
your worthy intentions: & take this as a loving invitation ſent from heaven, by an unworthy
meſſenger. You cannot deliberate long of fit objects for your beneficence, except
it be more for multitude, than want: the ſtreets, yea the world is full; How doth
Lazarus lie at every doore? how many ſons of the Prophets in their meanly-provided
Colleges may ſay, not, *Mors in olla*, but *fames*? how many Churches may juſtly
E plead that which our Saviour bade his Diſciples, The Lord hath need? And if this infinite
ſtore hath made your choyce doubtfull, how eaſie were it to ſhew you, wherein
you might oblige the whole Church of God to you, and make your memoriall both
eternall and bleſſed; or, if you had rather, the whole Common-wealth? But now I
find my ſelfe too bold and too buſie, in thus looking to particularities: God ſhall
direct you; and if you follow him, ſhall crowne you: howſoever, if good be done, and
that betimes; he hath what he deſired, and your ſoule ſhall have more than you can
deſire. The ſucceſſe of my weake, yet hearty counſell, ſhall make me as rich, as God

hath made you with all your abundance. That God bleſſe it to you, and make both our recknings cheerefull in the day of our common Audit.

To E.B. Dedicated to Sir George Goring.

EPIST. VIII. *Remedies againſt dulneſſe and heartleſneſſe in our callings, and incouragements to cheerefulneſſe in labour.*

IT falls out not ſeldome (if we may meaſure all by one) that the mind over-layed with worke, growes dull and heavy: and now doth nothing, becauſe it hath done too much; over-laviſh expence of ſpirits hath left it heartleſſe: as the beſt veſſell with much motion and vent, becomes flat, and dreggiſh. And not fewer (of more weak temper) diſcourage themſelves with the difficulty of what they muſt doe: ſome Travellers have more ſhrunk at the Map, than at the way. Betwixt both, how many ſit ſtill with their hands folded, and wiſh they knew how to be rid of time? If this evill be not cured, we become miſerable loſers, both of good houres and of good parts. In theſe mentall diſeaſes, Empiricks are the beſt Phyſitians. I preſcribe you nothing but out of feeling: If you will avoid the firſt, moderate your owne vehemencie; ſuffer not your ſelfe to doe all you could doe: Riſe ever from your deske, not without an appetite. The beſt horſe will tire ſooneſt, if the reines lie ever looſe in his necke: Reſtraints in theſe caſes are encouragements: obtaine therefore of your ſelfe to deferre, and take new daies. How much better is it to refreſh your ſelfe with many competent meales, than to buy one daies gluttony, with the faſt of many? And if it be hard to call off the mind in the midſt of a faire and likely flight; know that all our eaſe and ſafety begins at the command of our ſelves; he can never taske himſelfe well, that cannot favour himſelfe. Perſwade your heart, that perfection comes by leiſure; and no excellent thing is done at once: the riſing and ſetting of many Sunnes (which you think ſlackens your work) in truth ripens it. That gourd which came up in a night, withered in a day; whereas thoſe plants which abide age, riſe ſlowly. Indeed, where the heart is unwilling, prorogation hinders: what I liſt not to doe this day, I loath the next; but where is no want of deſire, delay doth but ſharpen the ſtomack. That which we doe unwillingly leave, we long to undertake: and the more our affection is, the greater our intention, and the better our performance. To take occaſion by the foretop, is no ſmall point of wiſdome; but to make time (which is wilde and fugitive) tame and pliable to our purpoſes, is the greateſt improvement of a man: All times ſerve him, which hath the rule of himſelfe.

If the ſecond, think ſeriouſly of the condition of your being: It is that we were made for; the Bird to flie, and Man to labour. What doe we here, if we repine at our worke? VVe had not beene, but that we might be ſtill buſie; if not in this taske we diſlike, yet in ſome other of no leſſe toyle: there is no act that hath not his labour, which varies in meaſure, according to the will of the doer. This which you complaine of, hath beene undertaken by others, not with facility only, but with pleaſure; and what you chuſe for eaſe, hath beene abhorred of others, as tedious. All difficulty is not ſo much in the work, as in the Agent. To ſet the mind on the racke of a long meditation (you ſay) is a torment: to follow the ſwift foot of your hound all day long, hath no wearineſſe: what would you ſay of him, that finds better game in his ſtudy, than you in the field, and would account your diſport his puniſhment? Such there are, though you doubt and wonder. never think to detract from your buſineſſe, but adde to your will. It is the policie of our great enemie, to drive us with theſe feares, from that he fore ſees would grow profitable: like as ſome inhoſpitall Savages make fearfull deluſions by ſorcery upon the ſhore, to fright ſtrangers from landing. Where you find therefore motions of reſiſtance, awaken your courage the more, and know there is ſome good that appeares not; vaine endevours find no oppoſition. All croſſes imply a ſecret commodity: reſolve then to will, becauſe you begin not to will: and either oppoſe your ſelfe, as Satan oppoſes you, or elſe you doe nothing. We pay no price to God for any good thing, but labour; if we higgle in that, we are worthy to loſe our bargaine. It is an invaluable gaine, that we may make in this traffique: for God is bountifull, as well as juſt; and when he ſees true endevour, doth not only ſell

A ſell, but give : whereas idleneſſe neither gets nor ſaves ; nothing is either more fruitleſſe of good, or more fruitfull of evill ; for we doe ill whiles wee doe nothing, and loſe whiles we gaine not. The ſluggard is ſenſeleſſe ; and ſo much more deſperate, becauſe he cannot complaine : but (though he feele it not) nothing is more precious than time, or that ſhall abide a reckning more ſtrict and fearefull : yea this is the meaſure of all our actions, which if it were not abuſed, our accounts could not be but even with God : ſo God eſteemes it (what ever our price be) that he plagues the loſſe of a ſhort time, with a revenge beyond all times. Houres have wings, and every moment flie up to the Author of time, and carry newes of our uſage : All our prayers cannot intreat one of them either to returne, or ſlacken his pace : the miſſpence of every minute is a new record againſt us in heaven. Sure, if we thought thus, we would diſmiſſe them with better reports, and not ſuffer them either to goe away empty, or B laden with dangerous intelligence : how happy is it that every houre ſhould convey up, not onely the meſſage, but the fruits of good, and ſtay with the Ancient of dayes, to ſpeake for us before his glorious throne ? Know this, and I ſhall take no care for your paines, nor you for paſtime. None of our profitable labours ſhall be tranſient ; but even when we have forgotten them, ſhall welcome us into joy : we thinke wee have left them behinde us ; but they are forwarder than our ſoules, and expect us where we would be. And if there were no crowne for theſe toiles, yet without future reſpects there is a tediouſneſſe in doing nothing. To man eſpecially, motion is naturall: there is neither mind, nor eye, nor joynt which moveth not : and as company makes a way ſhort, houres never goe away ſo merrily, as in the fellowſhip of worke. How did that induſtrious Heathen draw out water by night, and knowledge by day, and thought both ſhort ; ever labouring, onely that he might labour? Certainly if idleneſſe D were enacted by authority, there would not want ſome, which would pay their mulct, that they might worke : and thoſe ſpirits are likeſt to heaven, which moves alwayes, and the freeſt from thoſe corruptions which are incident to nature. The running ſtreame cleanſeth it ſelfe, whereas ſtanding ponds breed weeds, and mud. Theſe meditations muſt hearten us to that we muſt doe : whiles we are cheerefull, our labours ſhall ſtrive whether to yeeld us more comfort, or others more profit.

TO SIR IOHN HARRINGTON.

EPIST. IX. Diſcuſſing this queſtion :

whether a man and wife after ſome yeeres mutuall and loving fruition of each other, may upon conſent, whether for ſecular, or religious cauſes, vow and performe a perpetuall ſeparation C *from each others bed, and abſolutely renounce all carnall knowledge of each other for ever.*

I Wiſh not my ſelfe any other advocate, nor you any other adverſary, than *S. Paul*, who never gave (I ſpeake boldly) a direct precept, if not in this : his expreſſe charge whereupon I inſiſted, is, Defraud not one another, except with conſent for a time, that you may give your ſelves to faſting and prayer ; and then againe come together, that Satan tempt you not for your incontinencie. Every word, (if you weigh it well) oppoſes your part, and pleads for mine. By conſent of all Divines, ancient and moderne [defrauding] is refraining from matrimoniall converſation : ſee what a word the Spirit of God hath choſen for this abſtinence ; never but taken in ill part. But there is no fraud in conſent, as *Chryſoſtome*, *Athanaſius*, *Theophylact*, expound it : true ; therefore *S. Paul* addes (unleſſe with conſent) that I may omit to ſay, E that in ſaying (unleſſe with conſent) he implies, both that there may be a defrauding without it, and with conſent a defrauding, but not unlawfull : but ſee what he addes, (for a time) conſent cannot make this defrauding lawfull, except it be temporary : No defrauding without conſent, no conſent for a perpetuity. How long then, and wherefore ? Not for every cauſe, not for any length of time, but onely for a while, and for devotion (*ut vacetis, &c.*) Not that you may pray onely, (as *Chryſoſtome* notes juſtly) but that you might (give your ſelves to prayer.) In our mariage ſociety (ſaith he, againſt that paradox of *Hierom*) we may pray, and woe to us if we doe not ; but we cannot (*vacare orationi*.) But we are bidden to pray continually : Yet not I hope, ever

ver to faſt and pray. Marke how the Apoſtle addes, (that you may giue your ſelves to faſting and prayer.) It is ſolemne exerciſe, which the Appoſtle here intends, ſuch as is joyned with faſting and externall humiliation; wherein all earthly comforts muſt be forborne. but what if a man liſt to taske himſelfe continually, and will be alwayes painfully devote? may he then ever abſtaine? No: Let them meet together againe, ſaith the Apoſtle; not as a toleration, but as a charge. But what if they both can live ſafely thus ſevered? This is more than they can undertake: there is danger ſaith our Apoſtle, in this abſtinence (leſt Satan tempt you for your incontinencie) what can be more plaine? Neither may the maried refraine this conuerſation without conſent neither may they without conſent refraine it for ever. What can you now urge us with, but the examples and ſentences of ſome Ancients? Let this ſtand evicted for the true and neceſſary ſenſe of the Apoſtle; and what is this but to lay men in the balance with God? I ſee and confeſſe how much ſome of the fathers admired Virginity; ſo farre, that there wanted not ſome, which both deteſted mariage as vicious, and would force a ſingle life upon mariage, as commendable: whoſe authority ſhould move me, if I ſaw not ſome of them oppoſite to others, and others no leſſe to *S. Paul* himſelfe. How oft doth *S. Auſtin* redouble that rule, and importunately urge it to his *Ecdicia*, in that ſerious Epiſtle, that without conſent the continence of the maried, cannot be warantable; teaching her (from theſe words of *S. Paul*, which he charges her, in the contrary practice, not to have read, heard, or marked) that if her husband ſhould containe, and ſhe would not, he were bound to pay her the debt of mariage benevolence; and that God would impute it to him for continence notwithſtanding. Hence is that of *Chryſoſtome*, that the wife is both the ſervant and the miſtris of her husband; a ſervant to yeeld her body, a miſtris to have power of his: who alſo in the ſame place determines it forbidden fraud, for the husband, or wife, to containe alone: according to that of the Paraphraſt; Let either both containe, or neither. *Hierome* contrarily, defines thus: But if one of the two (ſaith he) conſidering the reward of chaſtity, will containe, he ought not to aſſent to the other which containes not, &c. becauſe luſt ought rather to come to continencie, than continencie decline to luſt: concluding that a brother, or a ſiſter is not ſubject in ſuch a caſe; and that God hath not called us to uncleaneneſſe, but to holineſſe. A ſtrange gloſſe to fall from the pen of a Father: which yet I durſt not ſay, if it were more boldneſſe for me to diſſent from him, than for him to diſſent from all others. He that cenſures *S. Paul* to argue groſly to his Galathians, may as well tax him of an unfit direction to his Corinthians: It ſhall be no preſumption to ſay, that in this point all his writings bewray more zeale than truth: whether the conſcience of his former ſlip cauſed him to abhorre that ſex; or his admiration of Virginity tranſported him to a contempt of mariage. Antiquity will afford you many examples of holy men voluntarily ſequeſtred from their wives: Precepts muſt be our guides, and not patternes. You may tell me of *Sozomens Ammon*, that famous Monke, who having perſwaded his bride the firſt day to continuance of Virginity, lived with her 18 yeares in a ſeverall bed, and in a ſeverall habitation, upon the mountaine Nitria, 22 yeares: you may tell me of *Ieromes Malchus*, *Auſtins Edicia*, and ten thouſand others: I care not for their number, and ſuſpect their example: Doe but reconcile their practice with *S. Pauls* rule, I ſhall both magnifie and imitate them. I profeſſe before God and men, nothing ſhould hinder me but this law of the Apoſtle: whereto conſider, I beſeech you, what can be more oppoſite than this opinion, than this courſe of life.

Hom. in 1. Cor. 7.

The Apoſtle ſayes, Refraine not but with conſent for a time: your words, and their practice ſaith, Refraine with conſent for ever: he ſaith (meet together againe) you ſay, never more: he ſaith (meet leſt you be tempted) you ſay, meet not though you be tempted. I willingly grant with *Athanaſius*, that for ſome ſet time, eſpecially (as *Anſelme* interprets it) for ſome holy time, we may, and (in this latter caſe) we muſt forbeare all matrimoniall acts, and thoughts: not for that they are ſinfull, but unſeaſonable. As mariage muſt be alwaies uſed chaſtly, and moderately: ſo ſometimes it muſt be forgotten. How many are drunke with their owne vines, and ſurfet of their owne fruits: either immodeſty, or immoderation in man or wife, is adulterous. If yet

A I ſhall further yeeld, that they may conditionally agree, to refraine from each other, ſo long till they be perplexed with temptations on either part: I ſhall goe as farre as the reach of my warrant, at leaſt; perhaps beyond it: ſince the Apoſtle chargeth, Meet againe leſt you be tempted; not, meet when you are tempted: But to ſay abſolutely, and for ever renounce (by conſent) the converſation of each other, what temptation ſo ever aſſault you, is directly, not beyond, but againſt *Pauls* divinitie, no leſſe than my aſſertion is againſt yours. The ground of all theſe errors, in this head of Matrimony, is an unworthy conceit of ſome unchriſtian filthineſſe in the mariage-bed: Every man will not utter, but too many hold that concluſion of *Hierome*: It is good for a man not to touch a woman, therefore to touch her, is evill; whom I doubt not, but *S. Auſtin* meant to oppoſe, while he writes, *Bonum inquam ſunt nuptiæ, & contra omnes calumnias poſſunt ſana ratione defendi:* Mariage (I ſay) is a good thing, and may by B ſound proofe be defended, againſt all ſlanders: well may man ſay, that it is good, which God ſaith is honourable; and both good and honourable muſt that needs be, which was inſtituted by the honourable author of goodneſſe, in the ſtate of mans perfect goodneſſe: Let us take heed of caſting ſhame upon the ordinance of our Maker. But there was no carnall knowledge in Paradiſe. But againe, in Paradiſe God ſaid, Increaſe and multiply: there ſhould have beene, if there were not. Thoſe that were naked without ſhame, ſhould have beene conjoyned without ſhame, becauſe without ſinne. Meats and drinks, and acts of mariage (ſaith *Auſtin*) for theſe he compares both in lawfulneſſe, and neceſſity) are, as they are uſed, either lawfull, veniall, or damnable. Meats are for the preſervation of man: mariage acts for the preſervation of mankind: neither of them without ſome carnall delight: which yet, if by D the bridle of temperance it be held to the proper and naturall uſe, cannot be tearmed luſt. There is no ordinance of God which either is of more excellent uſe, or hath ſuffered more abuſe in all times: the fault is in men, not in mariage: let them rectifie themſelves, their bed ſhall be bleſſed. Here need no ſeparation from each other, but rather a ſeparation of brutiſhneſſe, and cloſe corruption from the ſoule; which whoſoever hath learned to remove, ſhall find the crowne of matrimoniall chaſtity, no leſſe glorious than that of ſingle continence.

De bono conjug. cap.16.

De bono conjug. cap.9 & c.16.

To M. William Knight.

Ep. X. *Incouraging him to perſiſt in the holy calling of the miniſtery; which upon conceit of his inſufficiencie, and want of affection, he ſeemed inclining to forſake and change.*

C

I Am not more glad to heare from you, than ſorry to heare of your diſcontentment: whereof, as the cauſe is from your ſelfe, ſo muſt the remedy. We Schollers are the apteſt of all others to make our ſelves miſerable: you might be your owne beſt counſellor, were you but indifferent to your ſelfe. If I could but cure your prejudice, your thoughts would heale you: and indeed the ſame hand that wounded you, were fitteſt for this ſervice. I need not tell you, that your calling is honourable: if you did not think ſo, you had not complained. It is your unworthyneſſe that troubles you. Let me boldly tell you, I know you in this caſe better than your ſelfe: you are never the more unſufficient, becauſe you think ſo: if we will be rigorous, *Pauls* queſtion (τίς ἱκανὸς) will appoſe us all: but according to the gracious indulgence of him that calls things E which are not as if they were, we are that we are, yea, that we ought; and muſt be thankfull for our any thing. There are none more fearefull than the able, none more bold than the unworthy. How many have you ſeene and heard, of weaker graces, (your owne heart ſhall be the Judge) which have ſate without paleneſſe, or trembling, in that holy chaire, and ſpoken as if the words had beene there owne; ſatisfying themſelves, if not the hearers? And doe you (whoſe gifts many have envied) ſtand quaking upon the loweſt ſtaire? hath God given you that unuſuall variety of tongues, ſtile of Arts, a ſtile worth emulation, and (which is worth all) a faithfull and honeſt heart; and doe you now ſhrinke backe, and ſay, Send him by whom thou ſhouldeſt ſend? Give God but what you have; he expects no more: This is enough to honour him, and crowne you. Take heed while you complaine of want, leſt pride ſhroud it ſelfe under the skirts of modeſty: How many are thankfull for leſſe? You have more than the moſt; yet this contents you not; it is nothing unleſſe you may equall the beſt, if not exceed; yea, I feare how this may ſatisfie you, unleſſe you may thinke your ſelfe ſuch as you would be. What is this but to grudge at the beſtower of graces? I tell you without flattery, God hath great gaines by fewer talents: ſet your heart to employ theſe, and your advantage ſhall be more than your maſters. Neither doe now repent you of the unadviſedneſſe of your entrance; God called you to it upon an eternall deliberation, and meant to make uſe of your ſuddenneſſe, as a meanes to fetch you into his worke, whom more leiſure would have found refractary: Full little did the one *Saul* think of a kingdome, when he went to ſeeke his fathers ſtrayes in the land of Shaliſhah; or the other *Saul* of an Apoſtleſhip, when he went with his Commiſſion to *Damaſcus*: God thought of both; and effected what they meant not. Thus hath he done to you: acknowledge this hand, and follow it. He found and gave both facultie and opportunity to enter: find you but a will to proceed, I dare promiſe you abundance of comfort. How many of the Ancients, after a forceable ordination, became not profitable only, but famous in the Church? But, as if you ſought ſhifts to diſcourage your ſelfe, when you ſee you cannot maintaine this hold of inſufficiencie, you flie to alienation of affection; in the truth whereof, none can controle you but your owne heart; in the juſtice of it, we both may, and muſt. This plea is not for Chriſtians; we muſt affect what we ought, in ſpight of our ſelves: wherefore ſerves religion, if not to make us Lords of our owne affections? If we muſt be ruled by our ſlaves, what good ſhould we doe? Can you more diſlike your ſtation, than we all naturally diſtaſte goodneſſe? Shall we neglect the purſuit of vertue, becauſe it pleaſes not; or rather diſpleaſe, and neglect our ſelves, till it may pleaſe us? Let me not aske whether your affections be eſtranged, but wherefore? Divinitie is a miſtreſſe worthy your ſervice: All other Arts are but drudges to her alone: Fooles may contemne her; who cannot judge of true intellectuall beauty: but if they had our eyes, they could not but be raviſhed with admiration. You have learned (I hope) to contemne their contempt, and to pity injurious ignorance. She hath choſen you as a worthy clyent, yea a favorite; and hath honoured you with her commands, and her acceptations; who but you would plead ſtrangeneſſe of affection? How many thouſands ſue to her, and cannot be lookt upon? You are happy in her favours, and yet complaine; yea ſo farre, as that you have not ſtucke to thinke of a change. No word could have fallen from you more unwelcome. This is Satans policie, to make us out of love with our callings, that our labours may be unprofitable, & our ſtandings tedious. He knowes that all changes are fruitleſſe, and that while we affect to be other, we muſt needs be weary of what we are: That there is no ſucceſſe in any endevour without pleaſure; that there can be no pleaſure, where the mind longs after alterations. If you eſpie not this craft of the common enemie, you are not acquainted with your ſelfe. Vnder what forme ſoever it come, repell it; and abhorre the firſt motion of it, as you love your peace, as you hope for your reward. It is the miſery of the moſt men, that they cannot ſee when they are happy; and whiles they ſee but the out-ſide of others conditions, preferre that which their experience teaches them afterwards to condemne, not without loſſe and teares. Far be this unſtableneſſe from you, which have beene ſo long taught of God. All vocations have their inconveniencies; which if they cannot be avoided, muſt be digeſted. The more difficulties, the greater glory: Stand faſt therefore, and reſolve that this calling is the beſt, both in it ſelfe, & for you: and know that it cannot ſtand with your Chriſtian courage to run away from theſe incident evils, but to encounter them. Your hand is at the plough: if you meet with ſome tough clods, that will not eaſily yeeld to the ſhare, lay on more ſtrength rather; ſeeke not remedy in your feet by flight, but in your hands by a conſtant endevour. Away with this weake timorouſneſſe, and wrongfull humility. Be cheerefull and couragious in this great worke of God; the end ſhall be glorious, your ſelfe happy, and many in you.

EPISTLES
THE
SIXT DECAD.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

¶ Imprinted at London, 1634.

THE SIXT DECAD.

To my Lord DENNY.

EPIST. I. *A particular account how our dayes are, or ſhould bee ſpent, both common and holy.*

Every day is a little life ; and our whole life is but a day repeated : whence it is that old *Iacob* numbers his life by daies, and *Moſes* deſires to be taught this point of holy Arithmeticke, To number not his yeares, but his dayes: Thoſe therefore that dare loſe a day, are dangerouſly prodigall ; thoſe that dare miſ-ſpend it, deſperate. We can beſt teach others by our ſelves : let me tell your Lordſhip, how I would paſſe my dayes, whether common or ſacred ; that you (or whoſoever others, over-hearing mee) may either approve my thriftineſſe, or correct my errors : To whom is the account of my houres either more due, or more knowne? All daies are his, who gave time a beginning, and continuance ; yet ſome he hath made ours, not to command, but to uſe. In none may we forget him : in ſome we muſt forget all, beſides him. Firſt therefore, I deſire to awake at thoſe houres, not when I will, but when I muſt ; pleaſure is not a fit rule for reſt, but health ; neither doe I conſult ſo much with the Sunne, as mine owne neceſſity, whether of body, or in that, of the mind. If this vaſſall could well ſerve me waking, it ſhould never ſleepe : but now, it muſt be pleaſed, that it may be ſerviceable. Now, when ſleepe is rather driven away, than leaves me ; I would ever awake with God ; my firſt thoughts are for him, who hath made the night for reſt, and the day for travell : and as he gives, ſo bleſſes both. If my heart be early ſeaſoned with his preſence, it will ſavour of him all day after. While my body is dreſſing, not with an effeminate curioſity, nor yet with rude neglect ; my mind addreſſes it ſelfe to her enſuing taske ; bethinking what is to be done, and in what order ; and marſhalling (as it may) my houres with my work : That done, after ſome whiles meditation, I walke up to my maſters and companions, my books ; and ſitting downe amongſt them, with the beſt contentment, I dare not reach forth my hand to ſalute any of them, till I have firſt looked up to heaven, and craved favour of him to whom all my ſtudies are duly referred : without whom, I can neither profit, nor labour. After this, out of no over-great variety, I call forth thoſe, which may beſt fit my occaſions ; wherein, I am not too ſcrupulous of age : Sometimes I put my ſelfe to ſchoole, to one of thoſe Ancients, whom the Church hath honoured with the name of Fathers ; whoſe Volumes, I confeſſe not to open, without a ſecret reverence of their holineſſe, and gravity : Sometimes to thoſe later Doctors, which want nothing but age to make them claſſicall : alwaies, to Gods Booke. That day is loſt, whereof ſome houres are not improved in thoſe Divine Monuments : others I turne over out of choyce ; theſe out of duty. Ere I can have ſate unto wearineſſe, my family, having now overcome all houſhold diſtractions, invites me to our common devotions: not without ſome A ſhort preparation. Theſe heartily performed, ſend me up, with a more ſtrong and cheerefull appetite to my former worke, which I find made eaſie to me by intermiſſion, and varietie: Now therefore can I deceive the houres with change of pleaſures, that is, of labours. One while mine eies are buſied, another while my hand, and ſometimes my mind takes the burden from them both: Wherein, I would imitate the skilfulleſt Cooks, which make the beſt diſhes with manifold mixtures: one houre is ſpent in Textuall Divinity, another in Controverſie: Hiſtories releeve them both. Now, when the mind is weary of others labours, it begins to undertake her owne: ſometimes it meditates and winds up for future uſe; ſometimes it layes forth her conceits into preſent diſcourſe; ſometimes for it ſelfe, ofter for others. Neither know I whether it workes or playes in theſe thoughts: I am ſure no ſport hath more pleaſure, no worke more uſe: Onely the decay of a weake body, makes me think theſe delights inſenſibly laborious. Thus could I all day (as Ringers uſe) make my ſelfe B Muſicke with changes, and complaine ſooner of the day for ſhortneſſe, than of the buſineſſe for toyle; were it not that this faint monitor interrupts me ſtill in the midſt of my buſie pleaſures, and inforces me both to reſpite and repaſt: I muſt yeeld to both; while my body and mind are joyned together in theſe unequall couples, the better muſt follow the weaker. Before my meales therefore, and after, I let my ſelfe looſe from all thoughts; and now, would forget that I ever ſtudied: A full mind takes away the bodies appetite, no leſſe than a full body makes a dull and unweildy mind: Company, diſcourſe, recreations, are now ſeaſonable and welcome; Theſe prepare me for a diet, not gluttonous, but medicinall; The palate may not be pleaſed, but the ſtomack; nor that for it owne ſake: Neither would I think any of theſe comforts worth reſpect in themſelves, but in their uſe, in their end; ſo farre, as they may inable me C to better things. If I ſee any diſh to tempt my palate, I feare a Serpent in that Apple, and would pleaſe my ſelfe in a wilfull deniall: I riſe capable of more, not deſirous: not now immediately from my trencher, to my booke; but after ſome intermiſſion. Moderate ſpeed is a ſure help to all proceedings; where thoſe things which are proſecuted with violence of endevour, or deſire, either ſucceed not, or continue not.

After my later meale, my thoughts are ſleight: onely my memory may be charged with her taske, of recalling what was committed to her cuſtody in the day; and my heart is buſie in examining my hands and mouth, and all other ſenſes, of that dayes behaviour: and now the evening is come, no Tradeſ-man doth more carefully take in his wares, cleare his ſhop-board, and ſhut his Windowes, than I would ſhut up my thoughts and cleare my mind. That Student ſhall live miſerably, which like a Camell lies downe under his burden. All this done, calling together my family, we end the D day with God. Thus doe we rather drive away the time before us, than follow it. I grant, neither is my practice worthy to be exemplary, neither are our callings proportionable. The lives of a Nobleman, of a Courtier, of a Scholler, of a Citizen, of a Countryman, differ no leſſe than their diſpoſitions: yet muſt all conſpire in honeſt labour. Sweat is the deſtiny of all trades, whether of the browes, or of the mind. God never allowed any man to doe nothing. How miſerable is the condition of thoſe men, which ſpend the time as if it were given them, and not lent: as if houres were waſte creatures, and ſuch as ſhould never be accounted for: as if God would take this for a good bill of reckoning; *Item,* ſpent upon my pleaſures forty yeares. Theſe men ſhall once find, that no blood can privilege idleneſſe; and that nothing is more precious to God, than that which they deſire to caſt away; *Time.* Such are my common dayes: but Gods day calls for another reſpect. The ſame Sun ariſes on this day, and enlightens it; E yet becauſe that Sun of righteouſneſſe aroſe upon it, & gave a new life unto the world in it, and drew the ſtrength of Gods morall precept unto it, therfore juſtly doe we ſing with the Pſalmiſt; *This is the day which the Lord hath made.* Now I forget the world, and in a ſort my ſelfe; and deale with my wonted thoughts, as great men uſe, who at ſome times of their privacie, forbid the acceſſe of all ſuters. Prayer, meditation, reading, hearing, preaching, ſinging, good conference, are the buſineſſes of this day; which I dare not beſtow on any work, or pleaſure, but heavenly. I hate ſuperſtition on the one ſide, and looſeneſſe on the other; but I find it hard to offend in too much devotion, eaſie in prophaneneſſe. The whole weeke is ſanctified by this day: and according to my care of this, is my bleſſing on the reſt. I ſhew your Lordſhip what I would doe, and what I ought: I commit my deſires to the imitation of the weake; my actions to the cenſures of the Wiſe and Holy; my weakneſſes to the pardon and redreſſe of my mercifull God.

To Mr. *T.S.* Dedicated to Sir *Fulke Greuill.*

Ep. II. *Diſcourſing how we may uſe the world without danger.*

HOw to live out of the danger of the World, is both a great and good care, and that which troubles too few. Some, that the world may not hurt them, run from it; and baniſh themſelves to the tops of ſolitary mountaines: changing the Cities for Deſarts, houſes for Caves, and the ſocietie of men for beaſts; and leſt their enemie might inſinuate himſelfe into their ſecrecie, have abridged themſelves of dyet, cloathing, lodging, harbour, fit for reaſonable creatures; ſeeming to have left off themſelves, no leſſe than companions.

As if the world were not every where; as if we could hide our ſelves from the Devill; as if ſolitarineſſe were privileged from Temptations: as if we did not more violently affect reſtrained delights; as if theſe *Ieromes* did not find *Rome* in their heart, when they had nothing but rocks and trees in their eye. Hence, theſe places of retiredneſſe, founded at firſt upon neceſſity mixt with devotion, have proved infamouſly uncleane; Cels of luſt, not of pietie. This courſe is prepoſterous; if I were worthy to teach you a better way, learne to be an *Hermite* at home: Begin with your owne heart, eſtrange and weane it from the love, not from the uſe of the world: Chriſtianity hath taught us nothing, if we have not learned this diſtinction; It is a great weakneſſe not to ſee, but we muſt be enamoured: *Eliſha* ſaw the ſecret ſtate of the Syrian Court, yet as an enemie: The bleſſed Angells ſee our earthly affaires, but as ſtrangers: *Moſes* his body was in the Court of *Pharaoh*, amongſt the delicate *Egyptians*, his heart was ſuffering with the afflicted *Iſraelites*. *Lot* tooke part of the faire medowes of *Sodom*, not of their ſinnes. Our bleſſed Saviour ſaw the glory of all Kingdomes, and contemned them: and cannot the world looke upon us Chriſtians, but we are bewitched? Wee ſee the Sunne daily, and warme us at his beames, yet make not an Idoll of it; doth any man hide his face, leſt he ſhould adore it? All our ſafety or danger therefore is from within. In vain is the body an *Anachoret*, if the heart be a *Ruffian*: And if that be retired in affections, the body is but a Cipher: Lo then the eyes will look careleſly and ſtrangely on what they ſee, and the tongue will ſometimes anſwer to that was not asked. We eat and recreate, becauſe we muſt, not becauſe we would: and when we are pleaſed, we are ſuſpicious: Lawfull delights, we neither refuſe nor dote upon, and all contentments goe and come like ſtrangers. That all this may be done, take up your heart with better thoughts; be ſure it will not be empty: if heaven have fore-ſtalled all the roomes, the world is diſappointed, and either dares not offer, or is repulſed. Fix your ſelfe upon the glory of that eternity, which abides you after this ſhort pilgrimage. You cannot but contemne what you find in compariſon of what you expect. Leave not till you attaine to this, that you are willing to live, becauſe you cannot as yet be diſſolved: Be but one halfe upon earth, let your better part converſe above whence it is, and enjoy that whereto it was ordained. Thinke how little the World can doe for you, and what it doth, how deceitfully: what ſtings there are with this Honey, what Farewell ſucceeds this Welcome.

When this *Iael* brings you milke in the one hand, know ſhe hath a naile in the other. Aske your heart what it is the better, what the merier, for all thoſe pleaſures wherewith it hath befriended you: let your own tryall teach you contempt; Thinke how ſincere, how glorious thoſe joyes are, which abide you elſewhere, and a thouſand times more certaine (though future) than the preſent.

And let not theſe thoughts be flying, but fixed: In vaine doe we meditate, if we reſolve not: when your heart is once thus ſetled, it ſhall command all things to advantage. The world ſhall not betray, but ſerve it; and that ſhall be fulfilled which God promiſes by his *Salomon*; *When the wayes of a man pleaſe the Lord, he will make his enemies alſo at peace with him.* A

Sir, this advice my poverty afforded long ſince to a weake friend; I write it not to you any otherwiſe, than as Schollers are wont to ſay their part to their Maſters. The world hath long and juſtly both noted and honoured you for eminence in wiſdome and learning, and I above the moſt; I am ready with the awe of a Learner, to embrace all precepts from you: you ſhall expect nothing from me, but Teſtimonies of reſpect and thankfulneſſe.

B

To Sir GEORGE FLEETWOOD.

Ep. III. *Of the remedies of ſinne, and motives to avoyd it.*

THere is none, either more common or more troubleſome gueſt, than Sin. Troubleſome, both in the ſolicitation of it, and in the remorſe. Before the act, it wearies us with a wicked importunity; after the act, it torments us with feares, and the painfull gnawings of an accuſing Conſcience: Neither is it more irkſome to men, than odious to God; who indeed never hated any thing but it; and for it any thing. How happy were we, if we could be rid of it? This muſt be our deſire, but cannot be our hope, ſo long as we carry this body of ſinne and death about us: yet (which is our comfort) it ſhall not carry us, though we carry it: It will dwell with us, but with C no command; yea, with no peace: We grudge to give it houſe-roome; but we hate to give it ſervice. This our *Hagar* will abide many ſtrokes, ere ſhe be turned out of doores: ſhe ſhall goe at laſt; and the ſeed of promiſe ſhall inherit alone. There is no unquietneſſe good, but this: and in this caſe, quietneſſe cannot ſtand with ſafety: neither did ever warre more truly beget peace, than in this ſtrife of the ſoule.

Reſiſtance is the way to victory; and that, to an eternall peace and happineſſe. It is a bleſſed care then, how to reſiſt ſinne, how to avoid it: and ſuch as I am glad to teach and learne. As there are two grounds of all ſinne, ſo of the avoidance of ſinne; Love and Feare: Theſe if they be placed amiſſe, cauſe us to offend: if right, are the remedies of evill. The love muſt be of God; Feare, of judgement.

As he loves much, to whom much is forgiven: ſo he that loves much, will not dare to doe that which may need forgiveneſſe. The heart that hath felt the ſweetneſſe of D Gods mercies, will not abide the bitter relliſh of ſinne: This is both a ſtronger motive than Feare, and more Noble; None but a good heart is capable of this grace: which who ſo hath received, thus powerfully repels tentations.

Have I found my God ſo gracious to me, that he hath denied me nothing, either in earth or heaven: and ſhall not I ſo much as deny my owne will for his ſake? Hath my deare Saviour bought my ſoule at ſuch a price, and ſhall he not have it? Was he crucified for my ſinnes, and ſhall I by my ſinnes crucifie him againe? Am I his in ſo many bonds, and ſhall I ſerve the Devill? O God! is this the fruit of thy beneficence to me, that I ſhould wilfully diſhonor thee? Was thy blood ſo little worth, that I ſhould tread it under my feet? Doth this become him that ſhall be once glorious with thee? Haſt thou prepared heaven for me, and doe I thus prepare my ſelfe for heaven? Shall I thus recompence thy love, in doing that which thou hateſt? Satan hath no Dart (I ſpeake E confidently) that can pierce this ſhield: Chriſtians are indeed too oft ſurprized, ere they can hold it out: there is no ſmall policy in the ſuddenneſſe of temptation: but if they have once ſetled it before their breſt, they are ſafe, & their enemie hopeleſſe. Vnder this head therefore, there is ſure remedy againſt ſinne, by looking upwards, backwards, into our ſelves, forwards. Vpwards, at the glorious Majeſtie, and infinite goodneſſe of that God whom our ſinne would offend, and in whoſe face we ſinne: whoſe mercies, and whoſe holineſſe is ſuch, that if there were no hell, we would not offend.

A Backwards, at the manifold favours, whereby we are obliged to obedience. Into our
ſelves, at that honorable vocation, wherewith he hath graced us, that holy profeſſion
we have made of his calling, and grace, that ſolemne vow and covenant, whereby we
have confirmed our profeſſion; the gracious beginnings of that Spirit in us, which is
grieved by our ſinnes, yea quenched. Forwards, at the joy which will follow upon
our forbearance, that peace of conſcience, that happy expectation of glory, compared
with the momentarie and unpleaſing delight of a preſent ſinne; All theſe, out of
love; Feare is a retentive, as neceſſarie, not ſo ingenuous. It is better to be wonne,
than to be frighted from ſinne: to be allured, than drawne. Both are little enough in
our proneneſſe to evill: Evill is the only object of feare. Herein therfore, we muſt terrifie
our ſtubbornneſſe, with both evills; Of loſſe, and of ſenſe: that if it be poſſible,
the horror of the event may countervaile the pleaſure of the tentation: Of loſſe; remembring
B that now we are about to loſe a God; to caſt away all the comforts and
hopes of another world; to rob our ſelves of all thoſe ſweet mercies we enjoyed; to
thruſt his ſpirit out of doores (which cannot abide to dwell within the noiſome
ſtench of ſinne,) to ſhut the doores of heaven againſt our ſelves. Of ſenſe; That thus
we give Satan a right in us; power over us; advantage againſt us; That we make
God to frowne upon us in heaven; That we arme all his good creatures againſt us on
earth; That we doe as it were take Gods hand in ours: and ſcourge our ſelves with all
temporall plagues, and force his curſes upon us, and ours: That we wound our owne
conſciences with ſinnes, that they may wound us with everlaſting torments; That
we doe both make a hell in our breaſts beforehand, and open the gates of that bottomleſſe
pit, to receive us afterwards: That we doe now caſt brimſtone into the fire;
and leſt we ſhould faile of tortures, make our ſelves our owne fiends: Theſe, and what
C ever other terrors of this kind, muſt be laid to the ſoule: which, if they be throughly
urged to an heart, not altogether incredulous, well may a man aske himſelfe, how he
dare ſinne? But if neither this Sun of mercies, nor the tempeſtuous winds of judgment
can make him caſt off *Peters* cloake of wickedneſſe; he muſt be clad with confuſion,
as with a cloake, according to the Pſalmiſt.

I tremble to thinke how many live, as if they were neither beholden to God, nor afraid
of him, neither in his debt, nor danger: As if their heaven & hell were both upon
earth; ſinning not onely without ſhame, but not without malice: It is their leaſt ill to
doe evill: Behold they ſpeake for it, joy in it, boaſt of it, inforce to it; as if they would
ſend challenges into heaven, and make love to deſtruction: Their lewdneſſe cals for our
ſorrow, and zealous obedience; that our God may have as true ſervants, as enemies.
And as we ſee naturall qualities, increaſed with the reſiſtance of their contraries; ſo
D muſt our grace with others ſinnes: we ſhall redeeme ſomewhat of Gods diſhonor by
ſinne, if we ſhall thence grow holy.

To Mʳ. Doctor MILBURNE.

Ep. IV. *Diſcourſing how farre, and wherein Popery deſtroyeth the foundation.*

THe meane in all things is not more ſafe than hard; whether to find or keep: and
as in all other morality, it lyeth in a narrow roome; ſo moſt in the matter of our
cenſure, eſpecially concerning Religion: wherein we are wont to be either
careleſſe or too peremptory. How farre, and wherein Popery razeth the foundation, is
worth our inquirie: I need not ſtay upon words. By foundation, we meane the neceſſary
E grounds of Chriſtian faith. This foundation Papiſtry defaces, by laying a new,
by caſting downe the old. In theſe caſes, addition deſtroyes: he that obtrudes a new
word, no leſſe overthrowes the Scripture, than he that denies the old; yea this very
obtruſion denies: he that ſets up a new Chriſt, rejects Chriſt: Two foundations cannot
ſtand at once; the Arke and *Dagon*: Now Papiſtry layes a double new foundation:
the one, a new rule of faith, that is, a new word; the other, a new Author, or
guide of faith, that is, a new head beſides Chriſt. God never laid other foundation,
than in the Prophets and Apoſtles: upon their divine writing, he meant to build his

Church ; which he therefore inſpired, that they might be (like himſelfe) perfect and A
eternall : Popery builds upon an unwritten word ; the voice of old (but doubtfull)
Traditions ; the voice of the preſent Church, that is, as they interpret it, theirs ; with
no leſſe confidence and preſumption of certainty, than any thing ever written by the
finger of God : If this be not a new foundation, the old was none. God never taught
this holy Spouſe to know any other husband, than Chriſt; to acknowledge any other
head; to follow any other Shepherd; to obey any other King: he alone may be enjoyed
without jealouſie, ſubmitted to without danger, without error beleeved, ſerved without
ſcruple : Popery offers to impoſe on Gods Church a King, Shepherd, Head, Huſband,
beſides her owne : A man ; a man of ſinne. He muſt know all things, can erre in
nothing : direct, informe, animate, command, both in earth and Purgatorie; expound
Scriptures, canonize Saints, forgive ſinnes, create new Articles of Faith ; and in all
theſe, is abſolute & infallible as his Maker: who ſees not, that if to attribute theſe things B
to the Son of God, be to make him the foundation of the Church; then to aſcribe them
to another, is to contradict him that ſaid, *other foundation can no man lay, than that which is*
laid, which is Ieſus Chriſt. To lay a new foundation, doth neceſſarily ſubvert the old :
yet ſee this further actually done in particulars; wherein yet this diſtinction may cleare
the way : The foundation is overthrowne two wayes ; either in flat tearmes, when a
maine principle of faith is abſolutely denied, as the deity and conſubſtantialitie of the
Son by *Arrius*, the Trinitie of perſons by *Sabellius* and *Servetus*, the reſurrection of the
body by *Himeneus* and *Philetus*, the laſt judgement by S. *Peter*s mockers: Or ſecondly,
by conſequent, when any opinion is maintained, which by juſt ſequell over-turneth
the truth of that principle, which the defendant profeſſes to hold; yet ſo, as he will not
grant the neceſſitie of that deduction. So the ancient *Minæi*, of whom *Ierome* ſpeaketh,
while they urged Circumciſion, by conſequent, according to *Pauls* rule, rejected C
Chriſt : So the *Pelagians*, while they defended a full perfection of our righteouſneſſe
in our ſelves, overthrew Chriſts juſtification : and in effect ſaid, *I beleeve in Chriſt, and*
in my ſelfe : So ſome *Vbiquitaries*, while they hold the poſſibilitie of converſion and
ſalvation of reprobates, overthrow the doctrine of Gods eternall Decree, and immutabilitie.
Popery comes in this latter ranke, and may juſtly be tearmed Hereſie, by direct
conſequent: though not in their grant, yet in neceſſarie proofe and inference.
Thus it overthrowes the truth of Chriſts humanitie, while it holds his whole humane
body locally circumſcribed in heaven, and at once (the ſame inſtant) wholly preſent
in ten thouſand places on earth, without circumſcription : That whole Chriſt is in the
formes of bread, with all his dimenſions, every part having his owne place and figure;
and yet ſo, as that he is wholly in every part of the bread. Our juſtification, while it
aſcribes it to our owne works: The all-ſufficiencie of Chriſts owne ſacrifice, whiles they D
reiterate it daily by the hands of a Prieſt. Of his ſatisfaction, while they hold a paiment
of our utmoſt farthings, in a deviſed Purgatory. Of his mediation, while they implore
others to aid them, not onely by their interceſſion, but their merits ; ſuing not onely
for their prayers, but their gifts : The value of the Scriptures, whiles they hold them
inſufficient, obſcure, in points eſſentiall to ſalvation, and bind them to an uncertaine
dependance upon the Church. Beſides hundreds of this kind, there are Hereſies in actions,
contrary to thoſe fundamentall practices which God requires of his : as prohibitions
of Scriptures to the laitie : Preſcriptions of devotion in unknowne tongues:
Tying the effect of Sacraments and Prayers to the externall worke; Adoration of Angels,
Saints, Bread, Reliques, Croſſes, Images : All which, are ſo many reall underminings
of the ſacred foundation, which is no leſſe active, than vocall. By this the
ſimpleſt may ſee, what we muſt hold of Papiſts ; neither as no Hereticks, nor yet ſo E
palpable as the worſt. If any man aske for their conviction : In the ſimpler ſort, I grant
this excuſe faire and tolerable ; poore ſoules, they cannot be any otherwiſe informed,
much leſſe perſwaded: Whiles in truth of heart, they hold the maine principles which
they know ; doubtleſſe the mercy of God may paſſe over their ignorant weakneſſe, in
what they cannot know. For the other, I feare not to ſay, that many of their errors
are wilfull. The light of truth hath ſhined out of heaven to them, and they love darkneſſe
more than light. In this ſtate of the Church, he ſhall ſpeake and hope idly, that

ſhall call for a publique and univerſall eviction: How can that be, when they pretend to be Judges in their owne cauſe? Unleſſe they will not be adverſaries to themſelves, or judge of us, this courſe is but impoſſible. As the Devill, ſo Antichriſt, will not yeeld: both ſhall be ſubdued; neither will treat of peace: what remaines, but that the Lord ſhall conſume that wicked man (which is now clearely revealed) with the breath of his mouth, and aboliſh him with the brightneſſe of his comming. Even ſo, *Lord Ieſus come quickly*. This briefly is my conceit of Popery; which I willingly referre to your cleare and deepe judgment; being not more deſirous to teach the ignorant what I know, than to learne of you what I ſhould teach, and know not: The Lord direct all our thoughts to his glory, and the behoofe of his Church.

Written long ſince to Mr. *I. W.*

Epist. V. *Diſſwading from ſeparation, and ſhortly oppugning the grounds of that error.*

IN my former Epiſtle (I confeſſe) I touched the late ſeparation with a light hand: onely ſetting downe the injury of it (at the beſt) not diſcuſſing the grounds in common: now your danger drawes me on to this diſcourſe: it is not much leſſe thankworthy to prevent a diſeaſe, than to cure it: you confeſſe that you doubt; I miſlike it not; doubting is not more the way to error, than to ſatisfaction; lay downe firſt, all pride and prejudice, and I cannot feare you: I never yet knew any man of this way, which hath not bewraid himſelfe far gone with over-weening: and therefore it hath been juſt with God, to puniſh their ſelfe-love with error; an humble ſpirit is a fit ſubject for truth: prepare you your heart, and let me then anſwer, or rather God for me; you doubt whether the notorious ſinne of one unreformed, uncenſured, defile not the whole congregation; ſo as we may not without ſinne communicate therewith: and why not the whole Church? woe were us, if we ſhould thus live in the danger of all men: have we not ſinnes enow of our owne, but we muſt borrow of others? Each man ſhall beare his owne burden: is ours ſo light that we call for more weight, and undertake what God never impoſed? It was enough for him that is God and Man, to beare others iniquities; it is no taske for us, which ſhrinke under the leaſt of our owne. But it is made ours, you ſay (though anothers) by our toleration and connivence: indeed, if we conſent to them, incourage them, imitate, or accompany them in the ſame exceſſe of ryot; yet more, the publike perſon that forbeares a knowne ſinne, ſinneth; but if each mans knowne ſinne, be every mans, what difference is betwixt the root and the branches? *Adams* ſinne ſpred it ſelfe to us, becauſe we were in him, ſtood or fell in him; our caſe is not ſuch. Doe but ſee how God ſcorneth that unjuſt Proverb of the Jewes, *That the Fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge?* How much leſſe are ſtrangers? Is any bond ſo neere as this of blood? Shall not the child ſmart for the Parent? and ſhall we (even ſpiritually) for others? You object *Achans* ſtealth, and *Iſraels* puniſhment: an unlike caſe, and extraordinary: for ſee how direct Gods charge is. *Be ye ware of the execrable thing, leſt ye make your ſelves execrable; and in taking of the execrable thing, make alſo the Hoaſt of Iſrael execrable and trouble it.* Now every man is made a party, by a peculiar injunction: and not onely all *Iſrael* is as one man; but every *Iſraelite* is a publike perſon in this act, you cannot ſhew the like in every one, no, not in any: it was a law for the preſent, not intended for perpetuitie: you may as well challenge the Trumpets of Rams-hornes, and ſeven dayes walke unto every ſiege. Looke elſe-where: The Church of *Thyatira* ſuffers the woman *Iezabel* to teach and deceive. A great ſinne, *Yet to you* (ſaith the Spirit) *the reſt of Thyatira, as many as have not this learning, I will put upon you none other burden, but that which you have, hold faſt*; He ſaith not, *Leave your Church*, but *Hold faſt your owne.* Looke into the practice of the Prophets, ranſack their burdens, and ſee if you find this there; yea, behold our beſt patterne, the Sonne of God. The Jewiſh Rulers in Chriſts time were

notoriouſly covetous, proud, oppreſſing, cruell, ſuperſtitious: our Saviour feared not A
polluting, in joyning with them; and was ſo farre from ſeparating himſelfe, that hee
called and ſent others to them. But, a little Leaven leavens the whole lumpe: it is
true; by the infection of it, ſin, where it is unpuniſhed, ſpreadeth; it ſowreth all thoſe
whoſe hands are in it, not others. If we diſlike it, deteſt, deſiſt, reprove, & mourne for
it, we cannot be tainted: the Corinthian love-feaſts had groſſe and ſinfull diſorder:
yet you heare not *Paul* ſay, *Abſtaine from the Sacrament till theſe be reformed*; Rather he
enjoynes the act, and controules the abuſe: God hath bidden you heare and receive:
ſhew me, where he hath ſaid, except others be ſinfull. Their uncleanneſſe can no more
defile you, than your holineſſe can excuſe them. But while I communicate (you ſay)
I conſent; God forbid. It is ſinne, not to caſt out the deſerving: but not yours; who
made you a Ruler and a Judge? The uncleane muſt be ſeparated; not by the people:
Would you have no diſtinction betwixt private and publike perſons? What ſtrange B
confuſion is this? And what other than the old note of *Corah* and his company, *Yee
take too much upon you*, ſeeing all the Congregation is holy, every one of them, and the
Lord is among them: wherefore then lift ye up your ſelves above the Congregation
of the Lord? What is (if this be not) to make a Monſter of Chriſts body? hee is the
head, his Church the body, conſiſting of divers limbs. All have their ſeverall faculties
and imployments; not every one, all; who would imagine any man ſo abſurd, as to
ſay, that this body ſhould be all tongue, or all hands; every man a Teacher, every
man a Ruler? As Chriſt had ſaid to every man, *Goe teach, and whoſe ſinnes yee remit*:
How ſenſeleſſe are theſe two extremes? Of the Papiſts, that one man hath the Keyes:
Of the Browniſts, that every man hath them. But theſe privileges and charges are
given to the Church: True; to be executed by her Governours: the faculty of ſpeech
is given to the whole man, but the uſe of it to the proper inſtrument. Man ſpeaketh, C
but by his tongue; if a voice ſhould be heard from his hand, eare, foot, it were unnaturall:
Now if the tongue ſpeake not when it ought, ſhall we be ſo fooliſh as to blame
the hand? But you ſay; if the tongue ſpeake not, or ſpeake ill, the whole man ſmarteth;
the man ſinneth: I grant it, but you ſhal ſet the natural body on too hard a rack, if you
ſtraine it in all things, to the likeneſſe of the ſpirituall, or civill. The members of that
being quickned by the ſame ſoule, have charge of each other, and therefore either
ſtand or fall together: It is not ſo in theſe. If then notwithſtanding unpuniſhed ſins,
we may joyne with the true Church: Whether is ours ſuch? You doubt, and your ſolicitors
deny: ſurely, if we have many enormities, yet none worſe than raſh and cruell
judgement; let them make this a colour to depart from themſelves: there is no leſſe
woe to them that call good evill. To judge one man is bold and dangerous. Judge
then what is it to condemne a whole Church; God knowes, as much without cauſe, as D
without ſhame. Vaine men may libell againſt the Spouſe of Chriſt: her husband never
divorced her: No, his love is ſtill above their hatred, his bleſſings above their cenſures:
Doe but aske them, were we ever the true Church of God? If they deny it; Who
then were ſo? Had God never Church upon earth, ſince the Apoſtles time, till *Barrow*
and *Greenwood* aroſe? And even then ſcarce a number? nay, when or where was
ever any man in the world (except in the ſchooles perhaps of *Donatus* or *Novatus*)
that taught their doctrine; & now ſtill hath he none, but in a blind lane at *Amſterdam*?
Can you thinke this probable? If they affirme it, when ceaſed we? Are not the points
controverted ſtill the ſame? The ſame government, the ſame doctrine? Their minds
are changed, not our eſtate: Who hath admoniſhed, evinced, excommunicated us; and
when? All theſe muſt be done. Will it not be a ſhame to ſay; that *Francis Iohnſon*, as
he tooke power to excommunicate his brother, and Father; ſo had power to excommunicate E
his Mother, the Church? How baſe and idle are theſe conceits? Are wee
then Hereticks condemned in our ſelves? Wherein overthrow we the foundation?
What other God, Saviour, Scriptures, Juſtification, Sacraments, Heaven, do they teach
beſides us? Can all the Maſters of Separation, yea can all the Churches in Chriſtendome,
ſet forth a more exquiſite and worthy confeſſion of faith, than is contained in
the Articles of the Church of England? Who can hold theſe and be hereticall? Or,
from which of theſe are we revolted? But to make this good, they have taught you to
ſay,

A ſay, that every truth in Scripture is fundamentall; ſo fruitfull is errour of abſurdities;
Whereof ſtill one breeds another more deformed than it ſelfe. That *Trophimus* was
left at *Miletum* ſicke, that *Pauls* Cloake was left at *Troas*, that *Gaius*, *Pauls* hoaſt, ſaluted
the *Romanes*, that *Nabal* was drunke; or that *Thamar* baked Cakes, and a thouſand
of this nature are fundamentall: how large is the Separatiſts Creed, that hath all
theſe Articles? If they ſay all Scripture is of the ſame Author, of the ſame authority;
ſo ſay we, but not of the ſame uſe: is it as neceſſary for a Chriſtian to know that *Peter*
hoſted with one *Simon* a Tanner in *Ioppa*, as that Jeſus Chriſt the Sonne of God was
borne of the Virgin *Mary*? What a monſter is this of an opinion, that all truths are
equall? that this ſpirituall houſe ſhould be all foundation, no walls, no roofe? Can no
man be ſaved but he that knowes every thing in Scripture? Then both they and wee
are excluded: heaven would not have ſo many, as their Parlor at *Amſterdam*. Can any
B man be ſaved that knowes nothing in Scripture? It is farre from them to be ſo overcharitable
to affirme it: you ſee then that both all truths muſt not of neceſſity bee
known, and ſome muſt; and theſe we juſtly call fundamentall: which who ſo holdeth,
all his hay and ſtubble (through the mercy of God) condemne him not: ſtill he hath
right to the Church on earth, and hope in heaven: but whether every truth be fundamentall,
or neceſſary? diſcipline (you ſay) is ſo: indeed neceſſary to the well-being of
a Church, no more: it may be true without it, not perfect. Chriſt compares his Spouſe
to an Army with banners: as order is to an Armie, ſo is diſcipline to the Church: if the
troops be not well marſhalled in their ſeverall rankes, and move not forward according
to the diſcipline of warre, it is an Army ſtill: confuſion may hinder their ſucceſſe,
it cannot bereave them of their name: it is, as beautifull proportion to the body, an
hedge to a vineyard, a wall to a citie, an hem to a garment, ſeeling to an houſe. It may
C be a body, vineyard, city, garment, houſe, without them: it cannot be well and perfect:
yet which of our Adverſaries will ſay we have no diſcipline? Some they grant, but
not the right: as if they ſaid: Your Citie hath a Brick wall indeed, but it ſhould have
one of hewne ſtone; your Vineyard is hedged, but it ſhould be paled and ditched:
while they cavill at what we want, we thanke God for what we have; and ſo much we
have, in ſpight of all detraction, as makes us both a true Church, and a worthy one.

But the maine quarrell is againſt our Miniſterie, and forme of worſhip: let theſe be
examined; this is the circle of their cenſure. No Church, therefore no Miniſtery: and
no Miniſtery, therefore no Church: unnaturall ſons, that ſpit in the face of thoſe ſpirituall
Fathers that begot them, and the Mother that bore them. What would they
have? Have we not competent gifts from above, for ſo great a function? Are we all
unlearned, unſufficient? Not a man that knowes to divide the word aright? As *Paul* to
D the *Corinths*, Is it ſo that there is not one wiſe man amongſt us? No man will affirme
it: ſome of them have cenſured our exceſſe in ſome knowledge; none, our defect in
all: What then? Have we not a true deſire to doe faithfull ſervice to God and his
Church? No zeale for Gods glory? Who hath been in our hearts to ſee this? Who
dare uſurpe upon God, and condemne our thoughts? Yea, we appeale to that onely
Judge of hearts, whether he hath not given us a ſincere longing for the good of his
Sion: he ſhall make the thoughts of all hearts manifeſt: and then ſhall every man have
praiſe of God. If then we have both abilitie and will to do publike good: our inward
calling (which is the main point) is good and perfect; for the outward, what want we?
Are we not firſt (after good triall) preſented and approved by the learned in our
Colledges, examined by our Church-governors, ordain'd by impoſition of hands of
the Elderſhip, allowed by the Congregations we are ſet over? Doe we not labour in
E word and doctrine? doe we not carefully adminiſter the Sacraments of the Lord Jeſus?
have we not by our publike meanes wonne many ſoules to God? what ſhould
we have and doe more? All this, and yet no true Miniſters? we paſſe very little to be
judged of them, or of mans day: but our Ordainers (you ſay) are Antichriſtian: ſurely
our cenſurers are unchriſtian: tho we ſhould grant it, ſome of us were baptized by
Hereticks: is the Sacrament annihilated, and muſt it be redoubled? How much leſſe
Ordination, which is but an outward admiſſion to preach the Goſpell? God forbid
that we ſhould thus condemne the innocent: more hands were laid upon us, than one:

and of them, for the principall, except but their perpetuall honour, and ſome few immateriall Rites, let an enemy ſay what they differ from Super-intendents; and can their double honour make them no Elders? If they have any perſonall faults, why is their calling ſcourged? Looke into our Saviours times: what corruptions were in the very Prieſt-hood? It was now made annuall, which was before fixed and ſingular. Chriſt ſaw theſe abuſes, and was ſilent: here was much diſlike and no clamour: we, for leſſe, exclaime and ſeparate: even perſonall offences are fetcht in to the condemnation of lawfull courſes. God give both pardon and redreſſe to this foule uncharitableneſſe. Alas, how ready are we to toſſe the fore-part of our Wallet, whiles our owne faults are ready to break our necks behind us: all the world ſees and condemnes their Ordination to be faulty, yea none at all: yet they cry out firſt on us, craftily (I think) leſt we ſhould complaine. That Church-governors ſhould ordaine Miniſters, hath beene the conſtant practice of the Church, from Chriſts time, to this houre. I except onely, in an extreme deſolation, meerely for the firſt courſe: that the people ſhould make their Miniſters, was unheard of in all ages and Churches, till *Bolton*, *Browne*, and *Barrow*: and hath neither colour nor example: Doth not this compariſon ſeeme ſtrange and harſh? Their tradeſ-men may make true Miniſters, our Miniſters cannot: who but they would not be aſhamed of ſuch a poſition? Or who but you would not thinke the time miſ-ſpent in anſwering it? No leſſe frivolous are thoſe exceptions that are taken againſt our worſhip of God, condemned for falſe and idolatrous, whereof Volumes of Apologies are written by others: we meet together, pray, reade, heare, preach, ſing, adminiſter, and receive Sacraments: wherein offend we? How many Gods doe we pray to? or to whom but the true God? In what words but holy? whom doe we preach but the ſame Chriſt with them? what point of faith, not theirs? What Sacraments but thoſe they dare not but allow? Where lyes our Idolatry, that we may let it out? In the manner of performing: in ſet prayers, Antichriſtian Ceremonies of croſſing, kneeling, &c. For the former: what ſinne is this? The originall and truth of prayer is in the heart, the voyce is but as accidentall; if the heart may often conceive the ſame thought, the tongue her ſervant may often utter it, in the ſame words: and if daily to repeat the ſame ſpeeches be amiſſe, then to entertaine the ſame ſpirituall deſires, is ſinfull: to ſpeake once without the heart is hypocriticall: but to ſpeake often the ſame requeſt with the heart, never offendeth. What intolerable boldneſſe is this; to condemne that in us which is recorded to have beene the continuall practice of Gods Church in all ſucceſſions? Of the *Iewes*, in the time of *Moſes*, *David*, *Salomon*, *Iehoſaphat*, *Ezekiah*, *Ieremie*: Of the ancient Chriſtian aſſemblies, both Greeke, and Latine, and now at this day of all reformed Churches in Chriſtendome; yea, which our Saviour himſelfe ſo directly allowed, and in a manner preſcribed, and the bleſſed Apoſtles *Paul* and *Peter* in all their formall ſalutations (which were no other than ſet prayers) ſo commonly practiſed: for the other, (leſt I exceed a Letter) though we yeeld them ſuch as you imagine (worſe they cannot be) they are but Ceremonious appendances, the body and ſubſtance is ſound. Bleſſed be God that we can have his true Sacraments at ſo eaſie a rate, as the payment (if they were ſuch) of a few circumſtantiall inconveniences: how many deare children of God in all ages, even neere the golden times of the Apoſtles, have gladly purchaſed them much dearer, and not complained: but ſee how our Church impoſes them: not as to bind the conſcience, otherwiſe than by the common bond of obedience; not as actions, wherein Gods worſhip eſſentially conſiſteth, but as themſelves, Ceremonies: comely or convenient, not neceſſary; whatſoever: is this a ſufficient ground of ſeparation? How many moderate and wiſer ſpirits have we, that cannot approve the Ceremonies, yet dare not forſake the Church? & that hold your departure farre more evill, than the cauſe. You are invited to a feaſt: if but a Napkin or Trencher be miſ-placed, or a diſh ill carved; doe you run from the Table, and not ſtay to thank the Hoaſt? Either be leſſe curious, or more charitable. Would God both you and all other, which either favour the Separation, or profeſſe it, could but reade over the ancient ſtories of the Church to ſee the true ſtate of things and times; the beginnings, proceedings, increaſes, encounters, yeeldings, reſtaurations of the Goſpell, what

A the holy Fathers of thoſe firſt times were glad to ſwallow for peace; what they held,
practiſed, found, left: whoſoever knowes but theſe things, cannot ſeparate; and ſhall
not be contented only, but thankfull: God ſhall give you ſtill more light: in the
meanetime, upon the perill of my ſoule, ſtay, and take the bleſſed offers of your God,
in peace: And ſince Chriſt ſaith by my hand, will you alſo goe away? Anſwer him
with that worthy Diſciple, *Maſter, whither ſhall I goe from thee? thou haſt the words of eternall life.*

To Mr. *I.B.*

Ep. VI. *A complaint of the miſ-education of our Gentry.*

B I Confeſſe, I cannot honour blood without good qualities; not ſpare it, with ill.
There is nothing that I more deſire to be taught, than what is true Nobility: What
thanke is it to you, that you are borne well? If you could have loſt this privilege
of Nature, I feare you had not been thus farre Noble: that you may not plead deſert,
you had this before you were; long ere you could either know or prevent it; you are
deceived if you think this any other than the body of Gentility: the life and ſoule of
it, is in noble and vertuous diſpoſition, in gallantneſſe of ſpirit without haughtineſſe,
without inſolence, without ſcornefull overlineſſe: ſhortly, in generous qualities, cariage,
actions. See your errour, and know that this demeanor doth not anſwer an honeſt
birth: If you can follow all faſhions, drink all healths, weare favours and good cloaths,
conſort with Ruffianly companions, ſweare the biggeſt oathes, quarrell eaſily, fight
deſperately, game in every inordinate Ordinary, ſpend your patrimony ere it fall,
C looke on every man betwixt ſcorne and anger; uſe gracefully ſome geſtures of apiſh
complement; talke irreligiouſly, dally with a Miſtris, or (which terme is plainer) hunt
after Harlots, take ſmoke at a Play-houſe, and live as if you were made all for ſport,
you thinke you have done enough, to merit, both of your blood, and others opinions.
Certainly, the world hath no baſeneſſe, if this be generoſity: well-fare the honeſt and
civill rudeneſſe of the obſcure ſons of the earth, if ſuch be the graces of the eminent:
The ſhame whereof (me thinks) is not ſo proper to the wildneſſe of youth, as to the
careleſneſſe or vanity of Parents: I ſpeak it boldly; our Land hath no blemiſh comparable
to the miſ-education of our Gentry: Infancy and youth are the ſeed-times of all
hopes: if thoſe paſſe unſeaſonably, no fruit can be expected from our age, but ſhame
and ſorrow: who ſhould improve theſe, but they which may command them? I cannot
altogether complaine of our firſt yeares. How like are we to children, in the training
D up of our children! Give a childe ſome painted Babe; he joyes in it at firſt ſight,
and for ſome dayes will not abide it out of his hand or boſome; but when he hath ſated
himſelf with the new pleaſure of that gueſt, he now (after a while) caſts it into corners,
forgets it, and can looke upon it, with no care: Thus doe we by ours. Their
firſt times find us not more fond, than carefull: we doe not more follow them with
our love, than ply them with inſtruction: When this delight begins to grow ſtale, we
begin to grow negligent. Nothing that I know can be faulted in the ordering of
Childhood, but indulgence. Fooliſh Mothers admit of Tutors, but debar rods. Theſe,
while they deſire their children may learne, but not ſmart, as is ſaid of Apes, kill their
young ones with love; for what can worke upon that age, but feare? And what feare
without correction? Now at laſt, with what meaſure of Learning their owne will
would vouchſafe to receive, they are too early ſent to the common Nurſeries of
E Knowledge; There (unleſſe they fall under carefull tuition) they ſtudy in jeſt, and play
in earneſt. In ſuch univerſall meanes of Learning, all cannot fall beſides them; what
their company, what their recreation would either inſtill or permit, they bring home
to their glad Parents. Thence are they tranſplanted to the Collegiate Innes of our
common Lawes: and there too many learne to be lawleſſe, and to forget their former
little: *Pauls* is their *Weſtminſter*, their Study, an Ordinary, or Play-houſe, or Dancing-ſchoole,
and ſome *Lambert* their *Ploydon*. And now after they have (not without much
expence) learned faſhions & licentiouſneſſe, they returne home, full of welcomes and

gratulations. By this time ſome bloſſomes of youth appearing in their face, admoniſh their Parents to ſeeke them ſome ſeaſonable match; Wherein the Father inquires for wealth, the ſon for beauty, perhaps the mother for Parentage, ſcarce any for Vertue, for Religion. Thus ſetled, What is their care; their diſcourſe, yea, their Trade, but either an Hound, or an Hawke? And it is well, if no worſe: And now, they ſo live, as if they had forgotten that there were books: Learning is for Prieſts, and Pedants; for Gentlemen, pleaſure. Oh! that either wealth or wit ſhould be caſt away thus baſely: That ever reaſon ſhould grow ſo debauched, as to think any thing more worthy than knowledge. With what ſhame and emulation may we looke upon other Nations (whoſe apiſh faſhions we can take up in the channels, neglecting their imitable examples) and with what ſcorne do they looke upon us? They have their ſolemne Academies for all thoſe qualities, which may accompliſh Gentility: from wch they returne richly furniſhed, both for action, and ſpeculation. They account knowledge and abilitie of diſcourſe as eſſentiall to greatneſſe, as blood: neither are they more above the vulgar in birth, than in underſtanding: They travell with judgement, and returne with experience: ſo doe they follow the exerciſes of the body, that they neglect not the culture of the mind. From hence growes civilitie, and power to manage affaires, either of Juſtice, or State: from hence encouragement to learning, and reverence from inferiors. For thoſe onely can eſteeme knowledge, which have it; and the common ſort frame either obſervance, or contempt, out of the example of their Leaders.

Amongſt them, the ſonnes of Nobles ſcorne not either Merchandize, or learned profeſſions; and hate nothing ſo much as to doe nothing: I ſhame and hate to think, that our Gallants hold, there can be no diſparagement, but in honeſt callings. Thus perhaps I have abated the envie of this reproofe, by communicating it to more; which I had not done, but that the generality of evill importunes redreſſe. I well ſee that either good or evill deſcends: In vaine ſhall we hope for the reformation of the many, while the better are diſordered. Whom to ſolicite herein, I know not, but all: How glad ſhould I be to ſpend my light to the ſnuffe, for the effecting of this! I can but perſwade and pray; theſe I will not faile of: The reſt to him that both can amend and puniſh.

To M. Ionas Reigesbergius in ZELAND.

Ep. VII. *Written ſome whiles ſince, concerning ſome new opinions then broached in the Churches of* HOLLAND; *and under the name of* Arminius *(then living) perſwading all great wits to a ſtudy and care of the common peace of the Church, and diſſwading from all affectation of ſingularitie.*

I Received lately a ſhort relation of ſome new Paradoxes from your *Leiden*; you would know what we thinke: I feare not to be cenſured, as medling: your truth is ours: The Sea cannot divide thoſe Churches whom one faith unites. I know not how it comes to paſſe, that moſt men, while they too much affect civility, turne flatterers; and plaine truth is moſt-where counted rudeneſſe. He that tels a ſick friend he looks ill, or termes an angry tumour the Gowt, or a watriſh ſwelling Dropſie; is thought unmanerly. For my part, I am glad that I was not born to feed humors: How ever you take your owne evils, I muſt tell you, we pity you, and thinke you have juſt cauſe of dejection, and we for you: not for any private cares, but (which touch a Chriſtian neereſt) the Common-wealth of God. Behold, after all thoſe hils of carkaſſes, & ſtreames of blood, your civill ſword is ſheathed, wherin we neither congratulate, nor feare your peace; lo now, in ſtead of that, another while, the ſpirituall ſword is drawn and ſhaken, and it is well, if no more. Now the politicke State ſits ſtill, the Church quarrels: Oh! the inſatiable hoſtilitie of our great enemy, with what change of miſchiefes

A chiefes doth he afflict miſerable man? No ſooner did the Chriſtian world begin to
breathe from perſecution, but it was more puniſhed with *Arrianiſme*: when the red
Dragon cannot devoure the child, he tries to drowne the mother; and when the waters
faile, he raiſes warre. Your famous *Iunius* had nothing more admirable than his
love of peace: when our buſie Separatiſts appealed him, with what a ſweet calmneſſe
did he reject them, and with a grave importunity call'd them to moderation! How it
would have vexed his holy ſoule (now out of the danger of paſſions) to have foreſeene
his chaire troubleſome. God forbid that the Church ſhould find a Challenger, in
ſtead of a Champion: Who would think but you ſhould have beene taught the benefit
of peace, by the long want? But if your temporall ſtate (beſides either hope, or
beleefe) hath growne wealthy with warre, like thoſe Fowles which fatten with hard
weather: yet be too ſure, that theſe ſpirituall broyles cannot but impoveriſh the
B Church; yea, affamiſh it. It were pitie that your *Holland* ſhould be ſtill the Amphitheatre
of the world, on whoſe Scaffolds all other Nations ſhould ſit, and ſee variety
of bloody ſhewes, not without pitie, and horror. If I might challenge ought in that
your acute and learned *Arminius*; I would thus ſolicite and conjure him: Alas that ſo
wiſe a man ſhould not know the worth of peace; that ſo noble a ſonne of the Church
ſhould not be brought to light, without ripping the wombe of his mother! What
meane theſe ſubtill Novelties? if they make thee famous, and the Church miſerable,
who ſhall gaine by them? Is ſingularity ſo precious, that it ſhould coſt no leſſe, than
the ſafety and quiet of our common mother? If it be truth thou affecteſt; what
alone? Could never any eyes (till thine) be bleſſed with this object? Where hath
that ſacred verity hid her ſelfe thus long from all her carefull Inquiſitors, that ſhee
now firſt ſhewes her head to thee unſought? Hath the Goſpell ſhined thus long, and
C bright, and left ſome corners unſeene? Away with all new truths; faire and plauſible
they may be, ſound they cannot: ſome may admire thee for them; none ſhall bleſſe
thee. But grant that ſome of theſe are no leſſe true, than nice points; what doe theſe
unſeaſonable crochets and quavers trouble the harmonious plain-ſongs of our peace?
Some quiet error may be better than ſome unruly truth. Who binds us to ſpeake
all we think? So the Church may be ſtill, would God thou wert wiſe alone. Did
not our Adverſaries quarrell enough before, at our quarrells? Were they not rich
enough with our ſpoyles? By the deare name of our common parents, what meaneſt
thou *Arminius*? Whither tend theſe new-rais'd diſſentions? Who ſhall thrive by
them but they which inſult upon us, and riſe by the fall of truth? Who ſhall be undone,
but thy brethren? By that moſt precious, and bloody ranſome of our Saviour,
and by that awfull appearance we ſhall once make before the glorious Tribunall of
D the Son of God, remember thy ſelfe, and the poore diſtracted limmes of the Church:
Let not thoſe excellent parts, wherewith God hath furniſhed thee, lye in the narrow
way, and cauſe any weake one either to fall, or ſtumble, or erre. For Gods ſake, either
ſay nothing, or the ſame. How many great wits have ſought no by-pathes, and now
are happy with their fellowes! Let it be no diſparagement to goe with many to heaven.
What could he reply to ſo plaine a charge? No diſtinction can avoyd the
power of ſimple truth. I know he heares not this of me firſt: Neither that learned and
worthy *Fran. Gomarus*, nor your other grave fraternitie of reverend Divines, have
been ſilent in ſo maine a cauſe. I feare rather too much noyſe in any of theſe tumults:
There may too many contend, not intreat. Multitude of ſuters is commonly powerfull;
how much more in juſt motions? But if either he, or you, ſhall turne me home,
and bid me ſpend my little moyſture upon our owne brands, I grant there is both the
E ſame cauſe, and the ſame need. This counſell is no whit further from us, becauſe it is
directed to you: Any Reader can change the Perſon: I lament to ſee, that every
where peace hath not many Clients, but fewer lovers; yea, even many of thoſe that
praiſe her, follow her not. Of old, the very *Novatian* men, women, children, brought
ſtones and mortar (with the Orthodox) to the building of the Church of the reſurrection,
and joyned lovingly with them, againſt the *Arrians*: leſſer quarrels divide us;
and every diviſion ends in blowes, and every blow is returned; and none of all lights
beſide the Church. Even the beſt Apoſtles diſſented; neither knowledge, nor

holineſſe can redreſſe all differences: True, but wiſedome and charity could teach us A to avoid their prejudice. If we had but theſe two vertues, quarrels ſhould not hurt us, nor the Church by us: But (alas) ſelfe-love is too ſtrong for both theſe: This alone opens the floud-gates of diſſention, and drownes the ſweet, but low valley of the Church. Men eſteeme of opinions, becauſe their owne; and will have truth ſerve, not governe. What they have undertaken, muſt be true: Victory is ſought for, not ſatiſfaction; victory of the Author, not of the cauſe: He is a rare man that knowes to yeeld, as well as to argue: what ſhould we doe then, but beſtow our ſelves upon that which too many neglect, publike peace; firſt, in prayers that we may prevaile, than in teares that we prevaile not? Thus have I been bold to chat with you of our greateſt and common cares. Your old love, and late hoſpitall entertainment in that your Iland called for this remembrance; the rather to keepe your Engliſh tongue in breath, which was wont not to be the leaſt of your deſires. Would God you could make us B happy with newes, not of truce, but ſincere amitie and union; not of Provinces, but ſpirits. The God of ſpirits effect it both here and there, to the glory of his Name and Church.

To *W. J.* condemned for murder.

EP. VIII. *Effectually preparing him, and (under his name) whatſoever Malefactor for his death.*

IT is a bad cauſe that robbeth us of all the comfort of friends; yea, that turnes their remembrance into ſorrow. None can doe ſo, but thoſe that proceed from our C ſelves: for outward evils, which come from the infliction of others, make us cleave faſter to our helpers, and cauſe us to ſeeke and find eaſe in the very commiſeration of thoſe that love us: whereas thoſe griefes which ariſe from the juſt diſpleaſure of conſcience, will not abide ſo much as the memory of others affection; or if it doe, makes it ſo much the greater coraſive, as our caſe is more uncapable of their comfort. Such is yours. You have made the mention of our names tedious to your ſelfe, and yours to us. This is the beginning of your paine, that you had friends: If you may now ſmart ſoundly from us, for your good, it muſt be the onely joy you muſt expect, and the finall dutie we owe to you. It is both vaine and comfortleſſe, to heare what might have been; neither would I ſend you backe to what is paſt, but purpoſely to increaſe your ſorrow; who have cauſed all our comfort to ſtand in your teares. If therefore our former counſels had prevailed, neither had your hands ſhed innocent D blood, nor juſtice yours. Now, to your great ſinne, you have done the one: and the other muſt be done to your paine: and we your well-willers, with ſorrow and ſhame live to be witneſſes of both. Your ſinne is gone before, the revenge of juſtice will follow: ſeeing you are guilty, let God be juſt. Other ſinnes ſpeake, this cryeth, and will never be ſilent, till it be anſwered with it ſelfe. For your life; the caſe is hopeleſſe; feed not your ſelfe with vaine preſumptions, but ſettle your ſelfe to expiate anothers blood with your owne. Would God your deſert had been ſuch, that we might with any comfort have deſired you might live. But now, alas, your fact is ſo hainous, that your life can neither be craved without injuſtice, nor be protracted without inward torment. And if your private affection ſhould make us deafe to the ſhouts of blood, and partialitie ſhould teach us to forget all care of publique right; yet reſolve, there is no place for hope. Since then you could not live guiltleſſe, there remaines E nothing, but that you labour to die penitent; and ſince your body cannot be ſaved alive, to endevour that your ſoule may be ſaved in death. Wherein, how happy ſhall it be for you, if you ſhall yet give eare to my laſt advice; too late indeed for your recompence to the world, not too late for your ſelfe. You have deſerved death, and expect it: Take heed leſt you ſo faſten your eyes upon the firſt death of the body, that you ſhould not looke beyond it to the ſecond, which alone is worthy of trembling, worthy of teares.

A For, this, though terrible to Nature, yet is common to us, with you. You muſt die: what doe we elſe ? And what differs our end from yours, but in haſte and violence ? And who knowes whether in that? It may be a ſickneſſe as ſharpe, as ſudden, ſhall fetch us hence : it may be the ſame death, or a worſe, for a better cauſe : Or if not ſo, there is much more miſery in lingring : He dies eaſily, that dies ſoone : but the other is the utmoſt vengeance that God hath reſerved for his enemies : This is a matter of long feare, and ſhort paine. A few pangs let the ſoule out of priſon : but the torment of that other is everlaſting ; after ten thouſand yeares ſcorching in that flame, the paine is never the neerer to his ending. No time gives it hope of abating ; yea, time hath nothing to doe with this eternity. You that ſhall feele the paine of one minutes dying, thinke what paine it is to be dying for ever and ever. This, although it be attended with a ſharpe paine, yet is ſuch as ſome ſtrong ſpirits have endured without ſhew of yeeldance. I have heard of an Iriſh Traitor, that when he lay pining upon the wheele B with his bones broke, asked his friend if he changed his countenance at all; caring leſſe for the paine, than the ſhew of feare. Few men have died of greater paines, than others have ſuſtained and live. But that other overwhelmes both body and ſoule, and leaves no roome for any comfort in the poſſibilitie of mitigation. Here, men are executioners, or diſeaſes; there fiends. Thoſe Devils that were ready to tempt the graceleſſe unto ſinne, are as ready to follow the damned with tortures. Whatſoever become of your carkaſe, ſave your ſoule from the flames ; and ſo manage this ſhort time you have to live, that you may die but once. This is not your firſt ſinne ; yea, God hath now puniſhed your former ſinnes with this : a fearfull puniſhment in it ſelfe, if it deſerved no more : your conſcience (which now begins to tell truth) cannot but aſſure you, that there is no ſinne more worthy of hell, than murder ; yea, more pro- C per to it. Turne over thoſe holy leaves (which you have too much neglected, and now ſmart for neglecting) you ſhall find murderers among thoſe that are ſhut out from the preſence of God : you ſhall find the Prince of that darkneſſe, in the higheſt ſtile of his miſchiefe, termed a man-ſlayer. Alas ! how fearefull a caſe is this, that you have herein reſembled him, for whom *Topheth* was prepared of old; and imitating him in his action, have endangered your ſelfe to partake of his torment! Oh, that you could but ſee what you have done, what you have deſerved ; that your heart could bleed enough within you, for the blood your hands have ſhed : That as you have followed Satan our common enemy in ſinning, ſo you could defie him in repenting : That your teares could diſappoint his hopes of your damnation. What a happie unhappineſſe ſhall this be to your ſad friends, that your better part yet liveth ? That from an ignominious place your ſoule is received to glory ? Nothing can effect this but your D repentance ; and that can doe it. Feare not to looke into that horror, which ſhould attend your ſinne : and bee now as ſevere to your ſelfe, as you have beene cruell to another. Thinke not to extenuate your offence with the vaine titles of manhood : what praiſe is this, that you were a valiant murderer? Strike your owne breſt (as *Moſes* did his Rocke) and bring downe rivers of teares to waſh away your blood-ſhed. Doe not ſo much feare your judgement, as abhorre your ſinne ; yea, your ſelfe for it. And with ſtrong cries lift up your guiltie hands to that God whom you offended, and ſay, *Deliver me from blood-guiltineſſe O Lord.* Let me tell you : As without repentance there is no hope ; ſo with it, there is no condemnation. True penitence is ſtrong, and can grapple with the greateſt ſinne, yea with all the powers of hell. What if your hands be red with blood ? Behold, the blood of your Saviour ſhall waſh away yours : If you can bathe your ſelfe in that ; your Scarlet ſoule ſhall bee as white as ſnow. This courſe E alone ſhall make your croſſe the way to the Paradice of God. This plaiſter can heale all the ſores of the ſoule, if never ſo deſperate : Onely, take heed that your heart bee deepe enough pierced, ere you lay it on ; elſe, under a ſeeming skin of diſſimulation, your ſoule ſhall feſter to death. Yet joy us with your true ſorrow, whom you have grieved with your offence ; and at once comfort your friends, and ſave your ſoule.

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To Mr. Iohn Mole, of a long time now priſoner under the Inquiſition at *Rome*.

Epist. IX. *Exciting him to his wonted conſtancy, and encouraging him to Martyrdome.*

WHat paſſage can theſe lines hope to find into that your ſtrait and curious
thraldome? Yet who would not adventure the loſſe of this pains for him,
which is ready to loſe himſelfe for Chriſt? what doe we not owe to you
which have thus given your ſelfe for the common faith? Bleſſed be the name of that
God who hath ſingled you out for his Champion, and made you invincible: how famous B
are your bonds? how glorious your conſtancy? Oh, that out of your cloſe obſcurity,
you could but ſee the honour of your ſuffering, the affections of Gods Saints, and
in ſome, an holy envy at your diſtreſſed happineſſe. Thoſe wals cannot hide you: No
man is attended with ſo many eyes from earth & heaven: The Church your Mother
beholds you, not with more compaſſion, than joy: Neither can it be ſaid, how ſhe at
once pities your miſery, and rejoyces in your patience: The bleſſed Angels look upon
you with gratulation and applauſe. The adverſaries with an angry ſorrow to ſee themſelves
overcome by their captive, their obſtinate cruelty over-matched with humble
reſolution, and faithfull perſeverance. Your Saviour ſees you from above, not as a meer
ſpectator, but as a patient with you, in you, for you: yea, as an agent in your indurance
and victory, giving new courage with the one hand, and holding out a Crowne with
the other. Whom would not theſe ſights incourage? who now can pity your ſolitarines? C
The hearts of all good men are with you. Neither can that place be but full of Angels,
which is the continuall object of ſo many prayers, yea the God of heaven was never ſo
neere you, as now you are removed from men. Let me ſpeak a bold, but true word. It
is as poſſible for him to be abſent from his heaven, as from the priſons of his Saints.
The glorified ſpirits above ſing to him; the perſecuted ſoules below, ſuffer for him, and
cry to him; he is magnified in both, preſent with both; the faith of the one, is as pleaſing
to him, as the triumph of the other. Nothing obligeth us men ſo much, as ſmarting
for us; words of defence are worthy of thanks, but paine is eſteemed above recompence.
How doe we kiſſe the wounds which are taken for our ſakes, & profeſſe that
we would hate our ſelves, if we did not love thoſe that dare bleed for us? How much
more ſhall the God of mercies bee ſenſible of your ſorrowes, and crowne your patience?
To whom you may truly ſing that ditty of the Prophet, *Surely for thy ſake am I* D
ſlaine continually, and am counted as a ſheepe for the ſlaughter. What need I to ſtir up your
conſtancy, which hath already amazed, and wearied your perſecutors? No ſuſpicion
ſhall drive me hereto; but rather the thirſt of your praiſe. He that exhorts to perſiſt in
well-doing, while he perſwades, commendeth: Whither ſhould I rather ſend you, than
to the ſight of your owne Chriſtian fortitude? which neither prayers, nor threats, have
been able to ſhake: Here ſtands on the one hand, liberty, promotion, pleaſure, life,
and (which eaſily exceeds all theſe) the deare reſpect of wife and children (whom your
only reſolution ſhall make widow and orphanes) theſe with ſmiles, and vowes, and
teares, ſeeme to importune you. On the other hand, bondage, ſolitude, horror, death,
(and the moſt lingring of all miſeries) ruine of poſterity: theſe with frownes and menaces
labour to affright you: Betwixt both, you have ſtood unmoved; fixing your eyes
either right forward upon the cauſe of your ſuffering, or upwards upon the crowne of E
your reward: It is an happy thing when our owne actions may be either examples,
or arguments of good. Theſe bleſſed proceedings call you on to your perfection:
The reward of good beginnings proſecuted, is doubled; neglected, is loſt. How
vaine are thoſe temptations, which would make you a loſer of all this praiſe, this recompence?
Goe on therefore happily; keepe your eyes where they are, and your
heart cannot be but where it is, and where it ought: Looke ſtill, for what you ſuffer,
and for whom: For the truth, for Chriſt: what can be ſo precious as truth? Not life

it

A it ſelfe. All earthly things are not ſo vile to life, as life to truth; Life is momentarie, Truth eternall; life is ours, the truth, Gods: Oh happy purchaſe, to give our life for the truth. What can we ſuffer too much for Chriſt? he hath given our life to us; he hath given his owne life for us. What great thing is it, if he require what he hath given us, if ours for his? Yea, rather if he call for what he hath lent us; yet not to bereave, but to change it; giving us gold for clay, glory for our corruption. Behold that Saviour of yours weeping, and bleeding, and dying for you: alas! our ſoules are too ſtrait for his ſorrowes; we can be made but paine for him; he was made ſinne for us: we ſuſtaine, for him, but the impotent anger of men; he ſtrugled with the infinite wrath of his father for us. Oh, who can endure enough for him, that hath paſſed thorow death and hell for his ſoule? Thinke this, and you ſhall reſolve with *David, I will be yet more vile for the Lord.* The worſt of the deſpight of men, is but Death; and that, if they in- B flict not, a diſeaſe will; or if not that, Age. Here is no impoſition of that, which would not be; but an haſtning of that which will be: an haſtning to your gaine. For behold, their violence ſhall turne your neceſſity, into vertue and profit. Nature hath made you mortall: none but an enemy can make you a Martyr; you muſt die, though they will not; you cannot die for Chriſt, but by them. How could they elſe deviſe to make you happy? ſince the giver of both lifes hath ſaid, *He that ſhall loſe his life for my ſake ſhall ſave it.* Loe, this alone is loſt with keeping, and gained by loſſe. Say you were freed, upon the ſafeſt conditions, and returning: (as how welcome ſhould that newes be, more to yours, than to your ſelfe) perhaps, Death may meet you in the way, perhaps overtake you at home: neither place, nor time, can promiſe immunitie from the common deſtinie of men: Thoſe that may abridge your houres, cannot lengthen them; and while they laſt, cannot ſecure them from vexation; yea, themſelves ſhall follow you in- C to their duſt; and cannot avoid what they can inflict; death ſhall equally tyrannize by them, and over them: ſo their favours are but fruitleſſe, their malice gainfull. For it ſhall change your Priſon into Heaven, your Fetters into a Crowne, your Jaylors to Angels, your miſery into glory. Looke up to your future eſtate, and rejoyce in the preſent: Behold, the Tree of life, the hidden Manna, the Scepter of power, the Morning-Starre, the white garment, the new name, the Crowne, and Throne of Heaven, are addreſſed for you. Overcome and enjoy them: oh glorious condition of Martyrs! whom conformity in death, hath made like their Saviour in bleſſedneſſe; whoſe honour is to attend him for ever, whom they have joyed to imitate. *What are theſe which are araied in long white Robes, and whence came they? Theſe are* (ſayes that heavenly Elder) *they which came out of great tribulation, and waſhed their long Robes, and have made their Robes white, in the blood of the Lambe.*

D *Therefore they are in the preſence of the Throne of God, and ſerve him day and night in his Temple: and he that ſitteth on the Throne, will dwell among them, and governe them, and lead them unto the lively Fountaines of waters, and God ſhall wipe all teares from their eyes.*

All the elect have Seales in their fore-heads; but Martyrs have Palmes in their hands. All the elect have white Robes; Martyrs, both white and long: white, for their glory; long, for the largeneſſe of their glory. Once red with their owne blood; now white with the blood of the Lambe: there is nothing in our blood, but weake obedience; nothing but merit in the Lambes blood. Behold, his merit makes our obedience glorious. You doe but ſprinkle his feet with your blood; loe, he waſhes your long white Robes, with his. Every drop of your blood is anſwered with a ſtreame of his; and every drop of his is worth Rivers of ours: *Precious in the ſight of the Lord is the death of his Saints:* Precious in prevention, precious in acceptation, precious in remu- E neration. Oh, give willingly that which you cannot keepe, that you may receive what you cannot leeſe. The way is ſteep, but now you breathe towards the top. Let not the want of ſome few ſteps, loſe you an eternall reſt. Put to the ſtrength of your owne Faith: The prayers of Gods Saints ſhall further your pace; and that gracious hand that ſuſtaines heaven and earth, ſhall uphold, and ſweetly draw you up to your glory. Goe on to credit the Goſpell with your perſeverance: and ſhew the falſe-hearted clients of that Roman-Court, that the Truth yeelds reall and hearty profeſſors; ſuch as dare no leſſe ſmart, than ſpeake for her.

Without the wals of your reſtraint, where can you looke beſide encouragements of ſuffering? Behold in this, how much you are happier than your many predeceſſors. A Thoſe have found friends, or wives, or children, the moſt dangerous of all tempters. Suggeſtions of weakneſſe, when they come maſked with love, are more powerfull to hurt. But you, all your many friends, in the valour of their Chriſtian love, wiſh rather a bleſſed Martyr, than a living and proſperous revolter: yea, your deare wife (worthy of this honour, to be the wife of a Martyr) prefers your faith, to her affection; and in a courage beyond her ſex, contemnes the worſt miſery of your loſſe; profeſſing ſhe would redeem your life with hers, but that ſhe would not redeem it with your yeeldance: and while ſhe lookes upon thoſe many pawnes of your chaſte love, your hopefull children, wiſhes rather to ſee them fatherleſſe, than their father unfaithfull: The greateſt part of your ſufferings are hers: She beares them with a cheerefull reſolution: She divides with you in your ſorrowes, in your patience; ſhe ſhall not be B divided in your glory: For us, we ſhall accompany you with our prayers, and follow you with our thankfull commemorations; vowing to write your name in red letters in the Kalendars of our hearts; and to regiſter it in the monuments of perpetuall Records, as an example to all poſterity, *The memoriall of the juſt ſhall be bleſſed.*

To all READERS.

EPIST. X *Containing Rules of good advice for our Chriſtian and civill cariage.*

I Grant, brevity where it is neither obſcure, nor defective, is very pleaſing, even to the daintieſt judgements. C No marvell therefore, if moſt men deſire much good counſell in a narrow roome; as ſome affect to have great perſonages drawne in little tablets; or, as we ſee worlds of Countries deſcribed in the compaſſe of ſmall maps: Neither do I unwillingly yeeld to follow them; for both the powers of good advice are the ſtronger when they are thus united; and brevity makes counſell more portable for memorie, and readier for uſe. Take theſe therefore for more; which as I would faine practiſe, ſo am I willing to commend. Let us begin with him who is the firſt and laſt: Informe your ſelfe aright concerning God; without whom, in vaine doe we know all things: Be acquainted with that Saviour of yours, which paid ſo much for you on earth, and now ſues for you in heaven; without whom we have nothing to doe with God, nor he with us. Adore him in your thoughts, truſt him with your ſelfe: Renew your ſight of him every day, and his of you. Over-looke theſe earthly things; and when you doe at any time caſt your eyes upon heaven, think, there dwels my Saviour, D there I ſhall be. Call your ſelfe to often recknings; caſt up your debts, payments, graces, wants, expences, employments; yeeld not to think your ſet devotions troubleſome: Take not eaſie denyals from your ſelfe: yea, give peremptory denyals to your ſelfe: He can never be good that flatters himſelfe: hold nature to her allowance; and let your will ſtand at courteſie: happy is that man which hath obtained to be the maſter of his owne heart. Think all Gods outward favours and proviſions the beſt for you: your owne ability, and actions the meaneſt. Suffer not your mind to be either a Drudge, or a Wanton; exerciſe it ever, but over-lay it not: In all your buſineſſes, looke through the world, at God; whatſoever is your levell, let him be your ſcope: Every day take a view of your laſt; and think either it is this, or may be: Offer not your ſelfe either to honour, or labour; let them both ſeek you: Care you only to be worthy, and you cannot hide you from God. So frame your ſelfe to the time and company, that you may neither ſerve it, nor ſullenly neglect it; E and yeeld ſo far, as you may neither betray goodneſſe, nor countenance evill. Let your words be few, and digeſted: It is a ſhame for the tongue to cry the heart mercy, much more to caſt it ſelfe upon the uncertaine pardon of others eares. There are but two things which a Chriſtian is charged to buy, & not to ſell, *Time & Truth*; both ſo precious, that we muſt purchaſe them at any rate. So uſe your friends, as thoſe which ſhould be perpetuall, may be changeable. While you are within your ſelfe, there is no danger: but thoughts once uttered muſt ſtand to hazard.

Doe not heare from your ſelfe, what you would be loth to heare from others. In all good things, give the eye and eare the full of ſcope, for they let into the mind: reſtraine the tongue, for it is a ſpender. Few men have repented them of ſilence. In all ſerious matters, take counſell of dayes, and nights, and friends; and let leiſure ripen your purpoſes: neither hope to gaine ought by ſuddenneſſe. The firſt thoughts may be confident, the ſecond are wiſer. Serve honeſty ever, though without apparent wages: ſhee will pay ſure, if ſlow. As in apparell, ſo in actions, know not what is good, but what becomes you. How many warrantable acts have miſ-ſhapen the Authors? Excuſe not your owne ill, agravate not others: and if you love peace, avoid cenſures, compariſons, contradictions. Out of good men chuſe acquaintance; of acquaintance, friends; of friends, familiars: after probation admit them, and after admittance change them not: Age commendeth friendſhip. Doe not alwaies your beſt: it is neither wiſe, nor ſafe for a man ever to ſtand upon the top of his ſtrength. If you would be above the expectation of others, be ever below your ſelfe. Expend after your purſe, not after your mind: take not where you may deny, except upon conſcience of deſert, or hope to requite. Either frequent ſuits, or complaints, are weariſome to a friend. Rather ſmother your griefes and wants as you may, than be either querulous, or importunate. Let not your face belie your heart, nor alwaies tell tales out of it: he is fit to live amongſt friends or enemies, that can be ingenuouſly cloſe. Give freely, ſell thriftily: Change ſeldome your place, never your ſtate: either amend inconveniences, or ſwallow them, rather than you ſhould run from your ſelfe to avoid them.

In all your reckonings for the world, caſt up ſome croſſes that appeare not; either thoſe will come, or may: Let your ſuſpitions be charitable; your truſt fearfull; your cenſures ſure. Give way to the anger of the great: The thunder and cannon will abide no fence. As in throngs we are affraid of loſſe; ſo while the world comes upon you, looke well to your ſoule; There is more danger in good than in evill: I feare the number of theſe my rules; for Precepts are wont (as nayles) to drive out one another: but theſe, I intended to ſcatter omongſt many: and as I was loth that any gueſt ſhould complaine of a niggardly hand; Dainty diſhes are wont to be ſparingly ſerved out: homely ones ſuppy in their bigneſſe, what they want in their worth.

FINIS.

[illegible] these ways to firmness. As in a [illegible], [illegible] what
[illegible] where are you. How many [illegible] have [illegible] the
[illegible] own will aggravate others: and if you [illegible] peace,
[illegible] companions, contradiction. [illegible] and [illegible]
[illegible] familiar [illegible] proper [illegible] admit [illegible] and
[illegible] friendship. Do not [illegible]
[illegible] is not a wife, nor [illegible] for a man ever to stand upon the top of his
[illegible] you would be above the expectation of others, be [illegible] below your [illegible]
[illegible] your [illegible] not after your mind: [illegible] nor where you may [illegible]
[illegible] or those you require, either frequent, or [illegible]
[illegible] to a friend. Rather [illegible] your griefs and wants as you may, than
[illegible] fortune. Let not your face belie your heart, nor [illegible]
[illegible] to [illegible] enemy [illegible] can [illegible]
[illegible] rather than [illegible]

In [illegible] world [illegible] that appears [illegible]
[illegible] been [illegible]
[illegible] Give [illegible] of the great [illegible] and [illegible] will
[illegible] As in the [illegible] afraid of [illegible] while the world [illegible] upon
[illegible] to your [illegible] There is more danger in good than in ill [illegible]
[illegible] the many [illegible] are wont [illegible] to drive out [illegible]
[illegible] some [illegible]
[illegible] ready hand: [illegible]
[illegible] happy [illegible]
[illegible] worth.

PHARISAISME
AND
CHRISTIANITIE.

COMPARED AND SET
FORTH IN A SERMON AT
Pauls Croſſe, MAY I. 1608.

By IOS. HALL.

Vpon MATTH. 5. 20.
Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the Kingdome of Heaven.

Imprinted at LONDON, 1634.

TO THE RIGHT REVEREND FATHER IN GOD, AND MY VERY good Lord, THOMAS, Lord Biſhop of LONDON, I. H. wiſheth all Grace and happineſſe.

Right Reverend and Honourable:

I Know there is ſtore of Sermons extant: The Pulpit ſcarce affordeth more than the Preſſe. I adde to the number, and complaine not: in all good things, abundance is an eaſie burden. If the ſoule may feed it ſelfe with varietie, both by the eare, and by the eye, it hath no reaſon to finde fault with choyce. But if any weaker ſtomacke (as in our bodily Tables) ſhall feare to ſurfet at the ſight of too much, it is eaſie for that man to looke off, and to confine his eyes to ſome few: Who cannot much ſooner abate to himſelfe, than multiply to another? Let not his nice ſullenneſſe prejudice that delight and profit which may ariſe to others from this number. For mee, I dare not be ſo envious, as not to bleſſe God for this plenty, and ſeriouſly to rejoyce that Gods people may thus liberally feaſt themſelves by both their ſenſes: neither know I for whether more: The ſound of the word ſpoken pierceth more; the letter written endureth longer: the eare is taught more ſuddenly, more ſtirringly; the eye with leiſure and continuance. According to *my poore abilitie, I have deſired to doe good both wayes; not ſo much fearing cenſures, as caring to edifie. This little labour ſubmiſſely offers it ſelfe to your Lordſhip, as juſtly yours: being both preached at your call, and (as it were) in your charge, and by one under the charge of your fatherly juriſdiction, who unfainedly deſires by all meanes to ſhew his true heart to Gods Church, together with his humble thankefulneſſe to your Lordſhip: and profeſſeth ſtill to continue*

Your Lordſhips in all humble
duty and obſervance,

IOS. HALL.

PHARISAISME AND CHRISTIANITIE.

MATTH. CHAP. 5. Verſ. 20.

Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, ye ſhall not enter into the Kingdome of heaven.

C THE curious Doctors of the Jewes had reduced all Gods ſtatute-law to ſix hundred and thirteene precepts; ſo many as there are dayes in the yeere, and members in the body. It was an honeſt and (which were ſtrange) a Chriſtian conceit of one of their Rabbins, that *David* abridges all theſe to eleven, in his Pſalme 15. *Eſay* to ſix, in his 33, 15. *Michai* yet lower to three, in his 6, 8. *Eſay* yet againe to two, in his 56. 1. *Habacuc* to one, *The juſt man ſhall live by faith.* So yee ſee, the Law ends in the Goſpell: and that Father ſaid not amiſſe, *The Law is the Goſpell foretold; and the Goſpell is the Law fulfilled.* Theſe two are the freehold of a Chriſtian; and what but they?

Petr. Galatin. de arcan. fidei Cath. ad finem ex gloſ. Rab. Shelemoh.

Lex eſt Evangelium prædictum: Evangelium lex completa.

D The Jewes of theſe times perverted the Law, rejected the Goſpell. Our Saviour therefore, that great Prophet of the world (as it was high time) cleares the Law, delivers and ſettles the Goſpell, well approving in both theſe, that he came not to conſume, but to conſummate the Law. Wherein (as *Paul* to his Corinths) he had a great doore, but many adverſaries: amongſt theſe were the great maſters of Iſrael (ſo our Saviour tearmes the Phariſes) and their fellowes (and yet their rivals) the Scribes: both ſo much harder to oppoſe, by how much their authoritie was greater.

1 Cor. 16. 9.
Iohn 3.
Art thou a Maſter in Iſrael?

Truth hath no roome till falſhood be removed: Our Saviour therefore (as behooveth) firſt ſhewes the falſhood of their Gloſſes, and the hollowneſſe of their profeſſion: and if both their life and doctrine be naught; what free part is there in them? And loe both of theſe ſo faulty, that *except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, ye ſhall not enter into the Kingdome of Heaven.*

E What were the men? What was their righteouſneſſe? What wanted it? Follow me, I beſeech you, in theſe three: and if my diſcourſe ſhall ſeeme, for a while, more thorny and perplexed, remedy it with your attention.

Thoſe things which are out of the ken of ſenſe or memory, muſt be fetcht from Story. The Sect (or order whether) of the Phariſes ceaſed with the Temple; ſince that, no man reades of a Phariſe; and now is growne ſo farre out of knowledge, that the moderne Jewes are more ready to learne of us who they were: There is no point, wherein it is more difficult to avoid variety, yea oſtentation of reading; without any curious

Ezr. 6. 7.

traverſing of opinions, I ſtudy for ſimple truth, as one that will not lead you out of A
the rode-way to ſhew you the turnings. *Scribes* were ancient; *Ezra* is called (*Sopher
mahir*) *a prompt Scribe*. As long before him, ſo ever ſince they continued till Chriſts
time; but in two ranks; ſome were γραμματεῖς λαȣ others νόμȣ: Some popular, others legall;
Some the peoples; others, Gods; the one, *Secretaries*, *Recorders*, *Notaries*, as 2
Chron. 24. 11. (*Sopher hamelec*) *the Kings Scribe*: The other Doctors of the Law of

Ier. 8. 8.

God: *The Law of the Lord is with us, in vaine made he it, the penne of the Scribe is in vaine.*

As the Phariſes were (νομοδιδάσκαλοι) *Law maſters*: ſo theſe are the ſame which *Luke*
11. 45. are called (νομικοὶ) *interpreters of the Law*. Tho to ſome not meane Criticks it
ſeemes theſe ſhould be a third ſort; which conſider not that our Saviour on purpoſe
addreſſing his ſpeech to the *Phariſes*, fell by the way upon the *Scribes*; and being admoniſhed
by one of them, as of an over-ſight, now averrs right downe of the *Scribes*,

Neh. 8. 4.
Mat. 23. 2.
Clerici Iudæorū, ſaith Ierome.
Euſeb. eccl. hiſt. l. 4. c. 22. Erant in circumciſione diverſæ ſententiæ quæ maximè tribui Iudæ adverſabantur, &c. vide Ioſ. Scalig. reſp. ad Serariū. Orig. lib 5. advers. Celſ. Chriſtianos nō habere verā religionem, quod in varias ſectas diviſi eſſent.
Domus Sammai & Hillel. Ar. Mont. in Evang. Ante adventum Chriſti, non tot & tam blaſphemæ hæreſes. Iren. lib 5.
Act. 15. 5.

what before he had but indifferently glanced at. What they were, is plaine by *Ezraes*
pulpit, and *Moſes* his chaire. Theſe and *Phariſes* differed not ſo much; they agreed in B
ſome good, but in more evill. But the profeſſion of *Phariſes*, becauſe it is more obſcure,
you ſhall give me leave to fetch ſomewhat further.

There were, ſaith old *Egeſippus* (as *Euſebius* cites him) divers opinions in the Circumciſion;
which all croſſed the Tribe of *Iuda*: *Eſſens*, *Galileans*, *Emerobaptiſts*, *Masbutheans*,
Samaritans, *Phariſes*, *Sadduces*. It were eaſie to helpe him with more, *Salnæans*,
Cannæans, *Sampſæans*; and if need were, yet more. Where are thoſe waverers, that
ſtagger in their truſt to the Church, becauſe of different opinions, receiving that rotten
argument of profane *Celſus* againſt the Chriſtians? Say the Papiſts, one ſaith I am
Calvins, another, I am *Luthers*. We diſclaime, we defie theſe titles, theſe diviſions: we
are one in truth: would God we were yet more one: It is the lace and fringe of Chriſts
garment that is queſtioned amongſt us, the cloth is ſound. But what? Was the Iewiſh C
Church before Chriſt, Gods true Church, or not? If it were not, which was it? If it
were: lo that here rent in more than eight parts, and one of them dieringff from it
ſelfe in eighteene opinions: and yet as *Irenæus* well obſerves, Before Chriſt, there
were neither ſo many hereſies, nor ſo blaſphemous.

Shew me a Church on earth without theſe wrinkles of diviſion, and I will never
ſeek for it in heaven: although to ſome, *Phariſaiſme* ſeemes rather a ſeverall order,
than a ſect: but S. *Luke* that knew it better, hath (αἵρεσιν τῶν Φαρισαίων) *the ſect of the Phariſes*.
When the profeſſion began, no hiſtory recordeth. Some would faine fetch them *Eſay*
65. 5. *Touch me not, for I am holier than thou*. But theſe ſtraine too farre; for in the verſe
before, the ſame men eat ſwines fleſh; which to the *Phariſes* is more than piacular.
Heare briefly their name, their originall, their office. Their name (though it might
admit of other probable derivations, yet) by conſent of all* Hebrew Doctors (I have D
a great author for it) is fetcht from *ſeparation*; tho upon what grounds, all agree not;
doubtleſſe for the perfection of their doctrine, and auſterity of life. Their originall is
more intricate; which after ſome ſcanning, I have thus learned of ſome great Maſters
of Jewiſh Antiquities. Before there was any open breach in the old Jewiſh Church,
there were two generall and divers conceits about Gods ſervice: One that tooke up
only with the law of God; and if they could keepe that, thought they needed no
more; neither would they *ſapere ſupra ſcriptum, be wiſer than their Maker*: Theſe were
called (*Karraim*) of which ſort there are divers at this day in *Conſtantinople*, and otherwhere
at deadly feod with the other Jewes, which they now call *Rabbiniſts*.

In unum conſentiunt omnes Hebræi, teſte Babal. Haruch, Paguin. in פרש *Ar. Montanus Ioſ. Scal. I. Druſius, &c.*

The other, that thought it ſmall thanks to doe only what they were bidden; Gods
Law was too ſtraight for their holineſſe: It was nothing, unleſſe they did more than
content God, earne him (for theſe were popiſh Jewes) and ſupererogate of him. E
Theſe were therefore called *Chaſidim, Holy, above the Law*. They plyed God with unbidden
oblations, gave more than needed, did more than was commanded; yet ſo, as both
parts pleaſed themſelves, reſiſted not the other. The more franke ſort upbraided not
the other, with too much niggardlineſſe; neither did the ſtraiter-handed envy the
other for too much laviſhneſſe. Would God we could doe thus. They agreed, though
they differed. But now, when theſe voluntary ſervices began to be drawne into Canons
(as *Scaliger* ſpeaketh) and that which was before but arbitrary, was impoſed

A as neceſſary, (neceſſary for beleefe, neceſſary for action) queſtions aroſe, and the rent
began in the Jewes. Thoſe dogmaticall Doctors which ſtood for ſupererogation, and
traditions above Law, were called (*Peruſchim*) *Phariſes*; ſeparate from the other in
ſtrict judgement, in ſuperfluous holineſſe: Theſe, as they were the brood of thoſe (*Chaſidim*)
whom we find firſt mentioned in the Machabees, by the corrupt name of *Aſideans*;
ſo from them againe, in a ſecond ſucceſſion proceeded (as their more refined
iſſue) the Eſſens, both Collegiate and Eremiticall: Theſe *Phariſes* then, were a fraternity
or College of extraordinary devotion; whoſe rule was tradition, whoſe practice
voluntary auſtereneſſe: To them the *Scribes* joyned themſelves, as the purer
Jewes; for **Paul** calls them [ἀκριβεστάτην αἵρεσιν] *the moſt exquiſite ſect*; yea, and (as *Ioſephus*)
the beſt expoſitors; willingly expounding the law according to their Traditions, and
countenancing their traditions by the forced ſenſes of the Law. Both which profeſſions
B were greatly inlarged and graced by two famous Doctors, ***Sammai*** and *Hillel*
(whom ſome, though falſly, would have the founders of them) not long before
Chriſts time; for old *Hillel* of a 120. yeers, protracted his daies by likely computation,
to ten yeers after Chriſts birth. How *Hierom* fetcheth their names with more wittines
than probabilitie, from ***Diſſipating*** & ***Prophaning*** the Law; and what bickerings and
deadly quarels were even amongſt themſelves in thoſe two famous houſes; and what
were the foure expoſitions of the Law which they followed, I liſt not now to diſcourſe.
Their imploiment was, expounding the Law, and urging Traditions: therefore
their auditors had wont to ſay, when they called one another to Church (as S^t. *Hierome*
tels us) [οἱ σοφοὶ δευτερῶσιν] ***The wiſe***, that is, the Phariſes, *expound to day*. Whence perhaps,
that may be interpreted of S. *Paul* to the Corinths, *Where is the wiſe? where is the Scribe?*
So did the Scribes too; but the difference was, that the *Scribes* were more Textuall,
C the ***Phariſes*** more Traditionall: therefore obſerve, that the *Scribe* finds fault with the
ſuſpition of blaſphemy: the ***Phariſe***, with unwaſhen hands: the *Scribes* (their Doctors)
exceld for learning, the *Phariſes* for piety. Their attire was the ſame, and their faſhions:
but the *Phariſes* had [πολιτείας μείζους] ***more ſway***; and were more ſtrict and Cappucine-like;
profeſſed more yeeres continency; and in a word, tooke more paines to
goe to hell. Theſe did ſoe carry away the hearts of the Jewes, that there was no holy
man, which was not tearmed a *Phariſe*; and therefore among the ſeven kinds of
Phariſes in their ***Talmud***, they make ***Abraham*** a ***Phariſe*** of *Love*, ***Iob*** a ***Phariſe*** of ***Feare***.
And if from the men you caſt your eyes upon their righteouſneſſe, you cannot but
wonder at the curioſitie of their zeale. Wherein look (I beſeech you) firſt at their
devotion, then their holy carriage, laſtly their ſtrict obſervation of the Law.

Such was their devotion, that they prayed [συνεχῶς] as a Father ſaith, oft and long:
D thrice a day was ordinary; at nine, twelve, and three a clocke: yea their progenitors
(whom they would ſcorne not to match) divided the day into three parts;
whereof one was beſtowed on prayer, the next on the Law, the third on their work.
See here, God had two parts of three, themſelves but one: beſides at their meales
what ſtrictneſſe?

Their very diſciples were taught (to ſhame us Chriſtians) if they had forgotten to
give thanks, to returne from the field to the boord to ſay grace. For divine ſervice;
the Decalogue muſt be read once a day of every man: the *Scribes* ſay the firſt watch;
the ***Phariſes***, any houre of the night: others, twice, without moving eye, hand, foot,
in a cleane place, free from any excrement, and foure cubits diſtant from any ſepulchre.
For faſting, they did it twice a week; not popiſhly (which ***Wickliffe*** juſtly calls
Foole-faſting) but in earneſt; on Monday and Thurſday. Beſides (to omit their
E almes, which were every way proportionable to the reſt) what miſerable penance
did they wilfully? They beat their heads againſt the wals, as they went, till blood
came: whence one of their ſeven ***Phariſes*** is called (***Kizai***) a ***Phariſe draw-blood***: They
put thornes in their Skirts, to ſting themſelves; they lay on plankes, on ſtones, on
thornes: and ***Banus*** that Heremiticall ***Phariſe*** drencht himſelfe oft, night and day, in
cold water [πρὸς ἁγνείαν] ***for chaſtity***; or (if you read it without an aſpiration) it ſignifies
for folly rather; what could that apiſh and ſtigmaticall Frier have done either
more or worſe? This was their devotion. The holineſſe of their carriage was ſuch,

1 Mac 2.47.

Act. 26.5.
Eruditius cæteris legem exponunt Phar. Ioſ. l. 1. de bello Iud c. 4.

An old ſaying
οὐδεὶς τὸ πειθόμενον ὑβρίζει.
Diſcipuli Sammai occidebant diſcipulos Hillel.
δευτερώσεις 4.
Epiphan.
In nomen.
Meſis,
Acibæ,
Annæ,
Filiorum,
Aſſamonæi.
Hier. Algaſiæ de 11. quæſtionib.

1 Cor. 1. 20.
ποῦ σοφὸς, ποῦ γραμματεὺς?
Scribæ lectionarii, quaſi Scripturarii vel Textuarii; Phariſei δευτερωταὶ,
Druſ.

Matt. 9.
Eodem habitu cum Scribis; muliebri pallio, latis crepidis, & Calceamentorū figulis procedentes Epiphan.
Meahavah.
Epiph.

Chaſidim.

Præc. Moſaica cum expoſ. Rabbinorum à Munſter. ed.
Ibid.
δευτέραν καὶ πέμπτην.
Epiphan.
Hier. in Mat. 23
Acutiſſimas in eis ſpinas ligabant, ut ambulantes & ſedentes pungerentur & admonerentur officii.
Ioſephus.
ψυχρῷ ὕδατι, &c.
Qui comedit panem ſamaritanū ſic ſi comederet

that they avoided every thing that might carry any doubt of pollution: they would not therefore converſe with any different religion; and this Law went currant amongſt them: *He that eats a Samaritans bread, be as he that eats ſwines fleſh.* An Hebrew Midwife might not helpe a Gentile; not bookes, not wax, not incenſe, might be ſold to them: yea, no familiarity might be ſuffered with their owne vulgar. For whereas there were three ranks among the Jewes; the wiſe, (thoſe were the *Phariſes*) their Diſciples, and the *populus terræ*, (as they called them) this was one of the ſix reproaches to a novice of the *Phariſes, To eat with the vulgar ſort*: and leſt (when they had beene abroad) they ſhould have beene toucht by any, contrary to the warning of their phylacteries, they ſcoure themſelves at their returne; and eat not, unleſſe they have waſht [πυγμῇ] that is, accurately, as the Syriac; oft, as *Eraſmus*; or with the grip't fiſt, as *Beza* following *Hierome*. And not with every water (marke the niceneſſe) but with that onely which they had drawne up with their owne labour: and to make up the meaſure of their pretended ſanctimony, they vowed continency, not perpetuall (as our Romaniſts urge) but for eight or tenne yeares. Thus they did unbidden. How ſtrictly did they performe what was injoyned? No men ſo exact in their tithes: *I pay tithes of all*, ſaith the boaſting *Phariſe*: *Of all* (as a great Doctor noteth) it was more than he needed. God would have a Sabbath kept; they over-keepe it. They would not on that day ſtop a running veſſell, not lay an apple to the fire, not quench a burning, not knock on a table to ſtill a childe: what ſhould I note more? not rub or ſcratch in publike. God commands them to weare (*Totaphoth*) *phylacteries*: they doe (which our Saviour reproves) [πλατύνειν] *enlarge them*: and theſe muſt be written with right lines in a whole parchment of the hide of a cleane beaſt. God commands to celebate and roſt the Paſſeover; they will have it done (in an exceſſe of care) not with an iron, but a woodden ſpit, and curiouſly chuſe the wood of Pomegranate: God commanded to avoid Idolatry; they taught their Diſciples, if an Image were in the way, to fetch about ſome other; and if they muſt needs goe that way, to runne: and if a thorne ſhould light in their foot (neere to the place) not kneele, but ſit downe and pull it out, leſt they ſhould ſeeme to give it reverence. I weary you with theſe Jewiſh niceties. Conſider then how devout, how liberall, how continent, how true dealing, how zealous, how ſcrupulous, how auſtere theſe men were, and ſee if it be not a wonder that our Saviour thus brandeth them; *Except your righteouſneſſe exceed the righteouſneſſe of the Sribes and Phariſes, yee ſhall not enter into the Kingdome of Heaven*: That is, If your doctrine be not more righteous, you ſhall not be entred of the Church: if your holineſſe be not more perfect, you ſhall not enter into heaven: behold, Gods Kingdome below and above is ſhut upon them.

ſuillam. *Precept. Moſ. cum expoſ. Rab.* ὁ ὄχλος, in the new Teſtament, the cõmon people.

Unum ex ſex opprobriis vitandis a Diſcipulis ſapientum, Comeſſatio cum populo terræ.

Ar. Mont. in Evan. Epiphan. ἐὰν μὴ πυγμῇ νίψων).

Mark. 7. 3.

Præc. Moſ. cum expoſ. Rab.

Epiphan l. 1. τὰς ἀπαρχὰς ἐδίδων.

Montan. in loc.

Præc Moſ. cum expoſ.

Vox Egyptiaca.

Verſus quidam ex lege Moſis in pergameno ſcripti ſcz 14 priores 13 Exo. 4, 5, 6, 7, 8, 9 6 Deut. Pagn.

Quò ferrum vẽ aſſandi habet.

Præc. Moſ. cum Expoſ. Ibid.

The poore Jewes were ſo beſotted with the admiration of theſe two, that they would have thought if but two men muſt goe to heaven, the one ſhould be a Scribe, the other a Phariſe. What ſtrange newes was this from him that kept the keyes of *David*, that neither of them ſhould come there? It was not the perſon of theſe men, not their learning, not wit, not eloquence, not honour they admired ſo much, but their righteouſneſſe: and loe nothing but their righteouſneſſe is cenſured: Herein they ſeemed to exceed all men: herein all that would be ſaved, muſt exceed them. Doe but thinke how the amazed multitude ſtared upon our Saviour, when they heard this Paradox. Exceed the *Phariſes* in righteouſneſſe? It were much for an Angell from Heaven. What ſhall the poore ſonnes of the earth doe, if theſe worthies be turned away with a repulſe? yea perhaps, your ſelves, all that heare me this day, receive this not without aſtoniſhment and feare, whiles your conſciences ſecretly comparing your holineſſe with theirs, find it to come as much ſhort of theirs, as theirs of perfection. And would to God you could feare more, and be more amazed with this compariſon; for (to ſet you forward) muſt we exceed them, or elſe not be ſaved? If we let them exceed us, what hope, what poſſibilitie is there of our ſalvation? Ere wee therfore ſhew how farre wee muſt goe before them, looke backe with me (I beſeech you) a little, and ſee how farre we are behind them.

They taught diligently, and kept *Moſes* his chaire warme: how many are there of us, whom the great Maſter of the Vineyard may find loytering in this publike

A market-place, and ſhake us by the ſhoulder with a *Quid ſtatis otioſi? why ſtand you here idle?*

They compaſt ſea and land (Satans walke) to make a Proſelyte: wee ſit ſtill and freeze in our zeale, and loſe Proſelytes with our dull and wilfull neglect. They ſpent one quarter of the day in prayer: how many are there of us that would not thinke this an unreaſonable ſervice of God? We are ſo farre from this extreme devotion of the old *Euchitæ*, that we are rather worthy of a cenſure with thoſe Spaniſh Prieſts for our negligence. How many of your Citizens can get leave of Mammon to beſtow one houre of the day in a ſet courſe, upon God? How many of you Lawyers, are firſt clients to God, ere you admit others, clients to you? How many of you have your thoughts fixed in Heaven, ere they bee in *Weſtminſter*? Alas, what dulneſſe is this? what injuſtice? All thy houres are his, and thou wilt not lend him one of his owne for thine owne good. They read, they recited the Law, (ſome) twice a day; never
B went without ſome parts of it about them: but to what effect? There is not one of our people (ſaith *Ioſephus*) but anſwers to any queſtion of the Law as readily as his owne name. How ſhall their diligence upbraid, yea condemne us? Alas! how doe our Bibles gather duſt for want of uſe, while our Chronicle, or our Statute-booke, yea perhaps our idle and ſcurrilous play-bookes, are worne with turning? Oh how happy were our fore-fathers (whoſe memory is bleſſed for ever) if they could with much coſt, and more danger get but one of *Pauls* Epiſtles in their boſomes; how did they hugge it in their armes, hide it in their cheſt, yea in their hearts! How did they eat, walk, ſleepe, with that ſweet companion, and in ſpight of perſecution, never thought themſelves well, but when they converſed with it in ſecret! Lo now theſe ſhops are all open, we buy them not; theſe books are open, we reade them not, and
C we will be ignorant becauſe we will. The Sunne ſhines and wee ſhut our windowes. It is enough for the miſerable Popiſh Laitie to be thus dark, that live in the perpetuall night of Inquiſition. Shall this be the only difference betwixt them and us; that they would read theſe holy leaves, and may not; wee may, and will not? There is no ignorance, to the wilfull. I ſtand not upon a formall and verball knowledge: that was never more frequent, more flouriſhing. But if the maine grounds of Chriſtianity were throughly ſetled in the hearts of the multitude, wee ſhould not have ſo much cauſe of ſhame and ſorrow, nor our adverſaries of triumph and inſultation. Shew leſſe therefore for Gods ſake, and learne more; and ballace your wavering heart with the ſound truth of godlineſſe, that you may flie ſteadily thorow all the tempeſts of errours. Make Gods Law of your learned counſell with *David*, and be happy. Elſe if you will needs love darkneſſe, you ſhall have enough of it: you have here inward
D darkneſſe, there outward (σκότος ἐξώτερον) This is your owne darkneſſe, that his of whom the Pſalmiſt; *He ſent darkneſſe, and it was darke*: Darke indeed: A thicke and terrible darkneſſe, joyned with weeping and gnaſhing. I urge not their awfull reverence in their devotion, our ſleepy or wilde careleſneſſe; their auſtere and rough diſcipline of the body, our wanton pampering of the fleſh; though who can abide to thinke of a chaſte *Phariſe*, and a filthy *Chriſtian*? a temperate *Phariſe*, and a drunken *Chriſtian*? how ſhamefully is this latter vice (eſpecially) growne upon us with time? we knew it once in our ordinary ſpeech appropriated to beggers, now gallants fight for it. This beaſtlineſſe had wont be baſhfull, now it is impudent; once children were wont to ſhout at a drunkard (as ſome foule wonder) now not to be drunk is quarrell enough among men, among friends: Thoſe knees, that we were wont to bow to the God of Heaven, are now bent to *Batchus*, in a Paganiſh, beſtiall, devilliſh devotion. To leave
E the title of *Chriſtians*, for ſhame let us be either men, or beaſts. My ſpeech haſtens to their holy and wiſe ſtrictneſſe of carriage; wherein I can never complaine enough of our inequalitie: They hated the preſence, the fire, the faſhion, the bookes of a Gentile, of a Samaritane; neither was there any hatred loſt on the Samaritanes part; for if he had but toucht a Jew, he would have throwne himſelfe into the water, cloaths & all: both of them equally ſick of a *Noli me tangere*; *Touch me not, for I am holier*, Eſay 65.

Correcti a Concilio Toletan: Bellar.

Quilibet noſtrũ de lege interrogatus facilius quam nomen ſuum reſpondet Ioſ. contr. App. lib. 2.

Matth. 8. 12. *Choſhec Aphelah: Tenebræ caliginis.*

In aquam ſe cũ veſtibus immergunt ubi contigerint aliquem ex alia gente. μιασμὸν γὰρ ἡγοῦν), &c. *Epiph.*

Our Romiſh Samaritanes haunt our tables, our cloſets, our eares; we frowne not, we diſlike not: We match, converſe, conferre, conſult with them careleſly, as if it were come to the old ſtay of that indifferent *Apelles* in *Euſebius*; *Sat eſt credere in crucifixum:* A but that which I moſt lament, and yee, Fathers and Brethren, if my voyce may reach to any whom it concerneth, in the bowels of Chriſt let me boldly (though moſt unworthy) move your wiſdoms, your care to redreſſe it. Our young ſtudents (the hope of poſterity) newly crept out of the ſhell of philoſophy, ſpend their firſt houres in the great Doctors of Popiſh controverſies; *Bellarmine* is next to *Ariſtotle:* yea, our very ungrounded Artizans, young Gentlemen, fraile women, buy, reade, traverſe promiſcuouſly the dangerous writings of our ſubtileſt Jeſuites. What is the iſſue? Many of them have taken poyſon, ere they know what milke is; and when they have once taſted this bane, they muſt drinke and die. Oh what pity, what vexation is it to a true heart, to ſee us thus rob'd of our hopes; them of their ſoules! I have heard, yea I have ſeene and envied the cautelous ſeveritie of our adverſaries, which upon the deepeſt paines forbid the ſale, yea the ſight of thoſe Authors, which they terme infectious; B where was ever *Calvin* publikely bought in one of their Church-yards? where ever read without licence, without ſecurity? I cenſure not this as the peculiar fault of this place: would God this open remiſneſſe were not a common evill, and had not ſpred it ſelfe wide thorow all thoſe Churches that are gone out of *Babylon.* Let no man tell me of the diſtinction of that old Canoniſt: Barthol Brixenſis. *Some things* (ſaith he) *we reade leſt they ſhould be neglected, as the Bible; ſome, leſt they ſhould be unknowne, as Arts and Philoſophy; ſome, that they may be rejected, as Hereticall bookes.* True; But let them reade that can reject, that can confute; wee diſtruſt not our cauſe, but their weake judgements. A good Apothecarie can make a good medicine of a ſtrong poyſon; muſt children therefore be allowed that box? I know how unworthy I am to adviſe; only I throw downe my ſelfe at your feet, and beſeech you, that our loſſes and their examples may make us no leſſe wiſe in our generation. C

Matth 23.13. I follow the compariſon; They paid tithes of all they had: not a pot-herbe, but they tithed it. Heare this ye ſacrilegious Patrons, the merchants of ſoules, the Pirats of the Church, the enemies of religion; they tithed all; you nothing; they paid to their Levites, your Levites muſt pay to you: Your Cures muſt be purchaſed, your tithes abated, or compounded for: O the ſhame of Religion! How too juſtly may I uſurpe of you that of *Seneca? Pettie ſacrileges are puniſhed, while great ones ride in triumph.* Never excuſe it with pretence of Ceremony; *Moſes* never gave ſo ſtrict a Gal.6.6. charge for this, as *Paul* [ἐν πᾶσιν ἀγαθοῖς] communicate ***all thy goods*** with thy Teacher; ***all***, with an emphaſis. Well-fare yet the honeſt *Phariſes*, whoſe rule was: (*Decima ut dives fias*) *Tithe and be rich:* If ever thou be the fatter for this gravell, or the richer with that thou ſtealeſt from God, let me come to begge at thy doore.

Woe to you ſpirituall Robbers. Our blind fore-fathers clothed the Church; you D deſpoile it: their ignorant devotion ſhall riſe in judgement againſt your ravening covetouſneſſe. If robbery, ſimony, perjury will not carry you to hell; hope ſtill that you may be ſaved. They gave plentifull almes to the poore: we in ſtead of filling their bellies, grinde their faces. What excellent Lawes had wee lately enacted that there ſhould be no begger in Iſrael? Let our ſtreets, wayes, hedges, witneſſe the execution. Thy liberality releeves ſome poore. It is well. But hath not thine oppreſſion made more? Thy uſury, extorting, racking, incloſing, hath wounded whole Villages, and now thou befriendeſt two or three with the plaiſters of thy bounty. The mercies of the wicked are cruell. They were preciſe in their Sabbath; we ſo looſe in ours, as if God had no day: See whether our Tavernes, ſtreets, high-wayes deſcry any great difference. Theſe things I vowed in my ſelfe to reprove, if too bitterly, (as you thinke) pardon (I beſeech you) this holy impatience: and blame the foulneſſe of theſe vices, E not my juſt vehemency. And you (Chriſtian hearers) than which no name can bee dearer, be perſwaded to ranſacke your ſecure hearts; and if there be any of you whoſe awaked conſcience ſtrikes him for theſe ſins, and places him below theſe Jewes in this unrighteouſneſſe, if you wiſh or care to be ſaved, thinke it high time, as you would ever hope for entrance into Gods Kingdome, to ſtrike your ſelves on the thigh, and with amazement and indignation to ſay, What have I done? to abandon your wicked courſes; to reſolve, to vow, to ſtrive unto a Chriſtian and conſcionable reformation.

A *Paul*, a *Phariſe*, was according to the righteouſneſſe of the Law unreproveable: yet if
Paul had not gone from *Gamaliels* feet, to *Chriſts*, he had never beene ſaved Unre-
proveable, and yet rejected? Alas, my brethren, what ſhall become of our gluttony,
drunkenneſſe, pride, oppreſſion, bribing, couſenages, adulteries, blaſphemies, and our
ſelves for them? God and men reprove us for theſe; what ſhall become of us? If the
civilly righteous ſhall not bee ſaved, where ſhall the notorious ſinner appeare? A
Chriſtian below a Jew? For ſhame, where are wee? where is our emulation? Hea-
ven is our goale, we all run; loe the *Scribes* and *Phariſes* are before thee; what ſafe-
ty can it bee to come ſhort of thoſe that come ſhort of heaven? *Except your righteouſ-
neſſe, &c.*

Phil 6 3.

You have ſeene theſe *Scribes* and *Phariſes*; their righteouſneſſe and our unrighte-
ouſneſſe. See now with like patience, their unrighteouſneſſe that was, and our righte-
B ouſneſſe that muſt be, wherein they failed, and we muſt exceed. They failed then in
their Traditions and Practice. May I ſay they failed, when they exceeded? Their
Traditions exceeded in number and proſecution, faulty in matter.

To run well, but out of the way, (according to the Greeke Proverbe) is not better
than to ſtand ſtill. Fire is an excellent thing: but if it be in the top of the chimney, it
doth miſchiefe rather. It is good to be zealous in ſpight of all ſcoffes, but [ἐν καλῷ] *in a
good thing*. If they had beene as hot for God, as they were for themſelves, it had beene
happie: but now *in vaine they worſhip mee* (ſaith our Saviour) *teaching for doctrines the
Traditions of men*. Hence was that axiome received currantly amongſt their Jewiſh
followers: *There is more in the words of the wiſe than in the words of the Law: More*;
that is, more matter, more authority: and from this principally ariſes and continues
that mortall quarrell betwixt them and their (*Karraim*) and (*Minim*) vnto this day.
C A great Jeſuite (at leaſt that thinks himſelfe ſo) writes thus in great earneſt: *The Pha-
riſes* (ſaith he) *may not unfitly be compared to our Catholikes*. Some men ſpeak truth igno-
rantly, ſome unwillingly; *Caiaphas* never ſpake truer, when he meant it not: one egge
is not liker to another, than the Tridentine Fathers to theſe Phariſes in this point,
beſides that of free-will, merit, full performance of the Law, which they abſolutely
received from them: For marke, *with the ſame reverence and devotion doe wee receive
and reſpect Traditions, that we doe the Bookes of the Old and New Teſtament*, ſay thoſe Fa-
thers in their fourth Seſſion: Heare both of theſe ſpeake, and ſee neither: if thou
canſt diſcerne whether is the Phariſe, refuſe me in a greater truth. Not that wee did
ever ſay with that *Arrian* in *Hilary*: *We debarre all words that are not written*: or would
thinke fit with thoſe phanaticall Anabaptiſts of Munſter, that all bookes ſhould bee
burnt beſides the Bible: ſome Traditions muſt have place in every Church; but,
D Their place: they may not take wall of Scripture: Subſtance may not in our valuati-
on give way to circumſtance, God forbid. If any man expect that my ſpeech on this
opportunity ſhould deſcend to the diſcourſe of our contradicted ceremonies, let
him know that I had rather mourne for this breach than meddle with it. God
knowes how willingly I would ſpend my ſelfe into perſwaſions if thoſe would availe
any thing: but I well ſee that teares are fitter for this Theme than words. The name
of our Mother is ſacred, and her peace precious. As it was a true ſpeech cited from
that Father by *Bellarmine*: *The war of Heretikes is the peace of the Church*: ſo would God
our experience did not invert it upon us: *The war of the Church is the peace of Heretikes.*
Our diſcord is their muſicke; our ruine their glory: Oh what a ſight is this, Bre-
thren ſtrive, while the enemy ſtands ſtill, and laughs and triumphs. If we deſired the
griefe of our common mother, the languiſhing of the Goſpell, the extirpation of
E Religion, the loſſe of poſterity, the advantage of our adverſaries, which way could
theſe be better effected than by our diſſentions? That Spaniſh Prophet in our Age
(for ſo I find him ſtiled) when King *Philip* asked him how he might become maſter
of the Low-Countries, anſwered: *If he could divide them from themſelves*; According
to that old Machivellian principle of our Jeſuites, *Divide and Rule*. And indeed it
is concord onely (as the Poeſie or Mot of the united States runs) which hath up-
held them in a rich and flouriſhing eſtate againſt ſo great and potent enemies. Our
Adverſaries already brag of their victories: and what good heart can but bleed to ſee

Gal. 4. 18.

Plus eſt in verbis ſapientum quàm in verbis legis. Galatin. Scrarius.

Non malè comparari Phariſæos Catholicis.

Pari pietatis affectu & reverentia, Traditiones una cum libris veteris & novi Teſtamenti ſuſpicimus & veneramur. Decr. 1. Seſ. 4.

Nolo verba quæ ſcripta non ſunt legi.

Bellum Hereticorum pax eſt Eccleſiæ: ex Hilario Bellar.

Eſcovedo.

Concordia res parvæ creſcunt, &c.

what they have gained ſince we diſſented; to foreſee what they will gaine? They are our mutuall ſpoiles that have made them proud and rich. If you ever therefore looke to ſee the good daies of the Goſpell, the unhorſing and confuſion of that ſtrumpet of *Rome*, for Gods ſake, for the Churches ſake, for our owne ſoules ſake, let us all compoſe our ſelves to peace and love: *Oh pray for the peace of Ieruſalem: that peace may be within her walls, and proſperitie within her palaces.*

Noſtra miſeria tu es magnus de Pomp. Mimus.

For the matter of their Traditions, our Saviour hath taxed them in many particulars; about waſhings, oathes, offerings, retribution: whereof he hath ſaid enough when hee hath tearmed their doctrine, the *Leaven of the Phariſes*, that is, ſowre and ſwelling. *S. Hierome* reduces them to two heads: They were *Turpia anilia*; ſome ſo *ſhamefull* that they might not bee ſpoken; others idle and *dotiſh*; both ſo numerous that they cannot be reckoned. Take a taſte for all; and to omit their reall Traditions, heare ſome of their interpretative. The Law was, that no Leper might come into the Temple; their Tradition was, if he were let downe thorow the roofe, this were no irregularity. The Law was, a man might not carry a burthen on the Sabbath: their Traditionall gloſſe; if he carried ought on one ſhoulder, it was a burthen; if on both, none. If ſhooes alone, no burthen; if with nailes, not tolerable. Their ſtint of a Sabbaths journey was a thouſand cubits; their gloſſe was, That this is to be underſtood without the walls: but if a man ſhould walke all day thorow a Citie as bigge as *Ninive*, he offends not. The Church of *Rome* ſhall vie ſtrange gloſſems and ceremonious obſervations with them, whether for number or for ridiculouſneſſe. The day would faile mee if I ſhould either epitomize the volume of their holy rites, or gather up thoſe which it hath omitted. The new elected Pope in his ſolemne Lateran proceſſion muſt take copper money out of his Chamberlaines lap, and ſcatter it among the people, and ſay; *Gold and ſilver have I none.* Seven yeares penance is injoyned to a deadly ſinne; becauſe *Miriam* was ſeparated ſeven dayes for her leproſie; and God ſayes to *Ezekiel, I have given thee a day for a yeare.* Chriſt ſaid to *Peter, Lanch forth into the deepe:* therefore he meant that *Peters* ſucceſſor ſhould catch the great fiſh of *Conſtantines* donation. But I favour your eares. That one I may not omit, how *S. Hierome*, whom they fondly terme their Cardinall, compares ſome Popiſh faſhions of his time with the *Phariſaicall*; who when he had ſpoken of their purple fringes in the foure corners of their (*Tellin*) and the thornes which theſe Rabbins tye in their skirts, for pennance, and admonition of their dutie: *Hoc apud nos* (ſaith hee) *ſuperſtitioſæ mulierculæ in parvulis Evangeliis, in crucis ligno & iſtiuſmodi rebus factitant*: That is, *Thus ſuperſtitious old wives doe amongſt us with little Goſpels of* Ioh. *with the wood of the Croſſe, and the like.* Thus that Father directly taxeth this Romiſh uſe: who if he were now alive, and ſhould heare their Church groaning under the number of Ceremonies more than the Jewiſh, would (beſides holy *Auſtins* complaint) redouble that cenſure of our Saviours, *Woe to you Scribes, Phariſes, hypocrites: for ye find heavy burthens and grievous to bee borne, and lay them on mens ſhoulders.* I forbeare to ſpeake of the erroneous opinions of theſe Jewiſh Maſters concerning that *Pythagorian* tranſanimation or paſſage of the ſoule from one body to another (a point which the Jewes had learned from them, *Matth.* 16. 14.) concerning the not riſing up of the wicked, Aſtronomicall deſtiny, free will, merit of works, perfection of obedience; in every of which it were eaſie to loſe my ſelfe and my ſpeech. I haſte to their maine unrighteouſneſſe; which was not ſo much the planting of theſe ſtocks, which God never ſet, as the graffing of all holineſſe & Gods ſervice, upon them; a faſhionable obſervation of the outward letter, with neglect of the true ſubſtance of the Law; a vaine-glorious oſtentation of piety and perfection; and more care to be thought, than to be good; a greater deſire to be great, than good; crueltie and oppreſſion coloured with devotion. My ſpeech now towards the cloſure ſhall draw it ſelfe up within theſe two liſts; of their *Hypocriſie*, their *Worldlineſſe*: Hypocriſie in *Faſhionableneſſe* and *Oſtentation*; Worldlineſſe in *Covetouſneſſe*, *Ambition*. Only ſtirre up your ſelves a while, and ſuffer not your Chriſtian attention to faile in this laſt act.

In Mat. 23.

Prac. Moſ. cum expoſ. Rab.

Ibid.

Ibid.

Sacrarum Ceremoniarum lib 1. *accipit de gremio Camerarii pecuniam, ubi nihil tamen eſt argenti; ſpargenſque in populo dicit: Aurum & Argentum non eſt mihi: quod autem habeo, hoc tibi do.*

Cano Pænitential. pag. 1.

Numb. 12.
Ezec. 4.

Luc. 5.

Otho Friſingenſis in præfat.

In Mat. 23.

Mat. 23. 4.

Vide Druſium de tribus ſectis Iud. Alia doctrina.

Phariſæorum, quæ eſt niſi legis ſecundum carnem obſervatio. Hier. in Gal. 1.

Some of their Rabbins ſay well, that God requires two things concerning his law; *Cuſtodie* and *worke*. Cuſtodie in the heart; worke in the execution: Theſe unſound

and

A and overly Phariſes did neither. It was enough if they kept the Law in their hands;
ſo they had a formall ſhew of godlineſſe, it was enough: if the outſide of the platter
were cleane, they cared for no more. God had charged them to binde the Law to
their hand, and before their eyes, *Deut. 6.* wherein, as *Ierome* and *Theophylact* well
interpret it, he meant the meditation and practice of his Law: they, like unto the
fooliſh Patient, which when the Phyſitian bids him take that preſcript, eats up the
paper; if they could get but a liſt of parchment upon their left arme next their heart,
and another ſcroll to tie upon their forehead, and foure corners of fringe, or (if theſe
be denied) a red threed in their hand, thought they might ſay with *Saul, Bleſſed be*
thou of the Lord, I have done the commandement of the Lord. That *Opus operatum* of the
Papiſts (for I ſtill parallel them) is not more falſe Latine than falſe Divinity: it is
not the outſide of thy obedience that God cares for, if never ſo holy, never ſo glorious;
B it is enough that men are couſened with theſe flouriſhes: the heart and the
reins are thoſe that God looks after. What cares a good market-man how good the
fleece be, when the liver is rotten? God doth not regard faſhion ſo much as ſtuffe.
Thou deceiveſt thy ſelfe, if thou thinke thoſe ſhewes that bleared the eyes of the
world, can deceive him. God ſhall ſmite thee thou whited wall, God ſhall ſmite
thee. Doeſt thou thinke hee ſees not how ſmooth y thou haſt dawbed on thine
whoriſh complexion? Hee ſees thee a far off, and hates thee while thy paraſites applaud
thy beauty. I ſpeake not of this carrion-fleſh which thou wantonly infecteſt
with the falſe colours of thy pride, which God ſhall once waſh off with rivers of brimſtone:
I ſpeake of thy painted ſoule, and thy counterfeit obedience. Give me leave
(yea let me take it) to complaine that we are fallen into a cold and hollow age,
wherin the religion of many is but faſhion, and their piety gilded ſuperſtition: Men
C care onely to ſeeme Chriſtians; if they can get Gods liverie on their backes, and
his name in their mouthes, they out-face all reproofes. How many are there, which
if they can keepe their Church, give an almes, bow their knee, ſay their prayers, pay
their tithes, and once a yeere receive the Sacrament (it matters not how corrupt
hearts, how filthy tongues, how falſe hands they beare) can ſay in their hearts with
Eſau, I have enough my brother? As if God cared for this thy vaine formalitie; as if he
hated thee not ſo much more than a pagan, by how much thou wouldſt ſeeme more
good. Be not deceived: If long devotions, ſad looks, hard penances, bountifull
almes, would have carried it (without the ſolid ſubſtance of godlineſſe) theſe
Scribes and Phariſes had never beene ſhut out of heaven. Conſider this therefore
(deare brethren) none but your owne eyes can looke into your hearts: we ſee your
faces, the world ſees your lives; if your lives be not holy, your hearts ſound, though
D your faces were like Angels, you ſhall have your portion with Devils. Tell not me
thou heareſt, prayeſt, talkeſt, beleeveſt: How liveſt thou? What doeſt thou? *Shew*
me thy faith by thy workes, ſaith *Iames*. It was an excellent anſwer that good *Moſes*
gave to *Lucius* in the Church-ſtory: *The faith that is ſeene, is better than the faith that is*
heard; and that of *Luther* not inferiour, that faith doth *pingueſcere operibus*, *grow fat*
and well-liking *with good workes*. It is a leane ſtarved carcaſſe of faith thou pretendeſt
without theſe. If profeſſion be all, the Scribes and Phariſes are before thee. Ranſacke
thy heart, and finde ſound affection to God, firme reſolutions to goodneſſe,
true hatred of ſinne: ranſacke thy life, and finde the truth of works, the life of obedience;
then alone thy righteouſneſſe exceeds the righteouſneſſe of the Scribes and
Phariſes, and thou ſhalt enter into Heaven. Their oſtentation followes; wherein
it is ſtrange to conſider, how thoſe that cared not to be good, ſhould deſire yet to
E ſeeme good: ſo did theſe Phariſes. They would not faſt without a ſmeared face, not
give an almes without a trumpet, not pray without witneſſes. Scribes, Phariſes, hypocrites.
They did act a religious part, they did but play devotion. They were nothing
beſide the ſtage: all for ſight, nothing for ſubſtance. Would God this vice of hypocriſie
had either died with them, or had only hereditarily deſcended to their ſucceſſors.
Satan will not let us be thus happy. I ſee no mans heart: but I dare boldly ſay,
the world is full of hypocriſie. By their fruits ye ſhall know them (ſaith our Saviour:)
By their fruits; not by the bloſſomes of good purpoſes, nor the leaves of good profeſſion,

2 Tim. 3. 5. μόρφωσιν εὐσεβείας.

Si hæc prohibebantur, filium rubrum ponent in manu. Præc. Moſ. cum. expoſ.

Socrat.

ſion, but by the fruit of their actions. Not to ſpeak how our mint and cummin hath A
incroched upon judgement and juſtice: Search your ſelves (yee Citizens:) now you
draw neere to God with your lips, with your eares, where is your heart? Here your
devout attention ſeemes to crie, The Lord is God: how many are there of you, that
have any God at home? how many that have a falſe God? God at Church; Mammon
in your ſhops? I ſpeake not of all; God forbid. This famous Citie hath in the darkeſt,
in the wantoneſt times, afforded (and ſo doth) many, that have done God honour,
honeſty to the Goſpell. But how many are there of you that under ſmooth faces have
foule conſciences? Faire words, falſe meaſures, forſworn valuations, adulterate wares,
griping uſuries, have filled many of your coffers, and feſtered your ſoules: You know
this, and yet like *Salomons* Curtizan you wipe your mouthes, and it was not you.
Your almes are written in Church-windowes, your defraudings in the ſand; all is
good ſave that which appeares not. How many are there every where, that ſhame B
Religion by profeſſing it? whoſe beaſtly life makes Gods truth ſuſpected: for as,
howſoever the Samaritan, not the Iew, releeved the diſtreſſed traveller, yet the Iews
religion was true, not the Samaritans; ſo in others, truth of cauſes muſt not be judged
by acts of perſons; yet, as he ſaid, *It muſt needs be good that* Nero *perſecutes*; ſo who is
not readie to ſay: *It cannot be good that ſuch a miſcreant profeſſes?* Woe to thee Hypocrite,
thou canſt not touch, not name goodneſſe, but thou defileſt it; God will plague
thee for acting ſo high a part: See what thou art, and hate thy ſelfe; or (if not that)
yet ſee how God hates thee: he that made the heart, ſayes thou art no better than an
handſome tombe; the houſe of death. Behold here a greene turfe, or ſmooth marble,
or ingraven braſſe, and a commending Epitaph; all ſightly: but what is within? an
unſavoury, rotten carcaſſe. Though thou were wrapt in gold, and perfumed with
never ſo loud prayers, holy ſemblances, honeſt proteſtations; yet thou art but noy- C
ſome carrion to God: Of all earthly things, God cannot abide thee; and if thou
wouldſt ſee how much lower yet his deteſtation reacheth, know that when he would
deſcribe the torments of Hell, he calls them (as their worſt title) but the portion of
Iam. 4. 8. δίψυχοι.
hypocrites. Wherefore *cleanſe your hands yee ſinners, and purge your hearts yee double
minded:* For *unleſſe your righteouſneſſe exceed the* hypocriticall *righteouſneſſe of the Scribes
and Phariſes, yee ſhall not enter into the kingdome of Heaven.*

My ſpeech muſt end in their *Covetouſneſſe* and *Ambition*: A paire of hainous vices.
I joyne them together: for they are not only brethren, but twins; yet ſo as the elder
here alſo ſerves the younger. It is Ambition that blowes the fire of Covetouſneſſe.
Oppreſſion gets wealth; that wealth may procure honour. Why doe men labour to
be rich, but that they may be great? Their covetouſneſſe was ſuch, that their throat
(an open ſepulchre) ſwallowed up whole houſes of Widowes. Whence their goods D
Luke 13. 41.
are called by our Saviour [τὰ ἐνόντα] not τὰ ὄντα, as if they were already in their bowels:
and which was worſt of all, while their lips ſeemed to pray, they were but chewing
of that morſell. Their Ambition ſuch, that they womaniſhly brawled and ſhouldred
πρωτοκλισίας ϗ πρωτοκαθεδρίας. Matth. 23. 6.
for the beſt ſeat; the higheſt pew: A title, a wall, a chaire, a cap, a knee, theſe were
goodly cares for them that profeſſed gravitie, humilitie, mortification. Let me boldly
ſay, *Ieruſalem* never yeelded ſo very *Phariſes* as *Rome*. Theſe old diſciples of *Sammai*
and *Hillel* were not *Phariſes* in compariſon of our *Ieſuites*. From judgement (you
ſee) I am deſcended to practice: wherein it is no leſſe eaſily made good that theſe
are more kindly *Phariſes*, than the ancient. A poore Widowes Cottage filled the
panch of an old *Phariſe*; How many faire patrimonies of devout young Gentlemen
* Druryed by them (pardon the word, it is their owne; the thing I know
and can witneſſe) have gone downe the throat of theſe Loyoliſts, let their owne E
Quodlibet and *Catechiſme* report. What ſpeake I of ſecular inheritances? Theſe
eyes have ſeene no meane houſes of devotion and charitie ſwallowed up by them.

* *A word which the Seminaries report* (in *their* Quodlibet) *uſuall amongſt them, to ſignifie beguiled and wiped of their inheritance: from the example of M. Henry Drury of Lawſhull in Suffolke, ſo defeated by the Ieſuits. As at Winnoxberg in Flanders neere Dunkerk, where a rich Legacie given, by a charitable Lady for the building of an Hoſpitall, was cunningly turned to the maintenance of Ieſuits.*

A As for their ambitious inſinuations, not only all their owne Religious enviouſly cry downe, but the whole world ſees and rings of. What oare of State can ſtir without their rowing? What Kingdome either ſtands or falls without their intermedling? What noble Familie complaines not of their proling and ſtealth? And all this with a ſterne face of ſad pietie and ſterne mortification. Yea what other is their great Maſter, but the King of *Phariſes?* who, under a pretence of ſimple pietie, challenges without ſhame to have devoured the whole Chriſtian world, the naturall inheritances of ſecular Princes, by the foiſted name of *Peters* patrimony, and now in moſt infamous and ſhameleſſe ambition, calls great Emperours to his ſtirrup, yea to his footſtoole. But what wander wee ſo farre from home? ***Væ nobis miſeris*** (ſaith *S. Ierome*) ***ad quos Phariſæorum vitia tranſierunt***, (***Woe to us wretched men, to whom the Phariſes vices are derived.***) The great Doctor of the Gentiles long agoe ſaid, ***All ſeeke their owne, and*** B ***not the things of God***; and is the world mended with age? would God we did not find it a ſure rule; that (as it is in this little world) the older it growes, the more diſeaſed, the more covetous: we are all too much the true ſonnes of our great grand-mother; and have each of us an *Eves* ſweet-tooth in our heads, we would be more than we are: and every man would be either (τὶς) or (ὁ) either the man, or ſome-body. If a number of your conſciences were ript, O yee that would be Chriſtian Gentlemen, Lawyers, Citizens, what doe we think would be found in your mawes? Here the devoured patrimony of poore Orphans; there the commons of whole Townſhips: here the impropriate goods of the Church; there piles of uſury: here bribes and unlawfull fees; there the raw and indigeſted gobbets of Simony: yea, would God I might not ſay, but I muſt ſay it, with feare, with ſorrow, even of our ſacred and divine profeſſion, that which our Saviour of his Twelve, ***Yee are cleane, but not all.*** The multitude of C our unregarded Charges, and ſoules dying and ſtarved, for want of ſpirituall proviſion, (while they give us bodily) would condemne my ſilence for too partiall. In all conditions of men (for particulars are ſubject to envy and exception) the daughters of the horſe-leach had never ſuch a fruitfull generation: They cry ſtill, ***Give, Give***: not give alone, that is, the bread of *ſufficiencie*; but ***Give, Give***; that is, more than enough. But what is more than enough? What is but enough? What is not too little for the inſatiable gulfe of humane deſires? Every man would ingroſſe the whole world to himſelfe, and with that ambitious Conquerour feares it will be too little: and how few * *Agurs* are there, that pray againſt too much? From hence it is, that yee Courtiers grate upon poore Trades with hard monopolies. Hence, yee Merchants load them with deepe and unreaſonable prices, and make them pay deare for dayes. Hence ye great men wring the poore ſponges of the Commonaltie into your private D purſes, for the maintenance of pride and exceſſe. Hence yee cormorant cornemongers hatch up a dearth in the time of plentie. God ſends graine, but many times the Devill ſends garners. The earth hath beene no niggard in yeelding: but you have beene laviſh in tranſporting, and cloſe in concealing. Never talke of our extreme froſts: wee ſee Gods hand, and kiſſe the rod; but if your hearts, your charitie, were not more frozen than ever the earth was; meane Houſekeepers ſhould not need to beg, nor the meaneſt to ſtarve for want of bread. Hence laſtly, our loud oppreſſions of all ſorts crie to heaven, and are anſwered with threats, yea with variety of vengeances. Take this with thee yet, O thou worldling, which haſt the greedy-worme under thy tongue with *Eſaies* dogges, and never haſt enough; Thou ſhalt meet with two things as unſatiable as thy ſelfe: the ***Grave*** and ***Hell***; and thou, whom all the world could not ſatisfie, there be E two things whereof thou ſhalt have enough: ***Enough mould in the grave, enough fire in hell.***

Sacr. cerem l. 1. de Conſe. Benedict & coron. Pontif. Poſtea Imperator ſi præſens eſt ſtapham equi Papalis tenet, & dein ducit equum per frænu aliquâtulum
And afterward: Dum Imperator hæc officia præſtat, debet Papa modeſte recuſare: tandem cum aliquibus bonis verbis recipiendo permittit aliquâtulum progredi, &c. That is, while the Emperor doth theſe ſervices to the Pope, of holding his ſtirrup and leading his horſe by the bridle, the Pope ought modeſtly to refuſe: but at laſt with ſome good words, he ſuffers him to goe on a while; and then at laſt ſtaies himſelfe, &c.

Act 9. 8.
αὐτὸς ὁ.

* *Give me not povertie nor riches.*
Prov. 30. 8.

I love not to end with a judgement; and as it were to let my Sunne ſet in a cloud. Wee are all Chriſtians, we ſhould know the World what it is, how vaine, how tranſitory, how worthleſſe. We know where there are better things, which wee profeſſe our ſelves made for, and aſpiring to: Let us uſe the world like it ſelfe, and leave this importunate wooing of it, to Heathens and Infidels, that know no other Heaven, no other God. Or if you like that counſell better; ***Bee covetous: Be ambitious***; ***Covet ſpirituall gifts,*** A *gifts.* 1 *Cor*, 14.1. Never thinke you have grace enough; deſire more, ſeeke for more: this alone is worthy your affections, worthy your cares: Bee ſtill poore in this, that you may be rich; be rich that you may be full; bee full that you may be glorious. Bee ambitious of favour, of honour, of a Kingdome; of Gods favour, of the honour of Saints, of the Kingdome of glory: whither, hee that bought it for us, and redeemed us to it, in his good time, ſafely and happily bring us.

B To that bleſſed Saviour of ours, together with the Father and his good Spirit: the God of all the world, our Father, Redeemer, and Comforter, be given all praiſe, honour, and glory now and for ever. *Amen,*

FINIS.

THE
PASSION
SERMON.
PREACHED AT
PAVLS CROSSE
ON *GOOD-FRIDAY.*
April*l*. 14. 1609.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS · Io. 3 ::
ANCHORA FIDEI ::

¶ Imprinted at London, 1634.

TO THE ONELY
HONOVR AND GLORY
OF GOD MY DEARE AND
BLESSED SAVIOVR (WHICH
HATH DONE AND SVFFERED
ALL THESE THINGS FOR
MY SOVLE,)

HIS WEAKE AND
VNWORTHY SERVANT
HVMBLY DESIRES TO CONSECRATE
HIMSELFE AND HIS
POORE LABOVRS: BESEECHING HIM
TO ACCEPT AND BLESSE THEM
TO THE PUBLIKE GOOD,
AND TO THE PRAISE
OF HIS OWNE GLORIOVS NAME.

TO THE READER.

I Deſire not to make any Apologie for the Edition of this my Sermon: It is motive enough, that herein I affect a more publike and more enduring good. Spirituall niceneſſe, is the next degree to unfaithfulneſſe: this point cannot be too much urged, either by the tongue, or Preſſe. Religion and our ſoules depend upon it, yet are our thoughts too much beſide it. The Church of Rome ſo fixes her ſelfe (in her adoration) upon the Croſſe of Chriſt, as if ſhe forgat his glorie: Many of us ſo conceive of him glorious, that wee neglect the meditation of his Croſſe, the way to his glorie and ours. If we would proceed aright, we muſt paſſe from his *Golgotha* to the mount of *Olives*, and from thence to heaven, and there ſeeke and ſettle our reſt. According to my weake ability, I have led this way in my ſpeech, beſeeching my Readers to follow mee with their hearts, that we may overtake him which is entred into the true Sanctuary, even the higheſt heavens, to appeare now in the ſight of God for us.

THE PASSION SERMON.

IOH. 19. VER. 30.

when Ieſus therefore had received the viniger, he ſaid, It is finiſhed ; *and bowing the head, he gave up the ghoſt.*

THE bitter and yet victorious paſſion of the Sonne of God,
(Right honourable and beloved Chriſtians) as it was the
C ſtrangeſt thing that ever befell the earth ; ſo is both of moſt
ſoveraigne uſe, and lookes for the moſt frequent and care-
full meditation. It is one of thoſe things, which was once
done, that it might be thought of for ever. Every day
therefore muſt be the Good-Friday of a Chriſtian : who,
with that great Doctor of the Gentiles, muſt deſire to
know nothing but Jeſus Chriſt, and him crucified.

There is no branch or circumſtance in this wonderfull
buſineſſe, which yeelds not infinite matter of diſcourſe. According to the ſolemnity of
this time and place, I have choſen to commend unto your Chriſtian attention, our Sa-
viours Farewell to Nature (for his reviving was about it) in his laſt word, in his laſt act.
His laſt word, *It is finiſhed*; his laſt act, *He gave up the Ghoſt*. That which he ſaid, hee
D did. If there be any theame that may challenge and command our eares and hearts,
this is it : for behold, the ſweeteſt word that ever Chriſt ſpake, & the moſt meritorious
act that ever he did, are met together, in this his laſt breath. In the one ye ſhall ſee
him triumphing ; yeelding in the other, yet ſo as he overcomes. Imagine therefore,
that you ſaw Chriſt Ieſus, in this day of his paſſion (who is every day here crucified
before your eies) advanced upon the Chariot of his Croſſe ; and now, after a weary
conflict cheerefully over-looking the deſpight and ſhame of men, the wrath of his
Father, the Law, ſin, death, hell ; which all lie gaſping at his foot : and then you ſhall
conceive, with what ſpirit he ſaith, *Conſummatum eſt*, *It is finiſhed*. What is finiſhed?
Shortly ; All the prophecies that were of him ; All legall obſervations, that prefigu-
red him ; his owne ſufferings ; our ſalvation. The prophecies are accompliſht, the
ceremonies aboliſht, his ſufferings ended, our ſalvation wrought : theſe foure heads
E ſhall limit this firſt part of my ſpeech ; only let them find and leave you attentive.

Even this very word is propheſied of ; *All things that are written of me have an end*,
ſaith Chriſt. What end? This, *It is finiſhed*. This very end hath his end here. What
therefore is finiſhed? Not this prediction only of his laſt draught, as *Auguſtine* : that
were too particular. Let our Saviour himſelfe ſay, *All things that are written of mee by
the Prophets.* It is a ſure and convertible rule ; Nothing was done by Chriſt, which
was not foretold : Nothing was ever foretold by the Prophets of Chriſt, which was
not done.

☞					☜
Eſay	7.	14.	Matth.	1.	23
Michah	5.	2.	Matth.	2.	6
Eſay	11.	1.	Matth.	2.	15.
Jeremie	31.	15.	Matth.	2.	18
Judg.	13.	5.	Matth.	2.	*ult.*
Eſay	40.	3.	Matth.	3.	2.
Eſay	9.	1.	Matth.	4.	15.
Levit.	14.	4.	Matth.	8.	4
Eſay	53.	4.	Matth.	8.	17.
Eſay	61.	1.	Matth.	11	4.
Eſay	42.	1.	Matth	12.	17
Jonah	1.	17.	Matth.	12.	40.
Eſay	6.	9.	Matth.	13.	14.
Pſalm.	78.	2.	Matth.	13.	35
Eſay	35.	5, 6.	Matth.	15.	30.
Eſay	62	11.	Matth.	21.	5.
Zach.	9.	9.	Matth	*Ibidem*	
Jeremie	7.	11.	Matth.	21.	13
Pſal.	8.	2.	Matth.	21.	16.
Eſay	5	8.	Matth.	21.	33.
Pſal	118.	22.	Matth.	21	44.
Pſal.	110.	1.	Matth.	22.	44.
Eſay	8.	14.	Matth.	21.	44
Pſalm.	41.	9.	Matth.	26.	31
Eſay	53.	10	Matth	26.	54
Zach.	13.	7.	Matth.	26	31.
Lam.	4.	20.	Matth.	26.	56.
Eſay	50.	6.	Matth	26.	67.
Zach.	11.	13.	Matth.	27.	9
Pſalm.	22.	18.	Matth.	27.	35
Pſalm.	21.	2.	Matth.	27.	46.
Pſalm.	69.	22.	Matth.	27.	48.

It would take up a life to compare the Prophets and Evangeliſts, the predictions & the hiſtorie, and largely to diſcourſe how the one foretells, and the other anſwers: let it ſuffice to looke at them running. Of all the Evangeliſts, Saint *Matthew* hath beene moſt ſtudious, in making theſe references and correſpondences; with whom, the burden or underſong of every event, is ſtill (*ut impleretur*) *that it might be fulfilled.* Thus hath he noted (if I have reckoned them aright) two and thirty ſeverall prophecies concerning Chriſt, fulfilled in his birth, life, death. A

To which S. *Iohn* addes many more. Our ſpeech muſt be directed to his Paſſion: Omitting the reſt, let us inſiſt in thoſe.

He muſt be apprehended: it was fore-propheſied; *The Anointed of the Lord was taken in their nets*, ſaith *Ieremie*: but how? he muſt be ſold: for what? for thirtie ſilver peeces; and what muſt thoſe doe? buy a field: all foretold; *And they tooke thirty ſilver peeces, the price of him that was valued, and gave them for the potters field*, ſaith *Zacharie* (miſwritten *Ieremie*, by one letter miſtaken in the abbreviation.) By whom? *That childe of perdition, that the Scripture might be fulfilled.* Which was hee? It is foretold; *He that eateth bread with me*, ſaith the Pſalmiſt. And what ſhall his Diſciples doe? Runne away: ſo ſaith the Prophecie; *I will ſmite the ſhepherd, and the ſheepe ſhall be ſcattered*, ſaith *Zacharie*. What ſhall be done to him? Hee muſt bee ſcourged and ſpet upon: behold, not thoſe filthy excrements could have light upon his ſacred face, without a prophecie; *I hid not my face from ſhame and ſpetting*, ſaith *Eſay*. What ſhall be the iſſue? In ſhort, he ſhall be led to death: it is the prophecie, *The Meſsias ſhall be ſlaine*, ſaith *Daniel*: what death? He muſt be lift up; *Like as Moſes lift up the Serpent in the wilderneſſe, ſo ſhall the Sonne of man be lift up. Chryſoſtome* ſaith well, that ſome actions are parables; ſo may I ſay, ſome actions are prophecies, ſuch are all types of Chriſt, and this with the formoſt. Lift up, whither? to the Croſſe: it is the prophecie, *hanging upon a tree*, ſaith *Moſes*: how lift up? nailed to it: ſo is the prophecie, *Foderunt manus*, *They have pierced my hands and my feet*, ſaith the Pſalmiſt: With what company? Two theeves: *With the wicked was hee numbred*, ſaith *Eſay*: Where? *Without the gates*, ſaith the prophecie: What becomes of his garments? They cannot ſo much as caſt the dice for his coat, but it is propheſied; *They divided my garments, and on my veſtures caſt lots*, ſaith the Pſalmiſt. He muſt die then on the Croſſe: but how? voluntarily. *Not a bone of him ſhall be broken*: what hinders it? loe, there he hangs, as it were neglected and at mercy; yet all the raging Jewes, no, all the Devils in hell cannot ſtirre one bone in his bleſſed bodie: It was propheſied in the Eaſter-Lamb, and it muſt be fulfilled in him that is the true Paſſeover, in ſpight of fiends and men: how then? he muſt be thruſt in the ſide: behold, not the very ſpeare could touch his precious ſide being dead, but it muſt be guided by a prophecie; *They ſhall ſee him whom they have thruſt thorow*, ſaith *Zacharie*: what ſhall he ſay the while? not his very words but are fore-ſpoken: his complaint, *Eli Eli lamma ſabactani*, as the Chaldee, or עזבתני as the Hebrew, *Pſal.* 22. 2. his reſignation, *In manus tuas, Into thy hands I commend my ſpirit*, *Pſal.* 31. 5. his requeſt, *Father forgive them*: *He prayed for the tranſgreſſors*, ſaith *Eſay*. And now when he ſaw all theſe prophecies were fulfilled, knowing that one remained, he ſaid *I thirſt*. *Domine quid ſitis?* ſaith one, O Lord, what thirſteſt thou for? A ſtrange hearing, that a man, yea that God and man dying, ſhould complaine of thirſt. B C D

Could he endure the ſcorching flames of the wrath of his Father, the curſe of our ſinnes, thoſe tortures of body, thoſe horrours of ſoule, and doth he ſhrinke at his thirſt? No, no: he could have borne his drought, he could not beare the Scripture not fulfilled. It was not neceſſity of nature, but the neceſſitie of his Fathers decree, that drew forth this word, *I thirſt*. They offered it before, he refuſed it: Whether it were an ordinary potion for the condemned to haſten death (as in the ſtorie of *M. Antonie* which is the moſt received conſtruction) or whether it were that Jewiſh potion, whereof the Rabbins ſpeake; whoſe tradition was, that the malefactor to be executed, ſhould E

A ſhould after ſome good counſell from two of their Teachers, be taught to ſay; *Let my death be to the remiſsion of all my ſinnes*; and then that he ſhould have given him a boule of mixt wine, with a graine of Frankincenſe, to bereave him both of reaſon and paine.

Sit mors mea in remiſsionem omnium iniquitatum mearum.
Vt uſus rationis tollatur.

I durſt be confident in this latter; the rather for that *Saint Marke* calls this draught, οἶνον ἐσμυρνισμένον, Myrrhe-wine, mingled (as is like) with other ingredients. And *Montanus* agrees with me in the end, *Ad ſtuporem & mentis alienationem:* A faſhion which *Galatine* obſerves out of the Sannedrim, to be grounded upon *Prov.* 31. 6. *Give ſtrong drinke to him that is ready to periſh.* I leave it modeſtly in the middeſt; let the learneder judge. Whatſoever it were, he would not die till he had complained of thirſt, and in his thirſt taſted it. Neither would he have thirſted for, or taſted any but this bitter draught; that the Scripture might be fulfilled; *They gave me vineger to drinke:* And loe, B now *Conſummatum eſt*; *All is finiſhed.*

If there be any Jew amongſt you, that like one of *Iohns* unſeaſonable Diſciples, ſhall aske, *Art thou he, or ſhall we looke for another?* he hath his anſwer; Yee men of Iſrael, why ſtand you gazing and gaping for another Meſsias? In this alone, all the Prophecies are finiſhed; and of him alone, all was propheſied that was finiſhed. *Pauls* old rule holds ſtill, *To the Iewes a ſtumbling block*; and that more ancient curſe of *David*, *Let their table be made a ſnare:* And *Stevens* two brands ſtick ſtill in the fleſh of theſe wretched men: One in their neck, *ſtiffe necked*; the other in their heart, *uncircumciſed*; the one, *Obſtinacie*; the other, *Vnbeleefe*: ſtiffe necks indeed, that will not ſtoope and relent with the yoke of ſixteene hundred yeeres judgement and ſervilitie; uncircumciſed hearts, the filme of whoſe unbeleefe would not be cut off with ſo infinite convictions. Oh mad and miſerable Nation! let them ſhew us one prophecie that is not C fulfilled, let them ſhew us one other in whom all the prophecies can be fulfilled, and we will mix pity with our hate: If they cannot, and yet reſiſt, their doome is paſt; *Thoſe mine enemies, that would not have me to reigne over them, bring them hither, and ſlay them before me.* So let thine enemies periſh, O Lord.

σκληροτράχηλοι.
ἀπερίτμητοι.

But what goe I ſo farre? Even amongſt us (to our ſhame) this riotous age hath bred a monſtrous generation (I pray God I be not now in ſome of your boſomes, that heare me this day) compounded, much like to the Turkiſh religion, of one part, Chriſtian; another, Jew; a third, worldling; a fourth, Atheiſt; a Chriſtians face, a Jewes heart, a worldlings life; and therefore *Atheous* in the whole; that acknowledge a God, and know him not; that profeſſe a Chriſt, but doubt of him; yea, beleeve him not: The foole hath ſaid in his heart, There is no Chriſt. What ſhall I ſay of theſe men? They are worſe than devils: that yeelding ſpirit could ſay, *Ieſus I know:* and theſe miſcreants D are ſtill in the old tune of that tempting devill; *Si tu es filius Dei*, *If thou be the Chriſt.* Oh God, that after ſo cleare a Goſpell, ſo many miraculous confirmations, ſo many thouſand martyrdomes, ſo many glorious victories of truth, ſo many open confeſsions of Angels, men, devils, friends, enemies; ſuch conſpirations of heaven and earth, ſuch univerſall conteſtations of all Ages and people; there ſhould be left any ſparke of this damnable infidelity in the falſe hearts of men. Behold then, yee deſpiſers, and wonder, and vaniſh away: Whom have all the Prophets foretold? or what have the prophecies of ſo many hundreds, yea thouſands of yeeres, foreſaid, that is not with this word finiſhed? who could foretell theſe things, but the Spirit of God? who could accompliſh them, but the Sonne of God? *He ſpake by the mouth of his holy Prophets*, ſaith *Zacharie:* hee hath ſpoken, and hee hath done; one true God in both: none other E ſpirit could foreſay theſe things ſhould be done; none other power could doe theſe things, thus fore-ſhewed: this word therefore can fit none but the mouth of God our Saviour, *It is finiſhed.* Wee know whom we have beleeved; *Thou art the Chriſt the Sonne of the living God.* Let him that loves not the Lord Jeſus be accurſed to the death.

Aug. ad Fid. Dum volunt & Iudæi eſſe & Chriſtiani, nec Iudæi ſunt, nec Chriſtiani.

Thus the prophecies are finiſhed: Of the legall obſervations, with more brevity. *Chriſt is the end of the Law:* What Law? Ceremoniall, Morall. Of the Morall; it was kept perfectly by himſelfe, ſatisfied fully for us: Of the Ceremoniall; it was referred to him, obſerved of him, fulfilled in him, aboliſht by him. There were nothing

θυμιατήριον
θυσιαστήριον

Ex quo apparet tunc ſciſſum eſſe, cum Chriſtus emiſit ſpiritum.

Ceremoniæ ſicut defuncta corpora neceſſariorum officys deducenda erant ad ſepulturã, non ſimulate, ſed religioſe, nec deſerenda continuo. Auguſtin. Ego è contrario loquar, & reclamante mundo libera voce pronunciem, ceremonias Iudæorũ pernicioſas eſſe, & mortiferas, & quicunque eas obſervaverit, ſive ex Iudæis ſive ex Gentibus, in barathrum diaboli devolutum Hier. Quiſquis nunc ea celebrare voluerit, tanquam ſopitos cineres eruens, non erit pius, &c.

more eaſie, than to ſhew you how all thoſe Jewiſh Ceremonies lookt at Chriſt: how Circumciſion, Paſſeover, the Tabernacle, both outer and inner, the Temple, the Laver, A both the Altars, the Tables of Shew-bread, the Candleſtickes, the Vaile, the Holy of Holies, the Arke, the Propitiatorie, the pot of Manna, *Aarons* Rod, the High Prieſt, his Order and Line; his Habits, his Inaugurations, his Waſhings, his Anointings, his Sprinklings, Offerings, the Sacrifices, ἱλαστικὰ εὐχαριστικὰ, and what ever Jewiſh Rite; had their vertue from Chriſt, relation to him, and their end in him. This was then their laſt gaſpe; for, now ſtraight they died with Chriſt, now the vaile of the Temple rent: as *Auſtin* well notes out of *Matthewes* order; It tore then, when Chriſts laſt breath paſſed. That conceit of *Theophylact* is wittie; that as the Jewes were wont to rend their garments, when they heard blaſphemy: ſo the Temple not enduring theſe execrable blaſphemies againſt the ſonne of God, tore his vaile in peeces. But that is not all: the vaile rent, is the obligation of the rituall Law cancelled; the way into the heavenly B Sanctuary opened; the ſhadow giving roome to the ſubſtance: in a word, it doth that which Chriſt ſaith, *Conſummatum eſt*. Even now then the law of Ceremonies died: It had a long and ſolemne buriall, as *Auguſtine* ſaith well; perhaps figured in *Moſes*, who died not lingringly, but was thirty dayes mourned for: what meanes the Church of *Rome* to dig them up, now rotten in their graves? and that, not as they had beene buried, but ſowen with a plenteous increaſe; yea, with the inverted uſurie of too many of you Citizens; ten for one. It is a grave and deepe ſenſure of that reſolute *Hierome*; *Ego e contrario loquar, &c. I ſay*, ſaith he, *and in ſight of all the world dare maintaine, that now the Iewiſh ceremonies are pernicious and deadly; and whoſoever ſhall obſerve them, whether he be Iew or Gentile*, in barathrum Diaboli devolutum; *ſhall frie in Hell for it.* Still Altars? ſtill Prieſts? ſacrifices ſtill? ſtill waſhings? ſtill unctions? ſprinkling, ſhaving, purifying? ſtill all, and more than all? Let them heare but *Auguſtines* cenſure, C *Quiſquis nunc, &c. Whoſoever ſhall now uſe them, as it were raking them up out of their duſt, he ſhall not be* Pius deductor corporis, ſed impius ſepulturæ violator; *an impious and ſacrilegious wretch, that ranſacks the quiet tombes of the dead.*

I ſay not that all Ceremonies are dead; but the Law of Ceremonies, and of Jewiſh. It is a ſound diſtinction of them, that profound *Peter Martyr* hath in his Epiſtle to that worthy Martyr, Father, Biſhop *Hooper*: Some are typicall, fore-ſignifying Chriſt to come: ſome of order and decencie, thoſe are abrogated, not theſe: the Jewes had a faſhion of Prophecying in the Churches; ſo the Chriſtians from them, as *Ambroſe*: the Jewes had an eminent pulpit of wood; ſo we: they gave names at their Circumciſion; ſo we at Baptiſme: they ſung Pſalmes, melodiouſly in Churches, ſo doe we: they paid and received tithes, ſo doe we: they wrapt their dead in linnen with odors; ſo we: the Jewes had ſureties at their admiſſion into the Church; ſo we: theſe D inſtances might be infinite: the Spouſe of Chriſt cannot be without her laces, and chaines, and borders. Chriſt came not to diſſolve order. But thou O Lord, how long? how long ſhall thy poore Church find her ornaments, her ſorrowes? and ſee the deare ſonnes of her wombe, bleeding about theſe apples of ſtrife: let me ſo name them, not for their value (even ſmall things, when they are commanded, looke for no ſmall reſpect) but for their event: the enemie is at the gates of our Siracuſe; how long will we ſuffer our ſelves, taken up with angles and circles in the duſt: ye Men, Brethren, and Fathers, help; for Gods ſake put to your hands, to the quenching of this common flame: the one ſide by humility and obedience; the other by compaſſion; both by prayers and teares: who am I, that I ſhould revive to you the ſweet ſpirit of that divine *Auguſtine*, who when he heard and ſaw the bitter contentions betwixt two E grave and famous Divines, *Ierome* and *Ruffine*; *Heu mihi*, ſaith he, *qui vos alicubi ſimul invenire non poſſum; Alas, that I ſhould never find you two together, how I would fall at your feet, how I would embrace them, and weepe upon them, and beſeech you, either of you for other, and each for himſelfe, both of you for the Chuch of God, but eſpecially, for the weake, for whom Chriſt died, who not without their owne great danger, ſee you two fighting in this Theatre of the world.* Yet let me doe what he ſaid he would doe; beg for peace, as for life: by your filiall piety to the Church of God, whoſe ruines follow upon our diviſions; by your love of Gods truth; by the graces of that one bleſſed Spirit, whereby we are

A all informed and quickned ; by the precious blood of that Sonne of God, which
this day, and this houre, was ſhed for our redemption, be inclined to peace and love:
and though our braines be different, yet let our hearts be one. It was, as I heard, the
dying ſpeech of our late reverend, worthy and gracious Dioceſan; *Modo me moriente
vivat ac floreat Eccleſia*; *Oh, yet if, when I am dead, the Church may live and flouriſh.*

What a ſpirit was here? what a ſpeech? how worthy never to die? how worthy
of a ſoule ſo neere to his heaven? how worthy of ſo happie a ſucceſſion? Yee whom
God hath made inheritours of this bleſſed care, who doe no leſſe long for the proſperity
of Sion, live you to effect what he did but live to wiſh; all peace with our ſelves,
and warre with none but Rome and Hell. And if there be any wayward Separatiſt,
whoſe ſoule profeſſeth to hate peace; I feare to tell him *Pauls* meſſage, yet I muſt:
Would to God thoſe were cut off that trouble you. How cut off? As good *Theodoſius*
B ſaid to *Demophilus*, a contentious Prelate; *Si tu pacem fugis, &c. If thou flie peace, I
will make thee flie the Church.* Alas, they doe flie it: that which ſhould be their puniſhment,
they make their contentment; how are they worthy of pitie? As *Optatus* of
his Donatiſts; they are Brethren, might be companions, and will not. Oh wilfull men;
whither doe they run? from one Chriſt to another? Is Chriſt divided? we have him,
thanks be to our good God, and we heare him daily; and whither ſhall we goe from
thee? thou haſt the words of eternall life.

Si tu pacem fugis, ego te ab Eccleſia fugere mando.

Thus the Ceremonies are *finiſhed*: now heare the end of his ſufferings, with like
patience and devotion: his death is here included; it was ſo neere, that he ſpake of it
as done; and when it was done, all was done. How eaſie is it to loſe our ſelves in this
diſcourſe! how hard not to be overwhelmed with matter of wonder; and to find either
beginning or end! his ſufferings found an end, our thoughts cannot. Lo, with this word
C he is happily waded out of thoſe deeps of ſorrowes, whereof our conceits can find no
bottome: yet let us, with *Peter*, gird our coat, and caſt our ſelves a little into this ſea.

All his life was but a perpetuall Paſſion: In that hee became man, he ſuffered more
than we can doe, either while we are men, or when we ceaſe to be men; he humbled,
yea, he emptied himſelfe. Wee, when we ceaſe to be here, are cloathed upon, 2.*Cor.*5.
Wee both winne by our being, and gaine by our loſſe; he loſt, by taking our more or
leſſe to himſelfe, that is, manhood. For, though ever as God, *I and my Father are one:*
yet as man, *My Father is greater than I.* That man ſhould be turned into a beaſt, into a
worme, into duſt, into nothing; is not ſo great a diſparagement, as that God ſhould
become man: and yet it is not finiſhed; it is but begun. But what man? If, as the abſolute
Monarch of the world, he had commanded the vaſſalage of all Emperours, and
Princes, and had trod on nothing but Crownes and Scepters, and the necks of Kings,
D and bidden all the Potentates of the earth to attend his traine; this had carried ſome
port with it; ſuitable to the heroicall Majeſty of Gods Sonne. No ſuch matter: here
is neither Forme nor Beautie; unleſſe perhaps (μορφὴ δούλου) the forme of a ſervant: you
have made me to ſerve with your ſinnes. Behold, he is a man to God; a ſervant to
man; and, be it ſpoken with holy reverence, a grudge to his ſervants. He is deſpiſed
and rejected of men; yea (as himſelfe, of himſelfe) a worme, and no man, the ſhame
of men, and contempt of the people. *Who is the King of glory? the Lord of Hoaſts, he is
the King of glorie.* Set theſe two together; the King of glorie; the ſhame of men: the
more honour, the more abaſement. Looke back to his Cradle: there you find him
rejected of the Bethlemites; borne and laid, alas, how homely, how unworthily;
ſought for by *Herod*, exiled to Ægypt, obſcurely brought up in the Cottage of a
poore Foſter-Father, tranſported and tempted by Sathan, derided of his kindred,
E blaſphemouſly traduced by the Jewes, pinched with hunger, reſtleſſe, harbourleſſe,
ſorrowfull, perſecuted by the Elders and Phariſes, ſold by his owne ſervant, apprehended,
arraigned, ſcourged, condemned, and yet it is not finiſhed. Let us, with that
Diſciple, follow him afar off; and paſſing over all his contemptuous uſage in the way
ſee him brought to his Croſſe. Still the further we looke, the more wonder: every
thing addes to this ignominie of ſuffering, and triumph of over-comming. Where
was it? not in a corner, as *Paul* ſaith to *Feſtus*, but in Jeruſalem, the eye, the heart of
the world. Obſcurity abateth ſhame: publique notice heightens it: *Before all Iſrael
and*

ἐταπείνωσε.
ἐκένωσε.

Pſal.24.10.

ἐν γωνίᾳ.
Act.26.27.

and before this Sunne, ſaith God to ***David***, when hee would throughly ſhame him : In A
Jeruſalem, which he had honoured with his preſence, taught with his preachings, aſtoniſht
with his miracles, bewayled with his teares ; *O Ieruſalem, Ieruſalem, how oft
would I, and thou wouldſt not : O yet, if in this thy day.* Cruelty and unkindneſſe, after
good deſert, afflict ſo much more, as our merit hath beene greater. Whereabouts?
without the gates : in Calvarie, among the ſtinking bones of execrable Malefactors.
Before, the glory of the place bred ſhame ; now the vileneſſe of it. When ? but in the
Paſſeover; a time of greateſt frequence, and concourſe of all Jewes and Proſelytes: An
holy time : when they ſhould receive the figure, they reject the ſubſtance: when they
ſhould kill and eat the Sacramentall Lambe, in faith, in thankfulneſſe, they kill the
Lambe of God, our true Paſſeover, in crueltie and contempt. With whom ? The qualitie
of our company either increaſes or leſſens ſhame. In the midſt of theeves (ſaith
one) as the Prince of theeves : there was no guile in his mouth, much leſſe in his hands: B
yet behold he that thought it no robberie to be equall with God, is made equall to robbers
and murderers; yea ſuperiour in evill. What ſuffered he ? As all lifes are not alike
pleaſant, ſo all deaths are not equally fearefull. There is not more difference betwixt
ſome life and death, than betwixt one death and another. See the Apoſtles gradation:
He was made obedient to the death, even the death of the Croſſe. The Croſſe, a lingring, tormenting,
ignominious death. The Jewes had foure kinds of death for malefactors;
the towell, the ſword, fire, ſtones ; each of theſe above other in extremitie. Strangling
with the towell, they accounted eaſieſt : the ſword worſe than the towell ; the fire
worſe than the ſword : ſtoning worſe than the fire : but this Roman death was worſt
of all. *Curſed is every one that hangeth on a Tree.* Yet (as *Ierome* well) he is not therefore
accurſed, becauſe he hangeth ; but therefore he hangeth, becauſe he is accurſed. *He
was made* (κατάρα) *a Curſe for us.* The curſe was more than the ſhame : yet the ſhame is C
unſpeakable ; and yet not more than the paine. Yet all that die the ſame death, are
not equally miſerable : the very theeves fared better in their death than he. I heare of
no irriſion, no inſcription, no taunts, no inſultation on them : they had nothing but
paine to encounter, he paine and ſcorne. An ingenuous and noble Nature can worſe
brooke this than the other ; any thing rather than diſdainfulneſſe and deriſion: eſpecially,
from a baſe enemie. I remember that learned father begins *Iſraels* affliction, with
Iſmaels perſecuting laughter. The Jewes, the Souldiers, yea, the very Theeves flouted
him, and triumpht over his miſery; his blood cannot ſatisfie them, without his reproch.
Which of his ſenſes now was not a window to let in ſorrow ? his eies ſaw the teares
of his Mother and friends, the unthankfull demeanure of Mankind, the cruell deſpight
of his enemies : his eares heard the revilings and blaſphemies of the multitude ; and
(whether the place were noyſome to his ſent) his touch felt the nailes, his taſte the gall. D
Looke up, O all ye beholders, looke upon this precious body, and ſee what part yee
can find free. That head which is adored and trembled at by the Angelicall ſpirits, is
all raked and harrowed with thornes : that face, of whom it is ſaid ; *Thou art fairer
than the children of men*, is all beſmeared with the filthy ſpittle of the Jewes, and furrowed
with his teares ; thoſe eyes, cleerer than the Sun, are darkned with the ſhadow
of death ; thoſe eares that heare the heavenly conſorts of Angels, now are filled with
the curſed ſpeakings and ſcoffs of wretched men : thoſe lips that ſpake as never man
ſpake, that command the ſpirits both of light and darkneſſe, are ſcornfully wet with
vineger and gall : thoſe feet that trample on all the powers of hell *(his enemies are made
his footſtoole)* are now nailed to the footſtoole of the Croſſe : thoſe hands that freely
ſway the ſcepter of the heavens, now carry the reed of reproach, and are nailed to the
tree of reproach : that whole body, which was conceived by the Holy-Ghoſt, was all E
ſcourged, wounded, mangled : this is the out-ſide of his ſufferings. Was his heart
free ? Oh no : the inner part or ſoule of this paine, which was unſeene, is as far beyond
theſe outward and ſenſible, as the ſoule is beyond the body ; Gods wrath beyond the
malice of men : theſe were but love-tricks to what his ſoule endured, *O all ye that paſſe
by the way, behold and ſee, if there be any ſorrow like to my ſorrow :* Alas, Lord, what can wee
ſee of thy ſorrowes? we cannot conceive ſo much as the hainouſneſſe and deſert of one
of thoſe ſinnes which thou bareſt : we can no more ſee thy paine, than we could undergoe

& *In medio latronum tanquam latronum immaniſſimus. Luther.*

Caput Angelicis ſpiritibus tremebundum ſpinis coronatur, &c.

A dergoe it ; onely this we ſee, that what the infinite ſinnes, of almoſt infinite men,
committed againſt an infinite Majeſty, deſerved in infinite continuance ; all this thou
in the ſhort time of thy Paſſion haſt ſuſtained. We may behold and ſee ; but all the
glorious ſpirits in Heaven cannot looke into the depth of this ſuffering. Doe but
looke yet a little into the paſſions of this his Paſſion : for, by the manner of his ſufferings,
we ſhall beſt ſee, what he ſuffered. Wiſe and reſolute men doe not complaine of
a little ; holy Martyrs have beene racked, and would not be looſed ; what ſhall we ſay
if the author of their ſtrength, God and Man, bewray paſſions? what would have overwhelmed
men, would not have made him ſhrinke ; and what made him complaine,
could never have beene ſuſtained by men. What ſhall we then think, if he were affrighted
with terrours, perplexed with ſorrowes, and diſtracted with both theſe ; And
lo, he was all theſe : for, firſt, here was an amazed feare ; for millions of men to deſpaire
B was not ſo much as for him to feare: and yet it was no ſlight feare : he began (ἐκθαμβεῖσθαι)
to be aſtoniſhed with terror, *which in the dayes of his fleſh, offered up prayers and ſupplications,
with ſtrong cries and teares, to him that was able to helpe him, and was heard in
that he feared.* Never was man ſo afraid of the torments of Hell, as Chriſt (ſtanding
in our roome) of his Fathers wrath. Feare is ſtill ſutable to apprehenſion. Never man
could ſo perfectly apprehend this cauſe of feare ; he felt the chaſtiſements of our peace,
yea the curſe of our ſinnes ; and therefore might well ſay with *David* ; *I ſuffer thy
terrors with a troubled mind* ; yea with *Iob* ; *The arrowes of God are in me, and the terrors
of God fight againſt me.* With feare, there was a dejecting ſorrow, (ἀδημονία) My
ſoule is on all ſides heavy to the death : his ſtrong cries, his many teares, are witneſſes περίλυπος.
of this Paſſion : he had formerly ſhed teares of pittie, and teares of love, but now of
anguiſh : he had before ſent forth cries of mercy ; never of complaint till now:
C when the Sonne of God weepes and cries, what ſhall we ſay or thinke ? yet further,
betwixt both theſe and his love what a conflict was there ? It is not amiſſe diſtinguiſhed,
that he was alwayes *in Agone* ; but now in ἀγωνίᾳ, in a ſtrugling paſſion of mixed
griefe. Behold, this field was not without ſweat and bloud ; yea, a ſweat of bloud.
Oh what man or Angell can conceive the taking of that heart, that without all outward
violence, meerely, out of the extremitie of his owne Paſſion, bled (through
the fleſh and skinne,)not ſome faint deaw, but ſolid drops of blood ? No thornes, no
nailes fetcht blood from him, with ſo much paine as his owne thoughts : hee ſaw the
fierce wrath of his Father, and therefore feared : he ſaw the heavy burden of our ſins
to be undertaken ; and thereupon, beſides feare, juſtly grieved : he ſaw the neceſſitie
of our eternall damnation, if he ſuffered not : if he did ſuffer, of our redemption ; and
therefore his love incountred both griefe and feare. In it ſelfe, he would not drinke
D of that cup. In reſpect of our good, and his decree, he would and did ; and while he
thus ſtriveth, hee ſweats and bleeds. There was never ſuch a combat, never ſuch a
bloodſhed, and yet it is not finiſhed ; I dare not ſay with ſome Schoolemen, that
the ſorrow of his Paſſion, was not ſo great as the ſorrow of his compaſſion : yet that
was ſurely exceeding great. To ſee the ungratious careleſneſſe of mankinde, the
ſlender fruit of his ſufferings, the ſorrowes of his Mother, Diſciples, friends ; to
fore-ſee, from the watch-tower of his Croſſe, the future temptations of his children,
deſolations of his Church ; all theſe muſt needs ſtrike deepe into a tender
heart. Theſe he ſtill ſees and pitties, but without paſſion ; then he ſuffered in ſeeing
them.

Can we yet ſay any more ? Lo, all theſe ſufferings are aggravated by his fulneſſe of
knowledge, and want of comfort : for, he did not ſhut his eies, as one ſaith, when he
E drunke this cup : he ſaw how dreggiſh, and knew how bitter it was. Sodaine evills afflict,
if not leſſe, ſhorter. He fore-ſaw, and fore-ſaid, everie particular he ſhould ſuffer:
ſo long as he fore-ſaw, he ſuffered : the expectation of evill, is not leſſe than the ſenſe:
to looke long for good, is a puniſhment ; but for evill, is a torment. No paſſion
workes upon an unknowen object : as no love, ſo no feare is of what we know not.
Hence men feare not Hell, becauſe they fore-ſee it not : if we could ſee that pit open
before we come at it, it would make us tremble at our ſins, and our knees to knocke
together, as *Baltazars* ; and perhaps without faith, to runne madde at the horror of
judgement.

judgement. He ſaw the burden of all particular ſinnes to be laid upon him; every A
dramme of his Fathers wrath was meaſured out to him, ere he toucht this potion;
this cup was full, and he knew that it muſt be wring'd, not a drop left: it muſt be finiſhed.
Oh yet, if as he fore-ſaw all his ſorrowes, ſo he could have ſeene ſome mixture
of refreſhing. *But I found none to comfort me, no, none to pity me.* And yet it is a poore comfort
that ariſes from pity. Even ſo, O Lord, thou treadeſt this wine-preſſe alone;
none to accompany, none to aſſiſt thee. I Remember *Ruffinus* in his Eccleſiaſticall ſtorie
reports, that one *Theodorus* a Martyr, told him, that when he was hanging ten
houres upon the racke for religion under *Iulians* perſecution, his joynts diſtended and
diſtorted, his body exquiſitely tortured with change of executioners; ſo as never age
(ſaith he) could remember the like: he felt no paine at all, but continued indeed all the
while in the ſight of all men ſinging and ſmiling: for there ſtood a comely young man
by him on his jibbet (an Angell rather, in forme of a man) which with a cleane towell,
ſtill wip't off his ſweat, and powred coole water upon his racked limbs; wherewith he B
was ſo refreſhed, that it grieved him to be let downe. Even the greateſt torments are
eaſie, when they have anſwerable comforts: but a wounded and comfortleſſe ſpirit,
who can beare? If yet but the ſame meſſenger of God might have attended his Croſſe,
that appeared in his agony; and might have given eaſe to their Lord, as he did to his
ſervant. And yet, what can the Angels helpe, where God will ſmite? Againſt the violence
of men, againſt the furie of Satan, they have prevailed in the cauſe of God, for
men: they dare not, they cannot comfort, where God will afflict. When our Saviour
had beene wreſtling with Satan in the End of his Lent, then they appeared to him, and
ſerved; but now, while about the ſame time, he is wreſtling with the wrath of his Father
for us, not an Angell dare be ſeene to looke out of the windowes of heaven to releeve
him. For men, much leſſe could they, if they would; but what did they? Miſerable C
comforters are ye all: the Souldiers, they ſtript him, ſcorned him with his purple
crowne, reed, ſpat on him, ſmote him; the paſſengers, they reviled him; and inſulting,
wagging their heads and hands at him, *Hey thou that deſtroyedſt the Temple, come downe
&c.* The Elders and Scribes; alas, they have bought his blood, ſuborned witneſſes,
incenſed *Pilate*. preferred *Barrabas*, undertooke the guilt of his death, cried out, *Crucifie,
Crucifie. Ho thou that ſavedſt others.* His Diſciples: alas, they forſooke him, one of
them forſweares him, another runs away naked, rather than he will ſtay and confeſſe
him. His mother and other friends, they looke on indeed, and ſorrow with him; but
to his diſcomfort. Where the griefe is extreme, and reſpects neere, partnerſhip doth
but increaſe ſorrow. *Paul* chides this love: *what doe you weeping & breaking my heart?*
The teares of thoſe we love, doe either ſlacken our hearts, or wound them. Who then
ſhall comfort him? himſelfe? Sometimes our owne thoughts find a way to ſuccour D
us, unknowne to others; no, not himſelfe. Doubtleſſe (as *Aquinas*) the influence of the
higher part of the ſoule, was reſtrained from the aid of the inferiour: *My ſoule is filled
with evills*, *Pſalm.* 87.4. Who then? his Father? here, here was his hope: *If the Lord
had not holpen me, my ſoule had almoſt dwelt in ſilence: I and my Father are one.* But now
(alas) hee, even he, delivers him into the hands of his enemies; when he hath done,
turnes his backe upon him as a ſtranger; yea, he woundeth him as an enemie. *The
Lord would breake him*, *Eſay* 53. 10. yet any thing is light to the ſoule whiles
the comforts of God ſuſtaine it: who can diſmay, where God will releeve?
But here, *My God, my God, why haſt thou forſaken me?* What a word was here, to come
from the mouth of the Sonne of God? My diſciples are men, weake and fearefull;
no marvell if they forſake me. The Jewes are themſelves, cruell and obſtinate. Men
are men, graceleſſe and unthankfull. Devils are, according to their nature, ſpightfull E
and malicious. All theſe doe but their kinde; and let them doe it: but thou, O Father,
thou that haſt ſaid, *This is my welbeloved Sonne, in whom I am well pleaſed:* thou of
whom I have ſaid, *It is my Father that glorifies me*; what? *forſaken me?* Not onely
brought me to this ſhame, ſmitten me, unregarded me; but, as it were, forgotten, yea,
forſaken me? What, even me, my Father? How many of thy conſtant ſervants have
ſuffered heavy things: yet in the multitudes of the ſorrowes of their hearts, thy preſence
and comforts have refreſhed their ſoules. Haſt thou releeved them, and doſt
thou

A thou forſake me? me, thine onely, deare, naturall, eternall Sonne? O ye heavens and earth, how could you ſtand, whiles the Maker of you thus complained? Ye ſtood: but partaking after a ſort of his Paſſion: the earth trembled and ſhooke, her rocks tore, her graves opened, the heavens withdrew their light, as not daring to behold this ſad and fearefull ſpectacle.

Oh deare Chriſtians, how ſhould theſe earthen and rockie hearts of ours ſhake, and rend in peeces at this Meditation? how ſhould our faces be covered with darkneſſe, and our joy be turned into heavineſſe? All theſe voyces, & teares, and ſweats, & pangs, are for us; yea from us. Shall the Sonne of God thus ſmart for our ſinnes, yea with our ſins, and ſhall not we grieve for our owne? ſhall he weepe to us in this Market-place, and ſhall not we mourne? Nay, ſhall he ſweat and bleed for us, and ſhall not we weepe for our ſelves? Shall he thus lamentably ſhrieke out, under his Fathers wrath, and ſhall B not we tremble? Shall the heavens and earth ſuffer with him, and we ſuffer nothing? I call you not to a weake and idle pitie of our glorious Saviour: to what purpoſe? His injury was our glory. No, no; *Ye daughters of Ieruſalem, weepe not for me, but weepe for your ſelves:* for our ſinnes, that have done this; not for his ſorrow that ſuffered it: not for his pangs, that were; but for our owne, that ſhould have beene, and (if we repent not) ſhall be. Oh how grievous, how deadly are our ſins, that coſt the Sonne of God (beſides blood) ſo much torment? how far are our ſoules gone, that could not be ranſomed with an eaſier price? that, that took ſo much of this infinite Redeemer of men, God and man, how can it chuſe but ſwallow up, and confound thy ſoule, which is but finite and ſinfull? If thy ſoule had beene in his ſoules ſtead, what had become of it? it ſhall be, if his were not in ſtead of thine. This weight that lies thus heavy on the Son of God, and wrung from him theſe teares, ſweat, blood, and theſe unconceiveable C groanes of his afflicted ſpirit, how ſhould it chuſe but preſſe downe thy ſoule to the bottome of hell? and ſo it will doe: if he have not ſuffered it for thee, thou muſt and ſhalt ſuffer it for thy ſelfe. Goe now thou lewd man, and make thy ſelfe merry with thy ſins; laugh at the uncleanneſſes, or bloodineſſe of thy youth: thou little knoweſt the price of a ſin; thy ſoule ſhall doe, thy Saviour did, when he cried out, to the amazement of Angels, and horror of men; *My God, my God, why haſt thou forſaken me?* But now no more of this; *It is finiſhed:* the greater conflict, the more happy victory. Well doth he find and feele of his Father, what his type ſaid before, *He will not chide alwaies, nor keepe his anger for ever.* It is fearefull; but in him, ſhort: eternall to ſinners; ſhort to his Son, in whom the God-head dwelt bodily. Behold; this ſtorme, wherewith all the powers of the world were ſhaken, is now over. The Elders, Phariſes, Judas, the Souldiers, Prieſts, witneſſes, Judges, theeves, executioners, devils, have all tyred themſelves D in vaine, with their owne malice; & he triumphs over them all, upon the throne of his Croſſe: his enemies are vanquiſht, his Father ſatisfied, his ſoule with this word at reſt and glory; *It is finiſhed.* Now there is no more betraying, agonies, arraignements, ſcourgings, ſcoffing, crucifying, conflicts, terrors; all is finiſhed. Alas, beloved, and will we not let the Sonne of God be at reſt? doe we now againe goe about to fetch him out of his glory, to ſcorne and crucifie him? I feare to ſay it: Gods ſpirit dare and doth; *They crucifie againe to themſelves the Sonne of God, and make a mocke of him.* To themſelves not in himſelfe: that they cannot, it is no thank to them; they would doe it. See and conſider: the notoriouſly-ſinfull converſations of thoſe, that ſhould be Chriſtians, offer violence unto our glorified Saviour, they ſtretch their hand to heaven, and pull him downe from his throne, to his Croſſe: they teare him with thornes, pierce him with nailes, load him with reproches. Thou hateſt the Jewes, ſpitteſt at the name of *Iudas*, raileſt on *Pilate*, E condemneſt the cruell butchers of Chriſt; yet, thou canſt blaſpheme, and ſweare him quite over, curſe, ſwagger, lye, oppreſſe, boyle with luſt, ſcoffe, ryot, and liveſt like a debauched man; yea like an humane Beaſt; yea like an uncleane Devill. Cry *Hoſanna* as long as thou wilt; thou art a *Pilate*, a *Iew*, a *Iudas*, an Executioner of the Lord of life; and ſo much greater ſhall thy judgement be, by how much thy light and his glory is more. Oh, beloved, is it not enough that he died once for us? Were thoſe paines ſo light, that we ſhould every day redouble them? Is this the entertainement that ſo gracious a Saviour hath deſerved of us by dying? Is this the recompence of that infinite love

of his, that thou ſhouldeſt thus cruelly vex and wound him with thy ſinnes? Every of A
our ſinnes is a thorne, and nayle, and ſpeare to him : while thou powreſt downe thy
drunken carowſes, thou giveſt thy Saviour a potion of gall ; while thou deſpiſeſt his
poore ſervants, thou ſpitteſt on his face : while thou putteſt on thy proud dreſſes, and
lifteſt up thy vaine heart with high conceits, thou ſetteſt a Crowne of thornes on his
head : while thou wringeſt and oppreſſeſt his poore children, thou whippeſt him, and
draweſt blood of his hands and feet. Thou hypocrite ; how dareſt thou offer to receive
the Sacrament of God, with that hand, which is thus imbrued with the blood of him
whom thou receiveſt? In every Ordinary thy profane tongue walks, in the diſgrace
of the religious and conſcionable. Thou makeſt no ſcruple of thine owne ſins, and
ſcorneſt thoſe that doe: Not to be wicked, is crime enough. Heare him that ſaith, *Saul,
Saul, why perſecuteſt thou me? Saul* ſtrikes at *Damaſcus* ; Chriſt ſuffers in heaven. Thou
ſtrikeſt ; Chriſt Jeſus ſmarteth, and will revenge. Theſe are the [ὑστερήματα] afterings of B
Chriſts ſufferings : In himſelfe it is *finiſhed* ; in his members it is not, till the world be
finiſhed. We muſt toyle, and groane, and bleed, that we may reigne : if he had not done
ſo, *It had not beene finiſhed*. This is our warfare; this is the religion of our ſorrow & death.
Now are we ſet upon the ſandie pavement of our Theatre, and are matched with all
ſorts of evils ; evill men, evill ſpirits, evill accidents ; and (which is worſt) our owne
evill hearts ; temptations, croſſes, perſecutions, ſickneſſes, wants, infamies, death ; all
theſe muſt in our courſes, be encountred by the Law of our profeſſion. What ſhould
we doe but ſtrive and ſuffer, as our Generall hath done, that we may reigne as he doth,
and once triumph in our *Conſummatum eſt?* God and his Angells ſit upon the ſcaffolds
of heaven, and behold us: our Crowne is ready: our day of deliverance ſhall come ; yea
our redemption is neere, when all teares ſhall be wip't from our eies ; and we that
have ſowne in teares ſhall reape in joy. In the meane time, let us poſſeſſe our ſoules C
not in patience only, but in comfort: let us adore and magnifie our Saviour in his ſufferings,
and imitate him in our owne : our ſorrowes ſhall have an end, our joyes ſhall
not: our paines ſhall ſoone be finiſhed ; our glory ſhall be finiſhed, but never ended.

Thus his ſufferings are finiſhed ; now together with them, *mans ſalvation*. Who
knowes not, that man had made himſelfe a deepe debtor, a bankrupt, an out-law to
God? Our ſins are our debts ; and by ſins, death. Now, in this word and act, our ſins
are diſcharged, death endured, and therefore we cleared : the debt is paid, the ſcore is
croſſed, the Creditor ſatisfied, the Debtors acquitted, & ſince there was no other quarrell,
ſaved : we are all ſicke, and that mortally : ſinne is the diſeaſe of the ſoule : *Quot
vitia, tot febres*, ſaith *Chryſoſtome* ; ſo many ſinnes, ſo many fevers, and thoſe peſtilent.
What wonder is it, that we have ſo much plague, while we have ſo much ſin? Our
Saviour is the Ppyſitian : *The whole need not the Phyſitian, but the ſicke* : wherein? *He healeth* D
all our infirmities : he healeth them after a miraculous manner ; not by giving us receits,
but by taking our receits for us. A wonderfull Phyſitian; a wonderfull courſe of
cure : One while he would cure us by abſtinence ; our ſuperfluity, by his forty dayes
emptineſſe, according to that old rule ; Hunger cures the diſeaſes of gluttony : Another
while, by exerciſe : *He went up and downe from City to City, and in the day was preaching
in the Temple ; in the night praying in the Mount*. Then, by dyet ; *Take, eat, this is
my body* : and, *Let this cup paſſe*. After that yet, by ſweat, ſuch a ſweat as never was, a
bloody one : yet more, by inciſion ; they pierced his hands, feet, ſide : and yet againe
by potion ; a bitter potion, of vineger and gall. And laſtly, which is both the ſtrangeſt
and ſtrongeſt receit of all, by dying : *which dyed for us, that whether we wake or ſleepe, we*
1 Theſſ. 5. 10. *ſhould live together with him*. We need no more, we can goe no further; there can be no
more phyſicke of this kind : there are cordials after theſe, of his Reſurrection and E
Aſcenſion ; no more penall receits. By this blood we have redemption, *Epheſ*. 1. 7. Juſtification,
Rom. 3. 24. Reconciliation, *Coloſ*. 1. 20. Sanctification, 1 *Pet*. 1. 2. Entrance
into glory, *Heb*. 10. 19. Is it not now finiſhed? Woe were us if he had left but one mite
of ſatisfaction upon our ſcore, to be diſcharged by our ſoules: and woe be to them that
derogate from Chriſt, that they may charge themſelves ; that botch up theſe all-ſufficiently
meritorious ſufferings of Chriſt, as imperfect, with the ſuper-fluities of fleſh &
blood. ***Maledictus homo qui ſpem ponit in homine.*** We may not with patience ſee Chriſt
wrong'd

A wrong'd by his falſe friends; As that heroicall *Luther* ſaid in the like; *Curſed be that ſilence that here forbeareth.* To be ſhort, here be two injuries intolerable; both give Chriſt the lie upon his Croſſe: *It is finiſhed.* No: ſomewhat remaines: the fault is diſcharged, not the puniſhment. Of puniſhments, the eternall is quit, not the temporall. *It is finiſhed by Chriſt:* No, there wants yet much; the ſatisfaction of Saints applied by this Vicar; adde mens ſufferings unto Chriſts; then the treaſure is full; till then; *It is not finiſhed.*

Maledictum ſilentium quod hic connivet.

Two qualities ſtrive for the firſt place in theſe two opinions; impiety and abſurditie: I know not whether to preferre. For impietie; here is God taxed of *Injuſtice, unmercifulneſſe, inſufficiencie, falſhood.* Of *injuſtice,* that hee forgives ſinne, and yet puniſhes for that which he hath forgiven: *unmercifulneſſe,* that he forgives not while he forgives, but doth it by halves: *inſufficiencie,* that his ranſome muſt be ſupplied by men: *falſhood,* in that he ſaith, *It is finiſhed,* when it is not. For abſurditie; how B groſſe and monſtrous are theſe poſitions? that at once the ſame ſinne ſhould be remitted and retained; that there ſhould be a puniſhment, where there is no fault; that what could ſtrike off our eternall puniſhment, did not wipe off the temporall; that hee which paid our pounds, ſticks at our farthings; that God will retaine what man may diſcharge; that it is, and it is not finiſhed.

If there be any opinions, whoſe mention confutes them, theſe are they. None can be more vaine, none had more need of ſolidity: for this prop beares up, alone, the weight of all thoſe millions of indulgences, which *Rome* creates and ſels to the world. That Strumpet would well-neere goe naked, if this were not. Theſe ſpirituall Treaſures fetcht in the temporall: which yet our reverend & learned *Fulk.* juſtly cals, a moſt blaſphemous & beggerly principle: It brings in whole cheſts, yea mines of gold, like the Popes Indies; & hath not ſo much as a ragge of proofe to cover it, whether of Anti-C quity, of Reaſon, of Scripture. Not of Antiquity: for theſe Jubily proclamations began but about three hundred yeares agoe. Not of Reaſon: how ſhould one meere man pay for another, diſpenſe with another, to another, by another? Not of Scripture, which hath flatly ſaid, *The blood of Ieſus Chriſt his Sonne, purgeth us from all ſinne:* and yet I remember that acute *Sadeel* hath taught me, that this practice is according to Scripture: what Scripture? *He caſt the money-changers out of the Temple, and ſaid; Yee have made my houſe a denne of theeves.* Which alſo *Ioachim,* their Propheticall Abbot, well applies to this purpoſe. Some modeſt Doctors of *Lovan* wou'd faine have minced this Antichriſtian blaſphemie; who began to teach, that the paſſions of the Saints are not ſo by Indulgences applied, that they become true ſatisfactions; but that they onely ſerve to move God, by the ſight of them to apply unto us Chriſts ſatisfaction. But theſe meale-mouth'd Divines were ſoone charm'd; foure ſeverall Popes (as their Cardinall confeſ-D ſeth) fel upon the neck of them & their opinion: *Leo* the tenth, *Pius* the fift, *Gregory* the thirteenth, and *Clemens* the ſixt: and with their furious Buls bellow out threats againſt them, and toſſe them in the aire for Hereticks, & teach them upon paine of a curſe, to ſpeak home with *Bellarmine, Paſſionibus ſanctorum expiari delicta,* & ſtraight, *Applicari nobis ſanctorum paſſiones ad redimendas pœnas, quas pro peccatis Deo debemus:* That by the ſufferings of Saints, our ſins are expiated; and that, by them applied, we are redeemed from thoſe puniſhments, which we yet owe to God. Blaſphemy, worthy the tearing of garments: How is it finiſhed by Chriſt, if men muſt ſupply? Oh bleſſed Saviour, was every drop of thy blood enough to redeem a world, and doe we yet need the help of men? How art thou a perfect Saviour, if our brethren alſo muſt be our redeemers? Oh ye bleſſed Saints, how would you abhorre this ſacrilegious glory? & with thoſe holy Apoſtles, yea, that glorious Angell, ſay, *Vide ne feceris,* & with thoſe wiſe Virgins; *leſt* E *there will not be enough for us and you, goe to them that ſell, and buy for your ſelves.* For us, we envy not their multitude: let them have as many Saviours as Saints, and as many Saints as men; wee know with *Ambroſe, Chriſti paſſio adjutore non eguit;* *Chriſts paſſion needs no helper:* and therefore, with that worthy Martyr, dare ſay, *None but Chriſt, none but Chriſt.* Let our ſoules die, if he cannot ſave them; let them not feare their death or torment, if he have finiſhed. Heare this thou languiſhing and afflicted ſoule: There is not one of thy ſins but it is paid for; not one of thy debts in the ſcroll of God, but it is croſſed; not one farthing of all thine infinite ranſome is unpaid. Alas, thy ſins (thou

Negotiatores terræ ſunt ipſi Sacerdotes qui vendunt orationes & miſſas pro denariis, facientes domum orationis, Apothecam negotiationis. In Revel. 10 p 5.

Bellar. lib. 1. de Indulgent.

ſayeſt) are ever before thee, and Gods indignation goes ſtill over thee, and thou goeſt A
mourning all the day long, & with that pattern of diſtreſſe, cryeſt out in the bitterneſſe
of thy ſoule, *I have ſinned, what ſhall I doe to thee, O thou preſerver of men?* What ſhouldſt
thou doe? Turne & beleeve. Now thou art ſtung in thy conſcience with this firy Serpent,
look up with the eies of faith to this brazen Serpent, Chriſt Jeſus, and be healed.
Behold, his head is humbly bowed downe in a gracious reſpect to thee; his armes are
ſtretched out lovingly to embrace thee; yea, his precious ſide is open to receive thee,
& his tongue interprets all theſe to thee for thine endleſſe comfort; *It is finiſhed.* There
is no more accuſation, judgement, death, hell for thee: all theſe are no more to thee
than if they were not. *Who ſhall condemne? It is Chriſt which is dead.* I know how ready
every man is to reach forth his hand, to this dole of grace, and how angry to be beaten
from this doore of mercy. We are all eaſily perſwaded to hope well, becauſe we love
our ſelves well: Which of all us in this great congregation, takes exceptions to himſelfe, B
and thinks, I know there is no want in my Saviour; there is want in me. He hath
finiſhed, but I beleeve not, I repent not. Every preſumptuous & hard heart ſo catches
at Chriſt, as if he had finiſht for all, as if he had broken downe the gates of hell,
and looſed the bands of death, and had made forgiveneſſe as common as life: *Proſperitas*
ſtultorum perdit eos, ſaith wiſe *Salomon*; *Eaſe ſlayeth the fooliſh, and the proſperity of fooles deſtroyeth*
them; yea, the confidence of proſperity. Thou ſayeſt, God is mercifull, thy Saviour
bounteous, his paſſion abſolute: all theſe, and yet thou maieſt be condemned.
Mercifull, not unjuſt; bountifull, not laviſh; abſolutely ſufficient for all, not effectuall
to all. Whatſoever God is, what art thou? Here is the doubt: Thou ſayeſt well; *Chriſt*
is the good Shepheard. Wherein? *He gives his life:* but for whom? *for his ſheepe.* What is
this to thee? While thou art ſecure, prophane, impenitent, thou art a Wolfe or a Goat:
My ſheepe heare my voyce: what is his voice, but his precepts? Where is thine obedience to C
his commandements? If thou wilt not heare his Law, never hearken to his Goſpell.
Here is no more mercy for thee, than if there were no Saviour. He hath *finiſhed,* for thoſe
in whom he hath begun: if thou have no beginnings of grace as yet, hope not for ever
finiſhing of ſalvation: *Come to me all yee that are heavy laden,* ſaith Chriſt: thou ſhalt
get nothing, if thou come when he calls thee not. Thou art not called, and canſt not be
refreſhed, unleſſe thou be laden, not with ſin (this alone keepes thee away from God)
but with conſcience of ſin: *A broken and a contrite heart, O God, thou wilt not deſpiſe.* Is thy
heart wounded with thy ſin? doth griefe and hatred ſtrive within thee, whether ſhall
be more? Are the deſires of thy ſoule with God? Doeſt thou long for holineſſe, complaine
of thy imperfections, ſtruggle againſt thy corruptions? Thou art the man, feare
not, *It is finiſhed.* That Law which thou wouldeſt have kept, and couldeſt not, thy
Saviour could, and did keep for thee: that ſalvation which thou couldeſt never work- D
out alone (alas, poore impotent creatures, what can we doe towards heaven without
him, which cannot move on earth but in him?) he alone for thee hath finiſhed. Look
up therefore boldly to the throne of God, and upon the truth of thy repentance and
faith, know that there is no quarrell againſt thee in heaven, nothing but peace and joy.
All is finiſhed. He would be ſpitted on, that he might waſh thee; he would be covered
with ſcornfull robes, that thy ſins might be covered; he would be whipped, that thy
ſoule might not be ſcourged eternally; he would thirſt, that thy ſoule might be ſatiſfied;
he would beare all his Fathers wrath, that thou mighteſt beare none; he would
yeeld to death, that thou mighteſt never taſte of it; he would be in ſenſe for a time as
forſaken of his Father, that thou mighteſt be received for ever.

Now bid thy ſoule returne to her reſt, and enjoyne it *Davids* taske: *Praiſe the Lord O* E
my ſoule; and, *What ſhall I render to the Lord for all his benefits? I will take the cup of ſalvation,*
and call upon the name of the Lord. And, as raviſht from thy ſelfe with the ſweet apprehenſion
of his mercy, call all the other creatures to the fellowſhip of this joy with that
divine *Eſay*: *Rejoyce O yee heavens, for the Lord hath done it: ſhout ye lower parts of the earth,*
burſt forth into praiſes ye mountaines: for the Lord hath redeemed Iacob, and will be glorified in
Iſrael. And even now begin that heavenly Song, which ſhall never end with thoſe
glorified Saints; *Praiſe, and honour, and glory, and power, be to Him that ſitteth upon the Throne,*
and to the Lamb for evermore.

A Thus our ſpeech of Chriſts *laſt word is finiſhed.* His laſt act accompanied his words: our ſpeech muſt follow it. Let it not want your devout and carefull attention; *He bowed, and gave up the ghoſt.*

The Croſſe was a ſlow death, and had more paine than ſpeed: whence a ſecond violence muſt diſpatch the crucified: their bones muſt be broken, that their hearts might break. Our Saviour ſtayes not deaths leiſure, but willingly and couragiouſly meets him in the way; and like a Champion that ſcornes to be overcome, yea, knowes he cannot be, yeeldeth in the middeſt of his ſtrength, that he might by dying, vanquiſh death. *He bowed and gave up:* Not bowing, becauſe he had given up, but becauſe he would. *Hee cried with a loud voice*, ſaith *Matthew.* Nature was ſtrong, hee might have lived; but *he gave up the ghoſt:* and would die, to ſhew himſelfe Lord of life and death. Oh wonderous example! he that gave life to his enemies, gave up his owne: he gives B them to live, that perſecute and hate him; and himſelfe will die the whiles for thoſe that hate him. *Hee bowed and gave up:* not they; they might crowne his head, they could not bow it: they might vex his ſpirit, not take it away: they could not doe that without leave; this they could not doe, becauſe they had no leave. He alone would bow his head, and give up his ghoſt: *I have power to lay downe my life.* Man gave him not his life; man could not bereave it. *No man takes it from mee.* Alas, who could? The High-Prieſts forces, when they came againſt him armed, he ſaid but, *I am he, they flee and fall backward.* How eaſie a breath diſperſt his enemies? whom hee might as eaſily have bidden the earth, yea, hell to ſwallow, or fire from heaven to devour. Who commanded the Devils and they obeyed, could not have beene attached by men: he muſt give not only leave, but power to apprehend himſelfe, elſe they had not lived to take him: he is laid hold of; *Peter* fights: *Put up*, ſaith Chriſt; *Thinkeſt thou that I* C *cannot pray to my Father, and hee will give mee more than twelve Legions of Angels?* What an Armie were here? more than threeſcore and twelve thouſand Angels, and every Angell able to ſubdue a world of men: he could, but would not be reſcued; he is led by his owne power, not by his enemies; and ſtands now before *Pilate*, like the ſcorne of men; crowned, robbed, ſcourged, with an *Ecce homo*; *Yet thou couldſt have no power againſt me, unleſſe it were given thee from above,*

Behold, he himſelfe muſt give *Pilate* power againſt himſelfe, elſe he could not be condemned: he will be condemned, lifted up, nailed; yet no death without himſelfe. *Hee ſhall give his ſoule an offering for ſinne, Eſay* 53. 10. No action, that ſavours of conſtraint, can be meritorious: he would deſerves, therefore he would ſuffer and dye. *He bowed his head, and gave up the ghoſt.* O gracious and bountifull Saviour: hee might have kept his ſoule within his teeth, in ſpight of all the world; the weakneſſe of God D is ſtronger than men: and if he had but ſpoken the word the heavens and earth ſhould have vaniſht away before him: but he would not. Behold, when he ſaw, that impotent man could not take away his ſoule, he gave it up, and would die, that we might live. See here a Saviour, that can contemne his owne life for ours; and cares not to be diſſolved in himſelfe, that we might be united to his Father. *Skin for skin*, ſaith the Devill, *and all that he hath a man will give for his life.* Loe here, to prove Satan a lyer, Skinne and life and all hath Chriſt Jeſus given for us. Wee are beſotted with the earth, and make baſe ſhifts to live; one with a maimed body, another with a perjured ſoule, a third with a rotten name: and how many had rather neglect their ſoule than their life, and will rather renounce and curſe God, than die? It is a ſhame to tell; Many of us Chriſtians dote upon life, and tremble at death; and ſhew our ſelves fooles in our exceſſe of love, cowards in our feare. *Peter* denies Chriſt thrice, and forſweares E him; *Marcellinus* twice caſts graines of incenſe into the Idols fire; *Ecebolius* turnes thrice; *Spira* revolts and deſpaires: Oh let me live, ſaith the fearfull ſoule. Whether doeſt thou reſerve thy ſelfe, thou weake and timorous creature? or what wouldeſt thou doe with thy ſelfe? Thou haſt not thus learned Chriſt: he died voluntarily for thee, thou wilt not be forced to die for him: he gave up the ghoſt for thee; thou wilt not let others take it from thee for him, thou wilt not let him take it for himſelfe.

Quod emittitur, voluntarium eſt: quod amittitur neceſſarium. Ambr.

When I looke backe to the firſt Chriſtians, and compare their zealous contempt of death with our backwardneſſe; I am at once amazed and aſhamed: I ſee there even women (the feebler ſex) running with their little ones in their armes, for the preferment A of Martyrdome, and ambitiouſly ſtriving for the next blow. I ſee holy and tender Virgins, chuſing rather a ſore and ſhamefull death, than honourable Eſpouſals. I heare the bleſſed Martyrs, intreating their tyrants and tormentors for the honour of dying. *Ignatius*, amongſt the reſt, fearing leſt the beaſts will not devoure him; and vowing the firſt violence to them, that he might be diſpatched. And what leſſe courage was there in our memorable & glorious fore-fathers of the laſt of this age? and doe we, their cold and feeble off-ſpring, looke pale at the face of a faire and naturall death; abhorre the violent, though for Chriſt? Alas, how have we gathered ruſt with our long peace? Our unwillingneſſe is from inconſideration, from diſtruſt. Looke but up to Chriſt Jeſus upon his Croſſe, and ſee him bowing his head, and breathing out his ſoule, and theſe feares ſhall vaniſh: he died, and wouldeſt thou live? he gave up the ghoſt, and wouldeſt thou keep it? whom wouldeſt thou follow, if not thy Redeemer? B If thou die not, if not willingly, thou goeſt contrary to him, and ſhalt never meet him. Though thou ſhouldeſt every day die a death for him, thou couldeſt never requite his one death; and doeſt thou ſticke at one? Every word hath his force; both to him and thee: he died, which is Lord of life, and commander of death; thou art but a tenant of life, a ſubject of death: and yet it was not a dying, but a giving up, not of a vaniſhing & aërie breath, but of a ſpirituall ſoule, which after ſeparation, hath an entire life in it ſelfe, *He gave up the ghoſt*: he died, that hath both overcome, and ſanctified, and ſweetned death. What feareſt thou? He hath pull'd out the ſting and malignity of death: If thou be a Chriſtian, carry it in thy boſome, it hurts thee not. Dareſt thou not truſt thy Redeemer? If he had not died, Death had beene a Tyrant; now he is a ſlave. *O death where is thy ſting? O grave where is thy victory?* Yet the Spirit of God ſaith not, he died, but *gave up the ghoſt*. The very Heathen Poet ſaith; *Hee* C *durſt not ſay, that a good man dies*. It is worth the noting (me thinks) that when S. *Luke* would deſcribe to us the death of *Ananias* and *Sapphira*, he ſaith (ἐξέψυξε) *he expired*: but when Saint *Iohn* would deſcribe to us the death, he ſaith, παρέδωκε τὸ πνεῦμα, *He gave up the ghoſt*: How? How gave he it up, and whither? So, as after a ſort he retained it: his ſoule parted from his body; his God-head was never diſtracted either from ſoule or body: this union is not in nature, but in perſon. If the natures of Chriſt could be divided, each would have his ſubſiſtence; ſo there ſhould bee more perſons. God forbid, one of the natures thereof may have a ſeparation in it ſelfe: the ſoule from the body: one nature cannot be ſeparate from other, or either nature from the perſon. If you cannot conceive, wonder: the Son of God hath wedded unto himſelfe our humanity, without all poſſibility of divorce; the body hangs on the Croſſe, the ſoule is yeelded, the God-head is eviternally united to them both; D acknowledges, ſuſtaines them both. The ſoule in his agony feeles not the preſence of the God-head; the body upon the Croſſe feeles not the preſence of the ſoule. Yet as the Fathers of *Chalcedon* ſay truly, (ἀδιαιρέτως, ἀχωρίστως) indiviſibly, inſeparably: is the God-head with both of theſe, ſtill and ever, one and the ſame perſon. The Paſſion of Chriſt (as *Auguſtine*) was the ſleep of his Divinity: ſo I may ſay, The death of Chriſt was the ſleep of his humanity. *If he ſleepe, he ſhall doe well*, ſaid that Diſciple of *Lazarus*. Death was too weake to diſſolve the eternall bonds of this heavenly conjunction. Let not us Chriſtians goe too much by ſenſe; we may be firmely knit to God and not feele it: thou canſt not hope to bee ſo neere thy God, as Chriſt was, united perſonally: thou canſt not feare, that God ſhould ſeeme more abſent from thee, than he did from his owne Son: yet was he ſtill one with both body and ſoule, when they were divided E from themſelves; when he was abſent to ſenſe, he was preſent to faith; when abſent in viſion, yet in union one and the ſame: ſo will he be to thy ſoule, when he is at worſt. He is thine, and thou art his: if thy hold ſeeme looſened, his is not. When temptations will not let thee ſee him, he ſees thee and poſſeſſes thee; onely beleeve thou againſt ſenſe, above hope; and though he kill thee, yet truſt in him. Whither gave he it up? Himſelfe expreſſes; *Father, into thy hands*; And, *This day ſhalt thou be with me in Paradiſe*. It is juſtice to reſtore, whence wee receive; *Into thy hands*. He knew where it ſhould bee both ſafe and happy: True; hee might bee bold (thou ſayeſt)

Quod ſi venire noluerint, ego vim faciam ut devorer.

Si per ſingulos dies pro eo moreremur, qui nos dilexit, non ſic debitum exolveremus, Chryſ.

Quantumcunq; te dejeceris, humilior non eris Chriſto, Hieron.

A as the Sonne with the Father. The ſervants have done ſo; *David* before him, *Steven* after him. And leſt we ſhould not thinke it our common right; *Father*, (ſaith he) *I will that thoſe thou haſt given me, may be with me, even where I am:* he wills it, therefore it muſt be. It is not preſumption, but faith, to charge God with thy ſpirit; neither can there ever be any beleeving ſoule ſo meane, that he ſhould refuſe it; all the feare is in thy ſelfe: how canſt thou truſt thy jewell with a ſtranger? What ſudden familiarity is this? God hath beene with thee, and gone by thee; thou haſt not ſaluted him: and now in all the haſte thou bequeatheſt thy ſoule to him. On what acquaintance? How deſperate is this careleſneſſe? If thou have but a little money, whether thou keep it, thou layeſt it up in the Temple of truſt; or whether thou let it, thou art ſure of good aſſurance, ſound bonds. If but a little land, how carefully doeſt thou make firme conveyances to thy deſired heires? If goods, thy Will hath taken ſecure order, who ſhall B enjoy them: We need not teach you Citizens to make ſure worke for your eſtates. If children, thou diſpoſeſt of them in trades, with portions: onely of thy ſoule (which is thy ſelfe) thou knoweſt not what ſhall become. The world muſt have it no more; thy ſelfe wouldſt keep it, but thou knoweſt thou canſt not: Satan would have it, and thou knoweſt not whether he ſhall: thou wouldſt have God have it, and thou knoweſt not whether he will: yea, thy heart is now ready with *Pharaoh* to ſay, *who is the Lord?* O the fearefull and miſerable eſtate of that man, that muſt part with his ſoule, he knowes not whither: which if thou wouldeſt avoid, (as this very warning ſhall judge thee if thou doe not) be acquainted with God in thy life, that thou maiſt make him the Guardian of thy ſoule in thy death. Given up it muſt needs be, but to him that hath governed it: if thou have given it to Satan in thy life, how canſt thou hope God will in thy death entertaine it? *Did you not hate me, and expell me out of my* C *Fathers houſe? how then come ye to me now in this time of your tribulation,* ſaid *Ieptha* to the men of *Gilead*. No, no, either give up thy ſoule to God while he cals for it in his word, in the provocations of his love, in his afflictions, in the holy motions of his ſpirit to thine: or els when thou wouldſt give it, he will none of it, but as a Judge to deliver it to the Tormentor.

What ſhould God doe with an uncleane, drunken, prophane, proud, covetous ſoule? Without holineſſe, it is no ſeeing of God. *Depart from me, ye wicked, I know ye not:* Goe to the gods you have ſerved. See how God is even with men: they had, in the time of the Goſpell, ſaid to the holy one of Iſrael, *Depart from us*; now in the time of judgement, he ſaith to them, *Depart from me:* They would not know God when they might: now God will not know them when they would.

Now therefore (beloved) if thou would'ſt not have God ſcorne the offer of thy D death-bed, fit thy ſoule for him in thy health; furniſh it with grace; inure it to a ſweet converſation with the God of heaven: then mayeſt thou boldly give it up, and he ſhall as graciouſly receive it, yea fetch it by his Angels to his glory.

He gave up the ghoſt. We muſt doe as he did: not all with the ſame ſucceſſe. *Giving up*, ſuppoſes a receiving, a returning. This inmate that we have in our boſome, is ſent to lodge here for a time, may not dwell here alwayes. The right of this tenure is the Lords, not ours: As he ſaid of the hatchet; *It is but lent*, it muſt be reſtored: It is ours to keepe, his to diſpoſe and require. See and conſider both our privilege and charge. It is not with us as with bruit creatures: we have a living ghoſt to informe us, which yet is not ours, (and, alas, what is ours, if our ſoules be not?) but muſt be given up to him that gave it.

Why doe we live as thoſe that tooke no keepe of ſo glorious a gueſt? as thoſe that E ſhould never part with it, as thoſe that thinke it given them to ſpend, not to returne with a reckoning?

If thou hadſt no ſoule, if a mortall one, if thine owne, if never to be required, how couldſt thou live but ſenſually? Oh remember but who thou art, what thou haſt, and whither thou muſt; and thou ſhalt live like thy ſelfe, while thou art, and give up thy ghoſt confidently, when thou ſhalt ceaſe to be. Neither is there here more certainty of our departure, than comfort. Carry this with thee to thy death-bed, and ſee if it can refreſh thee, when all the world cannot give thee one dram of comfort. Our ſpirit is

our deareſt riches: if we ſhould loſe it, here were juſt cauſe of griefe. Howle and lament, if thou thinkeſt thy ſoule periſheth: it is not forfeited, but ſurrendred. How A
ſafely doth our ſoule paſſe through the gates of death, without any impeachment, while it is in the hand of the Almighty? Woe were us, if he did not keepe it while we have it; much more when we reſtore it. We give it up to the ſame hands that created, infuſed, redeemed, renewed; that doth protect, preſerve, eſtabliſh, and will crown it: *I know whom I have beleeved, and am perſwaded that he is able to keepe that which I have committed to him againſt that day.* O ſecure and happy eſtate of the godly: O bleſſed exchange of our condition: while our ſoule dwels in our breaſt, how is it ſubject to infinite miſeries, diſtempered with paſſions, charged with ſinne, vexed with tentations? above, none of theſe: how ſhould it be otherwiſe? This is our pilgrimage, that our home: this is our wilderneſſe, that our land of promiſe: this our bondage, that our Kindome: our impotencie cauſeth this our ſorrow. B

When our ſoule is once given up, what evill ſhall reach unto heaven, and wreſtle with the Almightie? Our lothneſſe to give up, comes from our ignorance and infidelitie. No man goes unwillingly to a certaine preferment. *I deſire to be diſſolved*, ſaith *Paul*; *I have ſerved thee, I have beleeved thee, and now I come to thee*, ſaith *Luther*. The voice of Saints, not of men. If thine heart can ſay thus, thou ſhalt not need to intreat with old *Hilarion*, *Egredere mea anima, egredere, quid times? Goe thy wayes forth my ſoule, goe forth, what feareſt thou?* but it ſhall flie up alone cheerefully from thee, and give up it ſelfe into the armes of God, as a faithfull Creator and Redeemer. This earth is not the element of thy ſoule, it is not where it ſhould be. It ſhall be no leſſe thine, when it is more the owners. Thinke now ſeriouſly of this point; Gods Angell is abroad, and ſtrikes on all ſides; we know not which of our turnes ſhall be the next: we are ſure we carry deaths enow within us. If we be ready, our day cannot come too ſoone. Stirre up C
thy ſoule to an heavenly cheerfulneſſe, like thy Saviour: Know but whither thou art going; and thou canſt not but with divine *Paul*, ſay from our Saviours mouth, even in this ſenſe: *It is a more bleſſed thing to give, than to receive.* God cannot abide an unwilling gueſt: give up that ſpirit to him, which he hath given thee; and he will both receive what thou giveſt, and give it thee againe, with that glory and happineſſe: which can never be conceived, and ſhall never be ended. Even ſo Lord Jeſus come quickly.

Vt contra. *Nullam animam recipio quæ me nolente ſeparatur à corpore, Hierom.*

Gloria in excelſis Deo.

THE IMPRESE OF GOD.

IN

TVVO SERMONS PREACHT AT THE COVRT.

In the yeares { 1611.
1612.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. IO. 3. ANCHORA FIDEI

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THE IMPRESE OF GOD.

THE FIRST PART.

ZACHAR. 14. 20.

In that day ſhall be written upon the bridles (or, bels) of the Horſes, Holineſſe unto the Lord: and the pots of the Lords houſe, ſhall be like the bowles before the Altar.

IF any man wonder whither this diſcourſe can tend, of horſes, and
bels, and pots, and bowles for the Altar; Let him conſider that of
C *Tertullian*, *Ratio divina in medulla eſt, non in ſuperficie:* Theſe Horſes
if they bee well menaged, will prove like thoſe fierie Horſes of
Elias, to carry us up to our heaven, 2 *King*.2.11. Theſe Bels, like
thoſe golden bels of *Aarons* robe, *Exod*. 39. 25. Theſe Pots like
that *Olla pulmenti* of the Prophets, after *Eliſha's* meale, 2 *King*.4.
and theſe Bowles, like that bleſſed and fruitfull navell of the Church, *Cant*.7. 2.

S. *Paul* asks, Doth God take care for oxen? ſo may I here, Doth God take care for
horſes? Surely, to provide for them, not to propheſie of them; much leſſe of their
bels, the unneceſſary ornaments of a neceſſary creature; But he that forbids us to
learne of the horſe that leſſon of ſtubbornneſſe, by the Pſalmiſt, and checks us oft by
the oxe and aſſe, for their good nature, would have us learne here, under this parable
of the horſe, and the bels of the horſe, and the writing on thoſe bels, the eſtate of our
D owne peace and ſanctification. God doth both ſpeake, and worke in Parables, as that
Father ſaith well: Of this then I may truly ſay, as *Hierome* ſaid of the booke of *Iob*,
Singula verba plena ſunt ſenſibus: Suffer your ſelves with *Abrahams* Ram, to bee perplexed
a while in theſe bryers, that you may be prepared for a fit ſacrifice to God.

In that day:] What day is that? All dayes are his, who is the Ancient of dayes; and
yet he ſayes, *Abraham* ſaw my day, and rejoyced. He that made all dayes, ſayes yet
againe, This is the day which the Lord hath made: There is one day of the weeke,
Gods; κυριακὴ, *Revel*.1. and yet I would it were his; Gods day by creation, by ordination;
I would it were his by obſervation too: There is one day in an Age his: While
it is called to day, *Heb*.3. The day of viſitation; and yet this thy day, *Luk*.19.42. One
day in a world his, *Matth*.7.22. In that day: A day beyond the world, his. To day
have I begotten thee, *Hodie, i. ab Eterno*, which is a *nunc ſtans*, as *Aquinas* defines it.
E The Heathens had five famous periods of computations, *Ninus* Monarchie, *Ogyges*
Flood, *Trojan* Warre, *Olympiads*, *Vrbs condita*; All ours is *ab illo die*, which *S. Paul* cals,
The fulneſſe of Time; But Chriſt hath two dayes, as two commings: His firſt, *In die
illa radix Ieſſe*, ſaith *Eſay* 11. 10. The day of his comming to ſojourne in the world;
His ſecond, 1 *Cor*. 1. 8. The day of his returne, which *S. Paul* cals ἡμέραν ἀπολυτρώσεως,
Epheſ.4.30. when he comes to ranſome us, and to judge the world: both are dayes
indeed; In the firſt, there is no night of his abſence, though to our ſenſe there bee
ſome little darkneſſe of our miſerie: In the ſecond, no abſence, nor no miſerie; A
day

day without night, *Revel.*21.25. This prophecie is true of both; Partially, and inchoately of the firſt; totally and abſolutely of the ſecond: Of the firſt ſo farre as it makes way for, and reſembles the ſecond: and this as it is here principally intended, ſo ſhall it be the drift of our diſcourſe.

This is the day: Now what of this day? There ſhall be a *Motto* written: An honourable *Motto*; ſuch as was written upon the מצנפת the Turbaut of the High Prieſt. *Holineſſe to the Lord*: And where ſhall it be written? An honourable *Motto* in an ignoble place; על מצלות; Not as *Aquila* and *Theodotian*, under the belly of the horſe, *ſuper profundum*; Nor as *Symmachus*, under his feet, *ſuper inceſſum umbroſum*; The ſenſes are ſenſeleſſe (though you take them *cum grano ſalis*, as the Lawyers admoniſh) they ſavour neither the ſenſe, nor word; Not, as *Ierome*, the Septuagint and Geneve, *ſuper frænum*; Tho this hath the ſenſe well, not the word; *Hieroms* Maſter came a little neerer (*ſuper phaleras*); Thoſe of the Rabbins yet light righteſt both on the word; and ſenſe, which turne *ſuper Tintinnabula*; For ten times at leaſt in the *Chronicles* and *Ezra*, is the ſame word dually uſed; for Cymbals; and the Verbe of this root, is the ſame, where by God would expreſſe the tingling of the eares; תצלנה *Tinnient aures audientium. Ier.* 19. To adorne their horſes with bels, was not only a faſhion in thoſe South-Eaſt Countries, but in our fore-fathers dayes in this Land: as it were eaſie to ſhow you, but out of *Chaucers* Antiquity; and ſome of us have ſeene it ſtill in uſe elſewhere. What bells then were theſe? Not of the Prieſt; It had beene eaſie to transferre his embleme from his forehead, to his skirts; but of the horſes: The horſe an uncleane beaſt, *Levit.* 11. A warlike beaſt, *Equus paratur in diem belli. Prov.* 21. 31. Whence ſtill ſhall you find Horſes and Chariots put together; and *In bello & equis, Oſe.* 1. 7. Behold this *Motto* had wont to be written upon a man, now upon a beaſt; had wont upon an holy man, The High Prieſt: now upon an uncleane beaſt; before, upon a man of peace, now on a beaſt of warre; Before upon the forehead of the High Prieſt, now (as *Rab. Eliezar*) *inter occulos*, betwixt the eyes of the Horſe. But what? not to continue there; as ſome Rabbins and good Interpreters; but ſo that of theſe very Bells ſhall be made Pots for the uſe of ſacrifice; Like as of the glaſſes of the Jewiſh women was made a Laver; and of the Jewels of the Midianitiſh Camels, a rich *Ephod*. This is well, to come thus neer; yet they ſhall bee promoted higher: They ſhall be bowles for the Altar: The Pots might be greater, for there was *Olla Grandis*. 2 *King*. 4. But the bowles were more noble, and more peculiarly devoted to Gods ſervice: *Moſes* ſhall comment upon *Zacharie*: *Num*. 7. Twelve ſeverall times you have the matter of theſe bowles (ſilver) the weight, 70. ſhekels; The uſe, for floure and oyle for the meate-offering, beſides that following imployment for the incenſe. But I hold not this dependance neceſſary: Here are rather two diſtinct propheſies, though to one purpoſe, as we ſhall ſee in the proceſſe. You ſee now *Zacharies* holy riddle read; That God, under the Goſpell will effect a gracious ſanctification both of things, and perſons; and by thoſe things which in their uſe have beene altogether prophane, will indifferently glorifie himſelfe, and worke them both to peace, and holineſſe: And as *Cyprian* ſaith, *Fidem rerum curſus implevit.*

What now is more fit for Courtiers to heare of, than an Impreſe of honour? What more fit for kings and Princes than the Impreſe of the God of heaven? And as in all Impreſes, there is a body, and a ſoule, as they are termed; ſo are both here without any affectation: The ſoule of it is the *Motto*, or Word, *Holineſſe to the Lord*: The body, is the ſubject it ſelfe; As oft-times the very ſhield is the device: The ſubject, *Bells of the horſes.*

In the Word, firſt ſee the ancient uſe of Heraldry in the Scriptures; That part eſpecially which concernes Inſcriptions; as on Coynes, Sheilds, Enſignes: If the Teſtament of the Patriarks had as much credit, as antiquitie, all the Patriarks had their Armes aſſign'd them by *Iacob*; *Iudah* a Lyon, *Dan* a Serpent, *Nepthali* an Hinde, *Benjamin* a Wolfe, *Ioſeph* a bough, and ſo the reſt. The Coyne which *Iacob* paid to the *Shechemites*, was ſtamped with a Lambe, *Gen*. 32. And, if *Iudahs* ring that he left with *Thamar*, had not had an inſcription, it could not ſo certainly have deſcryed his Maſter. Theſe coynes had a figure without a word; The frontall of the High Prieſt had a word, without a figure; The ſhekel of the Sanctuarie (whoſe Character we have oft ſeene)

A had both a word and a figure: the word, *Holy Ieruſalem*; the figure, *A pot of Manna*, like a large chalice, and *Aarons* rod, not budding but branching out. *Salomon* compares the Church to an Armie with Banners; there could be no uſe, no diſtinction of Banners, without inſcriptions; The Maccabees had foure Hebrew letters in their Enſigne, for both their word, and device: whence they had their name: Yea, this is not in *via* only but in *patria*: They ſhall have a white ſtone, and a new name written in it: The field and the armes, both named, and vnknowne: The uſe therefore of inſcriptions and armes muſt needs be very laudable, as ancient; ſince God himſelfe was the firſt Herald, and ſhall be the laſt. Yea the very Anabaptiſts, that ſhake off all the yoke of Magiſtracie, yet when they had ripened their fanaticall projects, and had raiſed their king *Becold*, from the ſhop-boord to the Throne, would not want this point of honour: And therfore he muſt have one henchman on the right hand to carry a Crowne, and a Bible, B with an inſcription; On the left, another, that carried a ſword naked, and a ball of Gold: Himſelfe in great ſtate carries a Globe of Gold, with two ſwords acroſſe. His preſſing iron and ſheeres would have become him better.

And if I ſhould looke to heatheniſh Antiquitie, I ſhould need to ſay no more, than that the Ægyptian Hieroglyphicks, whereof they ſay *Horus Apollo* was the inventer, were nothing elſe, but Emblems, & Impreſes: among the reſt, it is memorable that *Ruffinus* reports, that the ſigne of the croſſe was one of their χαμματα ἱερατικὰ, their ancient figures long before Chriſt: which (ſaith he) ſignified to them, eternall life: and *Socrates* adds, that when they found the ſigne of the Croſſe (*in templo Serapidis*) the Heathen and Chriſtians contended for it, each challenged it for theirs; and when the Heathen knowing the ſignification of it, ſaw it thus fulfilled to the Chriſtians, many of them converted to Chriſtianity. Be it farre from us, to put any ſuperſtition in this; I C think it done, by the ſame inſtinct whereby the *Sybils* propheſied of Chriſt. And as Armes, and Embleticall devices are thus ancient, and commendable; ſo more directly Poſies and words, whether for inſtruction, or diſtinction, are here warranted. So the word of a faithfull King, is *Dominus mihi adjutor*; or when he would thankfully aſcribe his peace to God; *Exurgat Deus, diſſipentur inimici*: ſo of a good Prince, either, *I ſerve*, to expreſſe his officious care; Or, *One of your owne*, to ſignifie his reſpective love. So the good Stateſman's ſhould be given him by *Salomon*, *Non eſt conſilium contra Dominum*, No policie againſt the Lord: A good Courtier's, by *Samuel*, *Honorantes me honorabo*: A good Biſhop's, by *Paul*, εὐκαίρως ἀκαίρως; In ſeaſon, out of ſeaſon. A good ſubject's, Not *for feare but Conſcience*. A good Chriſtians, *Chriſtus mihi vivere eſt*. So the Iſraelites were charged to make their Embleme the Law of God; for their poſts, for their garments. But theſe things may not be written upon our walls, or ſhields onely; They D muſt be written upon our hearts; elſe we are as very painted walls, as our walls themſelves: Elſe we ſhall be like ſome Inne, that hath a Crowne for the ſigne without, and within there is none but Peſants; or a Roſe upon the poſt without, and nothing but ſluttiſhneſſe and filth within: Or an Angell without, and nothing within, but lewd drunkards. As it is ſaid of God, *Dixit, & factum eſt*; So alſo, *ſcripſit, & factum eſt*; They ſhall be written holy, that is, they ſhall be made holy: Happy is it for us, tho we write no new emblemes of our owne, if we can have this holy *Impreſe of God*, written not in our fore-heads, but in our hearts, *Holineſſe to the Lord*. Thus much of the Embleme, or word. Now for the ſubject and Circumſtances: *In that day*, above this; there is the proficiency of the Church; *Holineſſe ſhall bee written upon the Bells*; prophane things ſhall be holy, There is the ſanctification of the Church: The bells of warlike horſes ſhall be turned to the quiet uſe of Religion: There is the re- E ligious peace of the Church. Thirdly, the pots to ſeethe in, ſhall be as Bowles, to offer up incenſe in; There is the degrees of the Churches perfection: ſo that here ariſe foure heads of our ſpeech; The proficiencie, Sanctification, Peace, Perfection of the Church. All which crave your gracious and Chriſtian attention; or leſt I be too long, two of them onely.

When therefore ſhall this be fulfilled? Not under the Law: It had beene a great profanation: For none but the High-Prieſt might weare this poſie: the place oft-times diſparages; As to put the Arke of God into a Cart, or to ſet it by *Dagon*.

It is under the Goſpell, that this poſie of *Holineſſe* ſhall be ſo common ; *in illa die* ; A
and *this is that day :* How great is this proficiency of the Church ? Looke how much
difference there is betweene one and many, betweene the holieſt of men, and an
ordinary beaſt, betweene the frontall of the High-Prieſt, and the Bells of horſes, ſo
much there muſt be betwixt the Church in that day, and in this. It is the faſhion of
the true Church, to grow up ſtill, from worſe to better, as it is ſaid of the head of the
Church, *Creſcebat & corroborabatur.* As it is compared to ſtones for firmneſſe, ſo to grafts
for growth ; Yea the kingdome of heaven is like a graine of muſtard-ſeed, that of the
leaſt ſeed, proves the greateſt plant, in his kind : the river of God flowes firſt up to
the ankles, then to the knees, and at laſt to the chin.

The Church was an *Embryo* till *Abrahams* time ; In ſwathing-bands till *Moſes* ; In
child-hood till Chriſt ; A man in Chriſt, A man full-growne in glory. As man
is an Epitome of the world, ſo is every Chriſtian an abridgement of the Church ; B
Beſt at laſt ; *In illa die.* Hee is like to the feaſt of *Cana,* where the beſt wine was
brought in laſt ; not naturally, but by tranſmutation. It was a blaſphemous, and
(mee thinks) a *Vorſtian* reaſon, that *Toſtatus* brings, why God did not create the
voices out of the Propitiatorie, *Quia Deus non poteſt agere per ſucceſsionem :* Surely in us
hee doth ; and as wee can doe nothing, *in inſtante,* no more doth God in us. As in
the Creation hee could have made all at once, but hee would take dayes for it, ſo
in our re-creation by grace : As naturall, ſo ſpirituall agents, doe *agere per moram.*
That rule of *Aquinas* is ſure, *Succeſsivorum non ſimul eſt eſſe & perfectio :* to which that
accords of *Tertullian, Perfectio ordine poſt-humat.* There muſt bee an *illa dies,* for
our full ſtature ; till which, if we be true Chriſtians, we muſt grow from ſtrength to
ſtrength : herein grace is contrary to nature, ſtrongeſt at laſt. We muſt change till
then, but *in melius* ; till we come to our beſt ; and then, wee muſt bee like him, in C
whom is no ſhadow by turning.

But, where wee ſhould be like the Sunne till noone, ever riſing ; there be many
like *Ezekiaes* Sunne, that goe backe many degrees in the diall : whoſe beginnings
are like *Neroes* firſt five yeares, full of hope, and peace ; Or, like the firſt moneth
of a new ſervant ; or like unto the foure Ages, whoſe firſt was gold, the laſt iron :
Or to *Nebuchadnezzars* image, which had a precious head, but baſe feet. Looke
to your ſelves, this is a fearefull ſigne, a fearefull condition : can hee ever bee rich,
that growes every day poorer ? Can hee ever reach the Goale, that goes every day a
ſtep backe from it ? Alas then, how ſhall he ever reach the Goale of glory, that goes
every day a ſtep backward in grace ? He that is worſe every day, can never be at his
beſt, *In illa die, In that day.*

Hitherto the proficiencie ; The ſanctification followes. The Moſaicall Law was D
ſcrupulous : There were unholy places, unholy garments, perſons, beaſts, fowles, veſ-
ſels, touches, taſtes : Under the Goſpell all is holy. All was made unholy, when the firſt
Adam ſinned ; when the ſecond *Adam* ſatisfied for ſinne, all was made holy : *Moſes* the
ſervant built his houſe, with a τὸ μεσότοιχον φράγμα, *Epheſ.* 2. 14. a partition wall in the
midſt : Chriſt the Sonne pull'd downe that ſcreene, and caſt all into one ἀμφότερα ἕν :
Jewes and Gentiles, whole hoofes and cloven, dwell now both under a roofe. *Moſes*
branded ſome creatures with uncleanneſſe ; he that redeemed his children from mo-
rall impurity, redeemed his creatures from legall : What ſhould S. *Peters* great ſheet
let downe by foure corners teach us, but that all creatures through the foure corners
of the world, are cleane and holy ? S. *Paul* proclaimes the ſumme of *Peters* viſion ;
Omnia munda mundis : It is an injurious ſcrupulouſneſſe, to make differences of crea-
tures ; injurious to God, to the creature, to our ſelves : To God, while we will not let E
him ſerve himſelfe of his owne : To the creature, while we powre that ſhame upon
it, which God never did : To our ſelves, while we bring our ſelves into bondage, where
God hath inlarged us. When *Iulian* had poyſoned the wells, and ſhambles, and
fields, with his heatheniſh Luſtrations ; the Chriſtians (ſaith *Theodoret*) ate freely of
all, by vertue of *Pauls, Quicquid in macello :* To let paſſe the idle curiouſneſſe of our
ſemi-Anabaptiſts, of the ſeparation, at whoſe follie, if any man be diſpoſed to make
himſelfe ſport, let him read the Tragicomicall relation of the Troubles and Excom-
munication

A nication of the Engliſh at Amſterdam; There ſhall he ſee ſuch warres waged betwixt brothers, for but a buske, or whale-bone, or lace, or cork-ſhooe, as if all Law and Goſpell ſtood upon this point; as if heaven and earth were little enough to be mingled in this quarrell; *Nec gemino bellum Trojanum.* To paſſe over all other lighter niceneſſe of this kinde: Who can chuſe but be aſhamed of the Church of Rome; which is here in a double extremity, both groſſe: In denying, wiping out holineſſe, where God hath written it: and in writing it, where God hath not written it: in the firſt, how doe they drive out Devils out of good creatures, by fooliſh exorciſmes? I would hee were no more in themſelves. How doe they forbid meats, drinks, dayes, mariage which God hath written holy? Hee that reads *Navars Manuall*, ſhall finde cholericke blaſphemie a veniall ſinne, pag. 91. ſome theft veniall, p. 140. Common lying, veniall, p. 191. Curſing of Parents, if not malicious, veniall, p. 100. and yet the ſame Author, B chap. 21. nu. 11. p. 209. to eat of a forbidden diſh, or an allowed diſh more than once on a forbidden day, is a mortall ſinne: And now theſe venialls (ſaith *Francis a Victoria*) by a Pater-noſter, or ſprinkling of holywater, or knock of the breſt are cleared; but that mortall eater is ἔνοχος τῇ κρίσει,: guilty of judgement, yea, of hell it ſelfe: Scribes, Phariſes, Hypocrites, which prate of *Peters* chaire, but will never take out *Peters* leſſon, That which God hath ſanctified, pollute thou not. In the other: What Holineſſe doe they write in religious cowles, Altars, Reliques, Aſhes, Candles, Oyles, Salts, Waters, Enſignes, Roſes, Words, Graines, Agnus Dei, Medalls, and a world of ſuch traſh: So much, that they have left none in themſelves. Let me have no faith, if ever play-booke were more ridiculous, than their Pontificall, and booke of holy Ceremonies. It is well that *Ierome* reads theſe words, *ſuper frænum*, not *ſuper Tintinnabulum*; Elſe, what a rule ſhould we have had; tho he had ſaid, *Equorum*, not *Templo-* C *rum:* What compariſons would have beene; If *Holineſſe to the Lord* muſt be written on the Bells of Horſes, much more on the Bells of Churches. What a colour would this have beene for the waſhing, anointing, bleſſing, chriſtening of them? What a warrant for driving away Devils, chaſing of ghoſts, ſtilling of tempeſts, ſtaying of thunders, yea delivering from Tentations, which the Pontificall aſcribes to them? By whoſe account, there ſhould be more vertue in this peece of metall, than in their holy Father himſelfe, yea than in any Angell of heaven: But their vulgar bridles them in this, which reads it, *ſuper frænum*, which ſome ſuperſtitious man would ſay were fulfilled in *Conſtantines* ſnaffle made of the nailes that pierced Chriſt. How worthy are they in the meane time of the whip, not of men onely, but of God, which thus in a ridiculous preſumption write Holineſſe, where God would have a blanke; and wipe out Holineſſe, where God hath written it?

D For us, there is a double holineſſe; for uſe, for vertue: All things are holy to us for uſe; nothing is holy for vertue of Sanctification, but thoſe things which God hath ſanctified to this vertue; his word, his ſacraments: We may uſe the other, and put no holineſſe in them; we muſt uſe theſe, and expect holineſſe from them: οὐδὲν κοινὸν, Nothing uncleane, is *Peters* rule, but with *Pauls* explication, *Munda mundis:* All things are cleane in themſelves; to thee they are not cleane, unleſſe thou be cleane. Mine owne clothes ſhall make me filthy, ſaith *Iob*, 9. 31. Many a one may ſay ſo, more juſtly. The proud mans gay coat, the wanton womans beaſtly faſhions, both ſhew them to be uncleane, and make them ſo. But the lewd man makes his owne clothes, filthy; his meats, drinks, ſports, garments, are uncleane to him, becauſe he is uncleane to God; they are curſed to him, becauſe he is curſed of God: God hath written on the outſide of his creatures, Holy to the Lord; we write on the inſide, Unholy to E men; becauſe our outſide and inſide is unholy to God: yea, we doe not onely deface this inſcription of holineſſe in other creatures to us, but we will not let God write it upon us, for himſelfe. O our miſery and ſhame! All things elſe are holy; Men, Chriſtians, are unholy. There is no impurity but where is Reaſon, and Faith, the grounds of Holineſſe. How oft would God have written this title upon our foreheads? and ere he can have written one full word, we blot out all: One ſweares it away, another drinks it away, a third ſcoffs it away, a fourth riots is away, a fiſt ſwaggers it away; and I would to God it were uncharitable to ſay, that there is as much holineſſe in the Bridles of the Horſes, as in ſome of their Riders. Oh holineſſe, the riches of the Saints, the beauty of Angels, the delight of God, whither haſt thou withdrawne thy ſelfe? where ſhould we finde thee if not among Chriſtians? and yet how can we be, or be named Chriſtians without thee? I ſee ſome that are afraid to be too holy: and I ſee but ſome that feare to be too prophane. We are all Saints, κλητοὶ ἁγιοι, 1 Cor. 1. 2. All by calling; and ſome but by calling: By calling of men, not of God: As the Church of Rome hath ſome Saints which are queſtioned whether ever they were in nature; others, whether they be not in hell; burning Tapers to them on earth, to whom perhaps the fiends light firebrands below. As *Cæſarius* the Monke brings in *Petrus Cantor*, and *Roger* the Norman diſputing the caſe of *Becket*; ſo we have many titular Saints, few reall; many which are written in red Letters in the Calendar of the world, Holy to the Lord, whom God never canonizes in heaven, and ſhall once entertaine with a *Neſcio*, I know you not. Theſe men yet have Holineſſe written upon them, and are like, as *Lucian* compares his Græcians, to a faire, gilt, boſſed booke: looke within, there is the Tragedy of *Thyeſtes*, or perhaps *Arrius* his *Thalia*; the name of a Muſe, the matter hereſie; or *Conradus Vorſtius* his late monſter, that hath *De Deo* in the front, and Atheiſme and Blaſphemie in the text. As *S. Paul* ſayes to his Corinths, would God yee could ſuffer me a little: Yee cannot want praiſers, yee may want reprovers; and yet you have not ſo much need of *Panegyricks*, as of reprehenſions. Theſe by how much more rare they are, by ſo much more neceſſarie. *Nec cenſura deeſt quæ increpet, nec medicina quæ ſanet*, ſaith *Cyprian*. A falſe praiſe grieves, and a true praiſe ſhames, ſaith *Anaſtaſius*. As Kings are by God himſelfe called Gods (for there are *Dii nuncupativè*, and not *eſſentialiter*, as *Gregorie* diſtinguiſhes) becauſe of their reſemblance of God, ſo their Courts ſhould be like to heaven, and their attendants like Saints and Angels: *Decet domum tuam ſanctitudo*, agrees to both. Thus you ſhould be: But alas, I ſee ſome care to bee gallant, others care to bee great, few care to bee holy. Yea I know not what Devill hath poſſeſſed the hearts of many great ones of our time in both ſexes, with this conceit, that they cannot be gallant enough, unleſſe they be godleſſe. Holineſſe is for Divines, or men of meane ſpirits, for grave, ſubdued, mortified, retired minds; not for them that ſtand upon the tearmes of honour, height of place and ſpirit, noble humours; hence are our oathes, duels, profaneneſſes. Alas, that we ſhould be ſo beſotted, as to think that our ſhame, which is our onely glory: It is reaſon that makes us men, but it is holineſſe that makes us Chriſtians. And woe to us that we are men, if we be not Chriſtians. Thinke as baſely of it as yee will: you ſhall one day finde, that one dram of holineſſe is worth a whole world of greatneſſe; yea, that there is no greatneſſe, but in holineſſe. For Gods ſake therefore doe not ſend holineſſe to Colledges, or Hoſpitals for her lodging, but entertaine her willingly into the Court, as a moſt happy gueſt. Thinke it a ſhame, and danger, to goe in fine clothes, while you have foule hearts; and know, that in vaine ſhall you be honour'd of men, if you be not holy to the Lord. Your goodly outſides may admit you into the Courts on earth; but you ſhall never looke within the gates of the Court of heaven without holineſſe: Without holineſſe no man ſhall ſee God. O God, without holineſſe we ſhall never ſee thee; and without thee we ſhall never ſee holineſſe: write thou upon theſe flinty hearts of ours, Holineſſe to thy ſelfe: Make us holy to thee, that we may be glorious with thee and all thy Saints and Angels.

All this onely for thy Chriſts ſake, and to whom, &c.

THE
IMPRESE
OF GOD.

THE SECOND PART.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

¶ Imprinted at London, 1634.

THE IMPRESE OF GOD.

THE SECOND PART.

ZACH. vlt. 20.

In that day ſhall there be written upon the bridles of the horſes, The holineſſe unto the Lord, and C *the pots in the Lords houſe ſhall be like the bowles before the Altar.*

IT is well-neere a yeere agoe, ſince in this Gracious Preſence, wee entred upon this myſticall, yet pertinent Text. You then heard what This day is; what theſe Bells or Bridles; what this inſcription; what theſe Pots and Bowles: And out of That day you heard the proficiencie of the Church; out of Holineſſe written on the Bells, the ſanctification of the Church: You ſhall now heare, out of theſe Bells, or Bridles of warlike horſes, thus inſcribed, the change of the holy warre, and peace of the Church; out of theſe Pots, advanced to the likeneſſe of the Bowles D of the Altar, the degrees of the Churches perfection, and acceptation; All which crave your gracious and honourable attention. That conceit (which yet is graced with the name of ſome Fathers) that takes this in the literall ſenſe of *Conſtantines* bridle, wee paſſe, as more worthy of ſmiles than confutation: Queſtionleſſe, the ſenſe is ſpirituall; and it is a ſure rule, that as the hiſtoricall ſenſe is fetcht from ſignification of words, ſo the ſpirituall from the ſignification of thoſe things, which are ſignified by the words.

For this inſcription then, it ſhall not be upon the bells, for their owne ſakes, but for the horſes: not as bells, but as bells of the horſes; And on the horſes, not for their owne ſakes, but as they ſerve for their Riders. The horſe, a militarie creature; there is no other mention of him in Scripture, no other uſe of him of old: when the eyes of *Eliſhaes* ſervant were open, he ſaw the hill full of horſes, 2 *Kings* 6. Even the celeſtiall E warfare is not expreſſed without them: Hence you ſhall ever find them matcht with Chariots in the Scripture: And the Poet, *Nunc tempus equos, nunc poſcere currus:* hee ruſheth into the battell, ſaith *Ieremie*; and he is made for it; for he hath both ſtrength and nimbleneſſe. He is ſtrong: there is *fortitudo equi*, *Pſalm.* 47. and God himſelfe acknowledges it. Haſt thou given the horſe his ſtrength, *Iob* 39. He is ſwift, ſaith *Ieremy*, 4. 13. yea as Eagles, or Leopards, ſaith *Abacuc.* We muſt take theſe horſes then, either as continuing themſelves, or as altered. If the firſt; The very warres under the Goſpell ſhall be holy; and God ſhall much glorifie himſelfe by them: He ſaith not, There ſhall

be no horſes, or thoſe horſes ſhall have no bells, or thoſe bells no inſcription; but thoſe A
horſes, and their uſe, which is warre, and their ornaments, which are bells, ſhall have a
title of Holineſſe. While ***Cornelius Agrippa*** writes of the vanity of Sciences, we may
well wonder at the vanity of his opinion, that all warre was forbidden under the Goſpell.
But let ***Apripp*a** be vaine in this, as a meere Humaniſt, and the Anabaptiſts groſly
falſe, as being frantick heretiques: It is marvell how ***Eraſmus*** ſo great a ſcholler, and
Ferus ſo great a Text-man could miſcarry in this Manichean conceit. ***Alphonſus à Caſtro***
would faine have our ***Oecolampadius*** to keepe them company, but ***Bellarmine*** himſelfe
can hardly beleeve him: No marvell, when he ſees ***Zuinglius*** die in the field, tho as a
Paſtor, not as a ſouldier: and when our ſwords have ſo well taught them, beſides our
tongues, that the hereticks are as good friends to warre, as enemies to them. It is Gods
everlaſting title, ***Dominus exercituum.*** To ſpeake nothing of the old Teſtament; What
can ***Cornelius Agrippa*** ſay to ***Cornelius*** the Centurion; I feare no man would give that B
title to him that oppoſed warre, which Gods ſpirit gives to this agent in war; A juſt
man, and fearing God: His warfare, ſaith ***Chryſoſtome***, hurt him not. Did not Chriſt
himſelfe bid (even he that ſaid, Who ſo ſmites with the ſword, ſhall periſh with the
ſword, in caſe of private revenge) ***Qui non habet gladium, vendat tunicam, emat gladium?***
The Angels themſelves are heavenly ſouldiers; Every Chriſtian is a ſouldier; as he is a
Chriſtian, he fights not againſt fleſh and blood, but principalities and powers; as he is
a Chriſtian ſouldier, he fights both againſt fleſh and blood, and principalities; All the
warres of God: So that contrary to S. ***Martin***, who ſaid, I am a Chriſtian, I may not
fight; he muſt ſay, I am a Chriſtian, I muſt fight. And why may he not? God when he
makes us Chriſtians, leaves us the ſame wit to deviſe ſtratagems, the ſame hands to execute
them. All things (as ***Eraſmus*** wittily) have in them naturally a meanes of defence;
the Horſe heeles, Dog teeth, Oxe hornes, Porcupine quills, Bee ſting, Serpent C
poyſon; thoſe weaker creatures that cannot reſiſt, have either nimble feet to out-run
us, or wings to out-flie us: Only man is left naked: Yet ſo, as his furniture within can
ſoon furniſh him for without: Yet all Horſes, all wars, are not written holy; As there is
a ſpirituall evill war, of the fleſh againſt the ſpirit: ſo there is a temporall of fleſh, againſt
fleſh. ***Vnde bella?*** ſaith S. ***Iames. Militare propter prædam***, to fight for a booty, (ſaith
Ambroſe) is ſinne. That witty ***Alphonſus*** King of ***Arragon*** (to whom we are beholden
for ſo many ***Apothegmes***) had for his Impreſe a Pellican ſtriking her ſelfe in the breſt,
and feeding her young with the bloud; with a word, ***Pro lege, & grege.*** All warre
drawes blood: oft of the innocent part, πολεμος is πολυ-αιμος, and therefore muſt never
be but *pro lege*, for Religion; or ***pro grege***, for the Common-wealth. And as it hath
theſe two grounds; ſo alſo two directors; Juſtice and Charitie. Juſtice, that requires
both authoritie in the menager, and innocence in menaging; Authoritie; A ſubordinate D
power is not capable of holy warre: He onely may ſay ***pro lege***, that is ***cuſtos utriuſque
tabulæ***; he only ***pro grege***, that is ποιμένα λαων: If private men ſhall ſay, ***pro lege***, or
pro grege, they are traitors, and not ſouldiers; In them, as he ſaid to ***Alexander***, warre
is but theft and murder. Only Kings are the publike Juſticers of the world: which can
command peace, with their owne, and puniſh the breach of peace in others Innocence.
Wrong no man, ſaith ***Ioh. Bapt.*** That ***non ex jure***, is more than unchriſtian, bruitiſh.

Charity; whether in the intention; Peace muſt be the end of war. ***Bellarmine*** ſaid
this one thing well, that war to the Common-wealth is as ***vulnera Chirurgi***: or, in the
action; both of undertaking and ceſſation: undertaking; according to the Jewiſh
proverbe, firſt we muſt inquire of ***Abel***; and the heathen Poet could ſay, ***extrema nemo
primo tentavit loco***: no juſt war is ἀκηρυκτος: Ceſſation, upon juſt ſatisfaction; as ***Shebaes***
head raiſes the ſiege of ***Abel***: This is ***bellum Domini***; and Holineſſe is written upon the E
bells of theſe horſes of warre. Such were the warres of that bleſſed ***Conſtantine***, both
Theodoſii, Honorius, and all whom God wrote Holy, and made happy. Such were many
gallant Princes of old perſwaded that thoſe warres of ***Paleſtine*** were; who in a cunning
wile were ſent to get the Holy Land, that in the meane time they might leeſe their
owne: How many Councels were ſummon'd, how many Armies levied, one of
300000 at once, by Pope ***Vrbans*** procurement? how many ſtreams of Chriſtian blood
ſpilt to recover the land of them that murdred Chriſt, which God had curſed to confuſion,

A ſion, *terram ſacerrimam*, in the *Plautine* ſenſe? Such are thoſe that are undertaken againſt
the ſcourge of Chriſtendome, the creature of Mahomet, that Turkiſh Magog. Such
are thoſe that the Defender of the Chriſtian faith hath been juſtly provoked to undertake
againſt that Romiſh uſurper, *Peters* ſucceſſor in nothing, but in denying his Maſter.
The inclemencie of the late Pope labouring to foreſtall him in his juſt throne,
and the abſurd pragmaticall impudencie of the preſent, in that groſſe prohibition of a
favourable and naturall oath, for his Majeſties ſecurity, in a ſort countenancing rebellion
againſt his Perſon; beſide thoſe ſhameleſſe libels of his factors, to the ſcorne of Gods
Anointed, have ſeemed to uſurpe *Samuels* Meſſage, *Vade, percute, demolire*. To omit
private motives; Pope *Vrbane* in that his zealous Oration to the Councell of Cleremont
uſed no one reaſon to perſwade the world to draw their ſword againſt the Turkes,
which might not juſtly be urged to Chriſtian Princes, to ſcale the walls of Rome. Doth
B he ſpeake of the Saracens prophaning of Jeruſalem? we parallel the ſhamefull profanations
of the ſpirituall Jeruſalem; their heatheniſme was never ſo idolatrous. Doth he
ſpeak of abuſing the ſepulcher of Chriſt? we parallel them with the abuſing of his ſacred
body. Doth he ſpeake of the cruelty of thoſe ſavages? we alſo may ſay of them,
Effunditur ſanguis Chriſtianus, Chriſti ſanguine redemptus &c. neither need I feare to ſay
with *Iunius*, that in this they are *Trucis Truciores*. But I know what difference there is
betwixt a Preacher, and an Herald: our title is *Evangelizantes pacem*; And tho the ſword
of the hand doth well, yet it is the ſword of the mouth, that muſt ſlay that Man of ſin:
Yet this I dare ſay, that if in the cauſe of God and his Church, this warre ſhould bee
undertaken, *Holineſſe* ſhould be written upon our Horſes bridles; and, as we ſhall enter
with fewer croſſes upon our breſts, than thoſe honeſt ſouldiers into their holy warre:
ſo both our cauſe ſhould be more holy, and we ſhould returne with fewer croſſes on
C our backes; But I meddle not with this. There is a warre that we cannot ſhake off:
Not with the perſon, but the corruptions of that foule Church: we have long waged
it. God had never any quarrell upon earth, if this be not his. Our bleſſed forefathers
have ſhed their bloud in this field, & are glorious: let us ſtir up our chriſtian courage to
this ſervice, upon our horſes heads ſhall be written holineſſe; upon ours, glory and
immortality. But take theſe horſes and bels altered (as fits better) by this writing from
themſelves; what God writes is done: Write this man childleſſe; therefore he muſt
be ſo: *Ioel* doth not ſo well comment upon this place, Breake your plow-ſhares into
ſwords, and your ſithes into ſpears, *Ioel* 3.10. as *Micah* 4.3. They ſhall break their ſwords
into mattocks, and their ſpeares into ſithes; Mattocks and ſithes the inſtruments of profit,
one for the commodities above the earth, the other for thoſe under it: which as I
take it, would not be ſo ſtrictly reſtrained to the very time of Chriſts comming, when
D there was an univerſall peace on earth, and the Temple of *Ianus* was ſhut: as *Cyril, Chryſoſtome,*
Euſebius, Hierome, underſtand it: rather it is a prophecie of that outward and during
peace under the Goſpell, which all the true profeſſors of it ſhould maintaine with
themſelves. All nations, though fierce & ſterne of diſpoſition, yet if they once ſtoop ſincerely
to the Goſpell, ſhall compoſe themſelves to a ſweet accordance, and imploy their
united ſtrength to the ſervice of God: But how is this fulfilled? Some in all ages have
run forth into fury, & troubled the common peace: It is true; but theſe are blanks, ſuch
as upon whom God hath not written holines. It is no hoping that all horſes ſhal be bridled,
or all bridles written on. As grace, ſo peace is not in ſuch ſort univerſall, that all
ſhould incline to it, on all conditions: There are ſome שוני שלום Peace-haters; it is
as poſſible to tame a waſp, as to incline them to peace: Such are the wilful Romaniſts of
our time (to omit Schiſmes) which will rather mingle heaven and earth together, than
E remit one gainfull error. But what ever become of theſe *Mamzers*, which doe thus exclude
themſelves from the congregation of God, it were happy, if all the true and acknowleged
ſons of the Church would admit the inſcription of an holy peace. Alas, why
doe we that are brethren fall out for our change of ſuits by the way? and make thoſe
quarrels deadly, which deſerve not to be quarrels? Oh that ſome bleſſed Dove would
bring an Olive of peace into this Arke of God! Who is ſo fit for this glorious ſervice, as
our gracious peace-maker? *Nemo me impune laceſſet*, is a good Poſie; but *Beati pacifici*, is a
better. Let the Vice-gerent of him which is the Prince of peace, as he was made for the
peace

Bellicoſa pectora vertuntur in manſuetudinem Chriſtianam. Hier. Suniæ & Fritellæ.

peace of the walls, and proſperity of the gates of Sion, be that *Angelus pacis*, *Eſ.* 33.7. Let A
his wiſdome and ſweet moderation proceed to allay all theſe unkindly ſtormes of the
Church, that we way live to ſee that happy greeting of the Pſalmiſt, *Righteouſneſſe and*
Peace have kiſſed each other. And as this holds in matter of judgement, ſo of practice too.
Do you ſee a looſe & lawleſſe man, wilfull in his deſires, unbridled in his affections, inordinate
in his life, imploying his wit to ſcoffe at his Creator, caring for nothing but the
worſe part of himſelfe? There is one of *Zacharies* horſes; when Gods ſpirit breaths
upon the ſoule of this man, he is now another from himſelfe: Holineſſe to the Lord is
written upon his Bells. This was done ſometimes of old: *Saul* was among the Prophets;
Salomon and *Manaſſes*, great patternes of converſion; but rarely in reſpect of the dayes of
the Goſpell. What ſhould I ſpeak of *S. Paul*? No ground would hold him, he runs chafing
and foaming from *Hieruſalem* to *Damaſcus*; of his Jaylor? of *Mary Magdalen*? Behold
whole troupes of wild natures reclaimed, *Eph.* 4. *Coloſſ.* 3. *Act.* 2. Who can deſpaire B
where God undertakes? Shew me never ſo violent and deſperate a ſinner, let him be as
Iobs wilde aſſe in the deſart, or as *Amos* his horſe, that will run upon the rocks; *Amos* 6.12.
if God once take him in hand, thou ſhalt ſoone ſee that this horſe is fleſh, & not ſpirit;
and ſhalt ſing *Deborahs*, *Vngulæ ceciderunt*, *Iudg.* 5.22. or *Ioſhuahs*, *Subnervabis*, *Ioſ.* 11.6.
Now ſhalt thou ſee him ſtand quaking under the almighty hand of God, ſo that he may
write what he will in his bridle, yea in his skin. And if there be any ſuch headſtrong &
reſtie ſteed here among us, let him know, that God will either break his ſtomack or his
heart: *Flagellum equo*, ſaith *Salomon*; & if that will not ſerve, *Collidam in te equum & equitem*,
Ier. 51.21. But alas, how rare are theſe examples of reclamation? Where is this power of
the Goſpell? Men continue beaſts ſtill, and with that filthy *Gryllus* plead for the privilege
of their beſtiality. The ſins of men ſtrive to outface the glory of the Goſpell.
What ſhall I ſay to this? If after all theſe meanes, thou have no bridle, or thy bridle no C
inſcription, it is a fearefull doome of the Apoſtle: *If our Goſpell be hid, it is hid to them that*
periſh. Thus much of the horſes & bels. Now from the pots and bowles, you ſhall ſee the
degrees of the Churches perfection: and ſee it, I beſeech you, without wearineſſe, with
intention. The pots of the Temple were ſeething veſſels for the uſe of ſacrifice: Theſe
are the Prieſts themſelves here, for that there is a diſtinction made betwixt the Pots of
the Lords houſe, and every pot in *Ieruſalem*. The ordinary Jew was every pot: therfore
the Pots of the Lords houſe muſt be his Miniſters. Theſe under the Goſpell ſhall be of
more honourable uſe; (as the bowles before the Altar) like as the Altar of perfumes was
more inward, and of higher reſpect. The pots were of ſhining braſſe; bowles of gold,
1 *King.* 7. 50. It is no brag to ſay, that the Miniſterie of the Goſpell is more glorious
than that of the Law: The leaſt in the kingdome of heaven, (ſaith Chriſt) is greater
than *Iohn Baptiſt*, *Matth.* 11.11. The kingdome of heaven, that is, the Church; not as D
Auſten, *Ierome*, *Bede*, expound it, of the third heaven; for Chriſt would make an oppoſition
betwixt the old and new Teſtament. The not unlearned Jeſuite *Maldonat*, while
he taxeth us for preferring every Miniſter of the Goſpell to *Iohn Baptiſt*, mends the
matter ſo well, that he verifies it of every perſon; *Minimus quiſque in Evangelio*, that
is *qui Evangelium recipit*, *major eſt illo*; not feeling how he buffets himſelfe: for if the
leaſt of thoſe that receive the Goſpell, how much more the leaſt of thoſe that preach
it? This is no arrogance. God would have every thing in the laſt Temple more
glorious than in the firſt, which was figured by the outward frame, more glorious in
Chriſts time, than that of *Salomon*; as that was beyond the Tabernacle. This is a
better Teſtament, *Heb.* 7. 22. That had the ſhadow, this the ſubſtance, *Heb.* 10.
Under this, is greater illumination; *Effundam ſpiritum meum*, ſaith the Prophet; before,
ſome few drops diſtilled; now a whole current of graces; *Effundam.* If therefore E
Iohn Baptiſt were greater than the ſonnes of men, becauſe they ſaw Chriſt to come, he
pointed at him comming; ours muſt needs be more glorious, becauſe we ſee and
point at him now come, and fully exhibited. We will not conteſt with the Leviticall
Prieſthood, for coſt of clothes, for price of veſſels; let the Church of Rome emulate
this pompe, (which cares not if ſhe have golden veſſels, though ſhee have leaden
Prieſts,) we envy it not; but for inward graces, for learning, knowledge, power of
teaching, there is no leſſe difference, than betwixt the pots of the Temple, and bowles
of

A of the Altar: God ſayes of them in way of rejection, *Non eſt mihi voluntas in vobis*, *Mal.* 1. Hence the Prieſt-hood of the new Law is *Levi* refined, *Mal.* 3. 3. *Et purgabit filios Levi*; which *Hierome* not unlikely, interprets of the miniſterie of the Goſpell: They are the ſonnes of *Levi*, which ſignifies *Copulation*; *quia homines cum Deo copulant*; but of *Levi* purged, and purged as gold: As much difference betweene them, as betwixt gold in the Ore, and in the wedge. Hence is double honour challenged to the Evangelicall Miniſtery, yea, and given: Yee received me, ſaith *S. Paul*, as an Angell of God, yea as Chriſt Jeſus, *Gal.* 4. 14. Hence the Angell, of himſelfe to *Iohn*, I am thy fellow-ſervant. Woe be to them therefore which ſpet in the faces of thoſe whom God hath honoured: It is Gods ſecond charge, this of his Prophets: His firſt is, *Touch not mine anointed*; his ſecond, *Hurt not my Prophets*. And if one diſgracefull word ſpoken but by rude children to a Prophet of the old Teſtament, coſt ſo many throats, B God be mercifull to thoſe dangerous and deadly affronts that have beene, and are daily offered to the Prophets of the new: What can we ſay, but with the women of *Tekoah*, *Serva ô Rex*. We bleſſe God that we may bemoane our ſelves to the tender and indulgent eares of a gracious Soveraigne, ſenſible of theſe ſpirituall wrongs; who yet (we know) may well anſwer us with *Iacobs* queſtion, *An loco Dei ego ſum?* It grieves me to thinke and ſay of our ſelves, that for a great part of this, *Perditio tua ex te*. Woe to thoſe corrupted ſonnes of *Heli*, which through their inſufficiency and unconſcionableneſſe, have powred contempt on their owne faces. That proud fugitive *Campian* could ſay, *Miniſtris illorum nihil vilius, &c.* As falſly as ſpightfully. Let heaven and earth witneſſe, whether any Nation in the world can afford ſo learned, ſo glorious a Clergy. But yet, among ſo many pots of the Temple, it is no marvell if ſome be drie for want of liquor, others ruſty for want of uſe, others full of liquor without meat, others ſo C full of meat that they want liquor. Let the Lords anointed, whoſe example and incouragements have raiſed even this divine learning to this excellent perfection, by his gracious countenance, diſpell contempt from the profeſſors of it, and by his effectuall endevours remove the cauſes of this contempt.

But as every Chriſtian under the Goſpell is a Prieſt and Prophet, let the people bee theſe pots, or the offerings of the people. That ſhall be in reſpect of the frequence, or fragrance, according to the double acception of that particle of compariſon (*Camiſrachim*) as the bowles; for number, or qualitie. For the frequence. A few ſeething pots ſerved the ſacrifice; but bowles they uſed many: what for the uſe of the Altar of incenſe, what for the receiving of the blood of the ſacrifice, *Salomon* made an 100 of gold. Now then ſaith God, in the dayes of the Goſpell, there ſhall bee ſuch ſtore of oblations to God, that the number of the pots ſhall equalize the number of the D bowles of the Altar: not unlike, becauſe of the following words; Every pot in Jeruſalem ſhall be faine to be employed to the ſacrifices. This frequence then, is either of the officers, or offerings; perſons, or acts. For the perſons; they were few in compariſon, under the Law. All *Paleſtine*, which comprehends all their officers, except ſome few Proſelytes, was but (as *Ierome*, which was a Lieger there, reckons it) an 160 miles long from *Dan* to *Beerſheba*, and 46 miles broad from *Ioppa* to *Bethleem*. Now the partition wall is broken downe, all nations under heaven yeeld franke offerers to the Altar of God. There was no offering then but at Jeruſalem: now Jeruſalem is every where. So much therefore as the world is wider than Judea, ſo much as Chriſtendome is larger than the walles of the Temple; ſo many more officers hath the Goſpell than the Law. And it were well, if there were as many, as they ſeeme. If but as many as all the world over offer their preſence to Gods ſervice on Gods day (leave thoſe that ſpend E it in the Stewes and Tavernes, to him whom they ſerve) were true offerers, how rich would the Altar be, and the Temple how glorious? But alas, if God will bee ſerved with mouthes full of oathes, curſes, bitterneſſe, with heads full of wine, with eyes full of luſt, with hands full of blood, with backs full of pride, with panches full of gluttonie, with ſoules and lifes full of horrible ſins, he may have offerers as many as men: elſe as *Eſay*, *relicta eſt in urbe ſolitudo*; a few pots will hold our ſacrifices: and what is this, but through our wilfull diſobedience, to croſſe him which hath ſaid, that in this day the pots of the Temple ſhall be as the bowles of the Altar. The act or commodity is offerings; whether outward, or inward. The outward fulfilled in thoſe large endowments A of the Church, by our devout and bountifull predeceſſors. What liberall revenues, rich maintenances were then put into (mort-maine) the dead hand of the Church? Lawes were faine to reſtraine the bounty of thoſe contributions (the grounds whereof I examine not) in ſtead of *Moſes* his proclamation, *Nequis facito deinceps opus ad oblationem Sanctuarii, ſatis enim eſt, adeoque ſupereſt*, *Exod.* 36.6. Then *mons Domini, mons pinguis:* but now the Church may cry with the Prophet, My leanneſſe, my leanneſſe. For ſhame, why ſhould ſacrilege croud in with religion? why ſhould our better knowledge find us leſſe conſcionable? O injurious zeale of thoſe men, which think the Church cannot be holy enough, unleſſe ſhe beg. It hath beene ſaid of old, That Religion bred wealth, and the daughter eat up the mother: I know not, if the daughter devoured the mother; I am ſure theſe men would devour both daughter and mother: Men of vaſt gorges, and inſatiable. Our Saviour cryed out againſt the Scribes B and Phariſes, yet they devoured but widowes houſes, poore low cottages: but theſe gulfes of men, whole Churches; and yet the ſepulchers of their throats are open for more. I can tell them of a mouth that is wider than theirs, and that is the Prophets, *Os inferni:* Therefore Hell hath inlarged it ſelfe, and hath opened his mouth, without meaſure: and their glory, and their pompe, and he that rejoyceth in it, ſhall deſcend into it, *Eſa.* 5.14. In the meane time, Oh that our *Samſon* would pull this hony of the Church out of the jawes of theſe Lyons; or if the cunning conveyances of ſacrilege have made that impoſſible, ſince it lies not now entire in the combes, but is let downe and digeſted by theſe raveners, let him whoſe glory it is not to be *Pater Patriæ* only, but *Pater Eccleſiæ*, provide that thoſe few pots we have, may ſtill ſeeth, and that if nothing will be added, nothing can be recovered, yet nothing may be purloyned from the Altars of God. But theſe outward offerings were but the types of the inward: C What cares God for the blood or fleſh of bullocks, rams, goats? *Non delectaris ſacrificio ut dem, holocauſtum non vis*, ſaith *David:* what then? The ſacrifice of God is a contrite ſpirit, a broken heart. Our humiliation is *ſacrificium pœnitentiæ*, our new obedience is *ſacrificium juſtitiæ*, our thankfull commemorations are *ſacrificium laudis*. Theſe are the oblations which as they ſhall bee frequent under the Goſpell, ſo moſt fragrant unto God: and this is that laſt, and perhaps moſt proper ſenſe, wherein the fleſh-pots of the ſacrifices *erunt ſicut aromata*, ſhall be as perfumes in the bowles of incenſe. A lively ſacrifice is well matcht with holy and acceptable. When *Noah* ſacrificed to God after the Deluge, it is ſaid God ſmelt a ſavour of reſt, alluding to his name: but now the ſacrifices we offer are ὀσμὴν εὐωδίας, a ſavour of ſweetneſſe: ſo that the ſame ſavour that Chriſts oblation had, *Epheſ.* 5.2. the ſame have our offerings, *Philip.* 4.18. Gods children, out of the conſcience of their owne weakneſſes, are eaſily diſcouraged in the valuation of D their owne obedience. As therefore they can ſay of their perſons, with *Mephiboſheth*, What is thy ſervant? ſo of their ſervices, as *Philip* ſaid of the five loaves and two fiſhes, ἀλλὰ ταῦτα τί ἐστιν, Alas, what are theſe? But they & their offerings cannot be ſo baſe to themſelves, as they are precious to God. There is no ſenſe that gives ſo lively a refreſhing to the ſpirits, as that of ſmelling: no ſmell can yeeld ſo true and feeling delight to the ſenſe, as the offerings of our penitence, obedience, praiſe, ſend up into the noſtrils of the Almighty. Hence as the Church can ſay of Chriſt, He is as a bundle of myrrh lying between her breaſts; ſo he againe of her in that heavenly *Epithalamion*, Thy plants are as an Orchard of Pomegranates, with ſweet fruits, as cypres, ſpicknard, ſaffron, calamus, and cinamon, with all the trees of incenſe, myrrh, and aloes, with all the chiefe ſpices, *Cant.* 4.13. Let this therfore comfort us, againſt our imperfections; If we be pots of the Lords houſe, thoſe faint ſtreams that we ſend up, ſhall be as ſweet, as the beſt incenſe E of the bowles of the Altar, & God ſaies to us, as to *Cornelius*, Thy praiers & thine almes are come up, *Act.* 10. And how are they come up? Like pillars of ſmoke perfumed with myrrh & incenſe, & with all the chiefe ſpices, *Cant.* 3.6. I ſay if we be pots of the Lords houſe; for if we be Ægyptian fleſh-pots, that reeke of the ſtrong-ſmelling onions and garlike of our owne corruptions; If we be *Ezechiels* bloody pots, whoſe ſcumme or (as the vulgar) whoſe ruſt is in them, *Ezec.* 24. If we boile with luſt, if with revenge, if with ambition; I can ſay no other of us, than the ſonnes of the Prophets ſaid of theirs,

A *Mors in olla*, Death is in the pot; a double death, of body, and ſoule. It is a true ſpeech
of *Origen*, *Peccatum eſt putidi odoris:* No carion is ſo noiſome. Alas, what ſavours are
ſent up to God from thoſe, that would ſeeme not only pots of the Temple, but bowles
of the Altar? How unſavoury is the pride, prophaneneſſe, riotouſneſſe, oppreſſion,
beaſtlineſſe of our times? It were happy if the Court were free: and as it receives
more ſweet influences of favour, than all other places; ſo, that it returned backe more
fragrant obedience: that as it is ſaid of *Maries* ſpicknard, wherewith ſhee anointed
Chriſt, that the whole houſe was filled with the ſavour of the ointment, *Ioh.* 12.3. ſo
the whole world might bee full of the pleaſant perfumes of vertuous example, that
might ariſe from hence. But alas, the painted faces, and manniſhneſſe, and monſtrous
diſguiſedneſſe of the one ſex, the factious hollowneſſe, prodigall gariſhneſſe, wanton
pampering, exceſſe in our reſpect to our ſelves, defects in our reſpects to God in the
B other, argue too well, that too many of us ſavour more like the golden ſockets of the
holy lights, than the bowles of the Altar; God cannot abide theſe ill ſents. The five
Cities of the plaines ſent up ſuch poyſonous vapours to God, that he ſent them downe
brimſtone againe with their fire. That which hell is deſcribed by, is ſent downe from
Heaven, becauſe that ſuch helliſh exhalations aſcend from them, to heaven. How
ſhould the ſinnes of Sodome not expect the judgements of Sodome? Well might the
Jewes feare, becauſe they would not be ſerviceable caldrons unto God, that therefore
they ſhould be the fleſh, and their Citie the caldron, *Ezec.* 11.3. Well may we feare it,
who have had ſo ſenſible proofes, as of the favours, ſo of the judgements of God: and
happy ſhall it be for us, if we can ſo feare, that our feare may prevent evils. Let theſe
pots of ours therefore ſend up ſweet fumes of contrition, righteouſneſſe, thankſgiving,
into the noſtrils of God; and the ſmoke of his diſpleaſure, wherewith coales of
C eternall fire are kindled againſt his enemies, ſhall not come forth of his noſtrils againſt
us; Hee ſhall ſmell a ſavour of reſt from us; we a ſavour of peace and life from
him: which God for his mercy ſake, and for his ſonne Chriſts ſake, vouchſafe
to grant us. To whom with the Father, and the holy Ghoſt, one
glorious God, bee given all praiſe, honour, and
glory, now and for ever.
Amen.

FINIS.

A
FAREWELL
SERMON,

PREACHT TO THE FAMILIE OF PRINCE *HENRY*,

VPON THE DAY OF THEIR
diſſolution at S. *James*.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

¶ Imprinted at London, 1634.

A FAREWELL SERMON.

Revel. 21. 3.

C *And I heard a great voice from heaven, ſaying, Behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall bee their God with them.*

And God ſhall wipe away all teares from their eies, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more paine, for the firſt things are paſſed. And hee that ſate upon the throne ſaid; Behold, I make all things new.

IT is no wonder, if this place, as it is (for the preſent) the
Well-head of ſorrow to all Chriſtendome, have ſent forth
abundance of waters of teares. And perhaps, you may ex-
pect, that as the trumpets of our late heavy funerall-ſo-
lemnitie, ſounded baſeſt and dolefulleſt, at the laſt, ſo my
D ſpeech being the laſt publike breath of this ſad diſſolving
Family, ſhould bee moſt paſſionately ſorrowfull. And
ſurely I could eaſily obtaine of my ſelfe, out of the bitter-
neſſe of my ſoule, to ſpend my ſelfe in lamentations, and
to breake up this aſſembly, in the violent expreſſions of that griefe, wherewith our
hearts are already broken: but I well conſider, that we ſhall carry ſorrow enough
home with us, in my ſilence; and that it is both more hard, and more neceſſary for us,
to be led forth to the waters of comfort. And becauſe our occaſions of griefe are
ſuch, as no earthly tongue can releeve us, nor no earthly object, A voice from heaven
ſhall doe it, and a voice leading us from earth to heaven, *And I heard a voice from hea-
ven, &c.*

This day is a day of note for three famous periods. Firſt, it is the day of the diſſi-
E pation of this Royall Family. Then, the laſt day of our publike and joynt mourning.
Laſtly, the day of the alteration and renewing of our ſtate, and courſe of life, with
the New-yeere. All theſe meet in this Text with their cordialls, and divine reme-
dies; Our diſſipation and diſſolution in theſe words, *Behold the Tabernacle of God is with
men.* Our mourning, *God ſhall wipe away all teares, &c.* Our change of eſtate, *Behold,
I will make all things new.* I muſt crave leave to glide thorow all of theſe with much
ſpeed, and (for the better conveniencie of our diſcourſe) thorow the firſt, laſt.

My ſpeech therefore ſhall as it were climbe up theſe ſix ſtaires of doctrine.

1. That here our eies are full of teares: how elſe ſhould they be wip't away? how all, unleſſe many? A

2. That theſe teares are from ſorrow; and this ſorrow from death, and toyle, out of the connexion of all theſe.

3. That God will once free us, both from teares which are the effect of ſorrow, and from toyle and death, which are the cauſes of it.

4. That this our freedome muſt be upon a change; for that the firſt things are paſſed.

5. That this change ſhall be in our Renovation. *Behold I make all things new.*

6. That this renovation and happy change ſhall be in our perpetuall fruition of the inſeparable preſence of God, whoſe Tabernacle ſhall be with men.

Pſal. 84. *Iudg.* 2. 5. *1 Sam.* 30. *Lam.* 2. 11.

As thoſe grounds that lie low are commonly mooriſh, this baſe part of the world wherein we live, is the vale of teares, That true Bochim, as the Iſraelites called their mourning-place: We begin our life with teares, & therefore our Lawyers define life, by weeping; if a child were heard cry, it is a lawfull proofe of his living: elſe if he be dead, we ſay he is ſtill-borne; and at our parting God finds teares in our eies, which he ſhall wipe off. So we find it alwayes, not onely (לבכות עת) a time of weeping, but (סמרך) of ſolemne mourning, as *Salomon* puts them together, *Eccl.* 3. 4. Except we be in that caſe that *David* and his people were in, (and *Ieremie* ſayes the ſame in his Lamentations, of the Jewes) that they wept till they could weepe no more: Here are teares at our devotion; The Altar covered with teares, *Mal.* 2. Teares in the bed, *David* watered his couch with teares, *Pſal.* 6. Teares to waſh with, as *Maries*. Teares to eat, *Pſal.* 42. 3. Teares to drinke, *Pſal.* 80. yea drunkenneſſe with teares, *Eſay* 16. 9. This is our deſtiny as we are men, but more as we are Chriſtians, To ſow in Teares; and God loves theſe wet ſeed-times; they are ſeaſonable for us here below: Thoſe men therefore are miſtaken, that think to goe to heaven with dry eyes, and hope to leape immediately out of the pleaſures of earth, into the Paradiſe of God; inſulting over the drouping eſtate of Gods diſtreſſed ones. As *Ierome*, and *Bede*, ſay of *Peter*, that he could not weepe while he was in the High Prieſts walls, ſo theſe men cannot weep where they have offended. But let them know that they muſt have a time of teares, and if they doe not begin with teares, they ſhall end with them; Woe be to them that laugh, for they ſhall weepe; and if they will not weepe, and ſhake their heads here, they ſhall weepe and waile, and gnaſh their teeth hereafter: Here muſt be teares, and that good ſtore: All teares; as rivers are called the teares of the Sea; (נבכי ים) *Iob* 38. ſo muſt our teares be the rivers of our eies, *Pſal.* 119. 136. and our eies fountaines, *Ier.* 9. 1. Here muſt be teares of penitence, teares of compaſſion, and will be teares of ſorrow: Well are thoſe two met therefore; teares and ſorrow: for though ſome ſhed teares for ſpight, others for joy, as *Cyprians* Martyrs, *Gaudium pectoris lachrymis exprimentes*; yet commonly teares are the juyce of a mind preſſed with griefe; And as well doe teares, and crying, and ſorrow, accompany death; either in the ſuppoſition, or the deniall; For as worldly ſorrow (even in this ſenſe) cauſeth death, by drying the bones, and conſuming the body: ſo death ever lightly, is a juſt cauſe of ſorrow; ſorrow to nature in our ſelves, ſorrow to ours. And as death is the terribleſt thing, ſo it is the ſaddeſt thing, that befals a man. Nature could ſay in the Poet, *Quis matrem in funere nati Flere vetat?* yea God himſelfe allowed his holy Prieſts, to pollute themſelves in mourning, for their neereſt dead friends, except the High Prieſt; which was forbidden it in figure. And the Apoſtle while he forbids the Theſſalonians to mourne, as without hope, doth in a ſort command their teares, but bar their immoderation. It was not without a ſpeciall reference to a judgement, that God ſayes to *Ezechiel*, Sonne of Man, behold I will take from thee the pleaſure of thy life with a plague, yet ſhalt thou neither mourne nor weepe, neither ſhall thy teares run downe. So fit did the Jewes hold teares for Funerals, that they hired mourners, which with incompoſed geſtures ran up and downe the ſtreets, *Eccl.* 12. who did alſo cut and lance themſelves, that they might mourne in earneſt, *Ier.* 16. That good natur'd Patriarch *Iſaac*, mourned three yeeres for his mother, as the *Chineſes* doe at this day for their friends. *Iacob* mourned two and twenty yeares for *Ioſeph*: and there want not ſome, which have thought *Adam* and *Eve* mourned

Greg. Niſ. Orat.

Exod. 21.

Ezech. 24.

B C D E

A ned an 100 yeares for *Abel*: but, who knowes not the wailings of *Abel-mitzraim* for
Ioſeph; of the valley of *Megiddon* for *Ioſiah*? And if ever any corps deſerved to ſwim
in teares, if ever any loſſe could command lamentation; then this of ours, yea of this
whole *Iland*, yea of the whole Church of God, yea of the whole world, juſtly calls
for it, and truly hath it.

O *Henry* our ſweet Prince, our ſweet Prince *Henry*, the ſecond glory of our Na-
tion, ornament of mankind, hope of poſterity, and life of our life, how doe all
hearts bleed, and eies worthily guſh out, for thy loſſe! A loſſe, that we had neither
grace to feare, nor have capacity to conceive. Shall I praiſe him to you, who are
therefore now miſerable, becauſe you did know him ſo well? I forbeare it, though
to my paine; If I did not ſpare you, I could not ſo ſwiftly paſſe over the name, and
the vertues of that glorious Saint, our deare Maſter, or the aggravation of that loſſe,
B whereof you are too ſenſible: my true commiſeration ſhall command me ſilence: yet
I could not but touch our ſore (with this light hand) tho yet raw and bleeding:
Death (eſpecially ſuch a death) muſt have ſorrow and teares; All Nations, all ſuc-
ceſſion of times ſhall beare a part with us in this lamentation: And if we could but
as heartily have prayed for him before, as we have heartily wept for him ſince; per-
haps we had not had this cauſe of mourning. From ſorrow, let us deſcend to paines
(which is no ſmall cauſe of crying and teares) as I feare ſome of us muſt: the word
howſoever it is here tranſlated, is (πονος) labour; I muſt confeſſe, labour and paine are
neere one another; whence we ſay, that he which labours, takes paines; and contra-
rily, that a woman is in labour, or travell, when ſhe is in the paine of child-birth;
teares cannot be wip't away whiles toyle remaines; That the Iſraelites may leave
crying, they muſt be delivered from the brick-kilnes of Ægypt. Indeed, God had in
C our creation allotted us labour, without paine; but when once ſinne came into the
ſoule, paine ſeized upon the bones, and the mind was poſſeſſed with a wearineſſe, and
irkſome loathing of what it muſt doe: and ever ſince, ſorrow and labour have beene
inſeparable attendants upon the life of man: Inſomuch as God, when he would de-
ſcribe to us the happy eſtate of the dead, does it in thoſe termes, They ſhall reſt from
their labours: Look into the field, there you ſhall ſee toyling at the plough and ſithe.
Looke into the waters, there you ſee tugging at the oares and cabels. Looke into
the City, there you ſee plodding in the ſtreets, ſweating in the ſhops. Looke into
the ſtudies, there you ſee fixing of eies, toſſing of bookes, ſcratching the head, pale-
neſſe, infirmity. Look into the Court, there you ſee tedious attendance, emulatory
officiouſneſſe. All things are full of labour, and labour is full of ſorrow. If we doe
nothing, idleneſſe is weariſome; if any thing, worke is weariſome; in one or both of
D theſe, the beſt of life is conſumed. Who now can be in love with a life, that hath no-
thing in it but crying, and teares, in the entrance; death, in the concluſion; labour and
paine in the continuance; and ſorrow in all theſe? What Gally-ſlave but we would
be in love with our chaine? what priſoner would delight in his dungeon? How hath
our infidelity beſotted us, if we doe not long after that happy eſtate of our immorta-
lity, wherein all our teares ſhall be wip't away; and we at once free from labour, ſor-
row, and death? Now, as it is vaine to hope for this till then; ſo then not to hope
for it, is paganiſh and brutiſh. He that hath tasked us with theſe penances, hath
undertaken to releaſe us. *God ſhall wipe away all teares.* *Pſal.56.*

While we ſtay here, he keepes all our teares in a bottle, ſo precious is the water that is
diſtilled from penitent eies; and becauſe he will be ſure not to faile, he notes how many
drops there be, in his regiſter. It was a pecious ointment, wherewith the woman in
E the Phariſes houſe (it is thought *Mary Magdalen*) anointed the feet of Chriſt: but her *Luke.7.37.*
teares wherewith ſhe waſht them, were more worth than her ſpiknard. But that which
is here precious, is there unſeaſonable; then he ſhall wipe away thoſe which here he
would ſave. As death, ſo paſſions are the companions of infirmitie; Whereupon ſome
that have beene too nice, have called thoſe which were incident into Chriſt, Propaſſi-
ons; not conſidering that he which was capable of death, might be as well of paſſions.
Theſe troubleſome affections of griefe, feare, and ſuch like, doe not fall into glorified
ſoules. It is true, that they have love, deſire, joy in their greateſt perfection: yea they

could not have perfection without them; but like as God loves, and hates, and rejoyces truly, but in a manner of his owne, abſtracted from all infirmity, and paſſion: ſo doe his glorified Saints in imitation of him. There therefore, as we cannot die, ſo we cannot grieve, we cannot be afflicted. Here one ſayes, My belly, my belly, with the Prophet; another, Mine head, mine head, with the Shunamites ſonne; another, My ſonne, my ſonne, as *David*; another, My father, my father, with *Eliſha*. One cryes out of his ſins, with *David*; another of his hunger, with *Eſau*; another of an ill wife, with *Iob*; another, of treacherous friends, with the Pſalmiſt; One of a ſore in body, with *Ezechias*; another of a troubled ſoule, with our Saviour in the garden; every one hath ſome complaint, or other, to make his cheeks wet, and his heart heavy. Stay but a while, and there ſhall be none of theſe: There ſhall be no crying, no complaining in the ſtreets of the new Jeruſalem: No axe, no hammer ſhall be heard within this heavenly Temple. Why are we not content to weepe here a while, on condition that we may weepe no more? Why are we not ambitious of this bleſſed eaſe? Certainly, we doe not ſmart enough with our evils, that we are not deſirous of reſt; Theſe teares are not yet dry, yet they are ready to be overtaken by others, for our particular afflictions. Miſeries, as the Pſalmiſt compares them, are like waves, which breake one upon another, and toſſe us with a perpetuall vexation; and we vaine men, ſhall we not wiſh to be in our heaven? Are we ſick, and grieve to think of remedy? Are we ſtill dying, and are we loth to thinke of life? Oh this miſerable unbeleefe, that tho we ſee a glorious heaven above us, yet we are unwilling to goe to it: we ſee a weariſome world about us, and yet are loth to think of leaving it: This gracious maſter of ours, whoſe diſſolution is ours, while he was here amongſt us, his princely crowne could not keepe his head from paine, his golden rod could not drive away his fevers; now is he freed from all his aches, agues, ſtitches, convulſions, cold ſweats: now he triumphs in glory, amongſt the Angels and Saints; now he walkes in white robes, and attends on the glorious bridegroome of the Church; and doe we think he would be content now, for all the Kingdomes of the world, to be as he was? We that profeſſe it was our joy and honour to follow him, whitherſoever he had gone; In his diſports, in his warres, in his travels; why are we not now ambitious of following him to his better crowne; yea of reigning together with him, (for heaven admits of this equality) in that glory, wherein he reignes with his Saviour and ours? Why doe we not now heartily, with him that was raviſhed into the third heaven, ſay, *Cupio diſſolvi & eſſe cum Chriſto*, not barely to be diſſolved; a malecontent may doe ſo; but therefore to be diſſolved, that we may be with Chriſt, poſſeſſed of his everlaſting glory, where we ſhall not onely not weepe, but rejoyce and ſing *Halleluiahs* for ever; not onely not die, but enjoy a bleſſed and heavenly life. Even ſo Lord Jeſus come quickly. Now if any man ſhall aske the Diſciples queſtion: Maſter, when ſhall theſe things be; the celeſtiall voice tels him, it muſt be upon a change; *For the firſt things are paſſed*; It ſhall be in part, ſo ſoone as ever our firſt things, our life, the condition of our mortality are paſſed over; It ſhall be fully, when the firſt things of the world are paſſed; Paſſed not by abolition, but by immutation, as that Father ſaid well; Not the frame of the world, but the corruption of that frame muſt paſſe. The Spirit of God is not curious, he calls thoſe things firſt, which were onely former; not in reſpect of the ſtate which is, but that which ſhall be; For thoſe things which were firſt of all, were like their Maker; good, not capable of deſtruction: Our ſinnes tainted the whole creation, and brought ſhame upon all the frame of heaven, and earth: That which we did, ſhall be diſanulled, that which God did, ſhall ſtand for ever; and this diſſolution ſhall be our glory: other diſſolutions ſtrike teares into our eyes; as this day is witneſſe: it is our ſorrow that the firſt things are paſſed, our offices, our penſions, our hopes, our favours, and (which we eſteemed moſt) our ſervices are gone: Let this laſt diſſolution comfort us againſt the preſent. Who can grieve to ſee a familie diſſolved, that conſiders the world muſt be diſſolved? This little world of ours, firſt, whereof this day gives us an image: for as our ſervice, ſo our life muſt away; and then that great one, whoſe diſſolution is repreſented in theſe. The difference is, that whereas this diſſolution brings teares to ſome eies, that wipes them away from all: for all our teares, and ſorrow, and toyle, and

2. Kings 4.

crying.

A crying, and death, are for our ſins; take away corruption, and miſery goes away with
it, and till then, it will never be removed: *No man puts new wine into old veſſels*; much leſſe
will God put the new wine of glory, into the old veſſells of corruption: They are our
ſinnes, which as in particular they have rob'd us of our Prince, changed our ſeaſons,
ſwept away thouſands with varieties of deaths, ſo in generall, they have deformed the
face of heaven and earth, and made all the Creation ſigh and groane, and ſtill make us
incapable of the perfection of our bleſſedneſſe; for while the firſt things continue,
there muſt needs be teares, and ſorrow, and death. Let us therefore looke upon heaven
and earth as goodly creatures; but, as blemiſhed, as tranſitory, as thoſe which we ſhall
once ſee more glorious. Let us looke upon our ſelves with indignation, which have
thus diſtained them; and as thoſe which after ſome terme of their cottage expired,
are aſſured they ſhall have a marble palace built for them, doe long after the time pre-
B fixed them, and thinke the dayes and moneths pace ſlowly away, till then; ſo let us
earneſtly deſire the day of the diſſolution of this great houſe of the world, that wee
may have our conſummation in the new heaven. For ſo ſoone as ever the old is paſt,
Behold (ſaith God) *I will make all things new.* Yea, the paſſage of the one, is the renew-
ing of the other: As the Snake is renewed, not by putting on any new coat, but by
leaving his ſlough behind him: the gold is purified, by leaving his droſſe in the fire;
Therefore he addes, not, *I will*, but, *I doe make all new*; and becauſe this is a great work,
behold a great Agent; *He that ſate upon the Throne ſaid, Behold I make all new.*

A Throne ſignifies Majeſty, and ſitting permanence or perpetuitie: God ſayes,
Heaven is my Throne, in the Pſalme: but as *Salomons* throne of ivory and gold, was the
beſt peece of his houſe; So Gods throne is the moſt glorious heaven, the heaven of
heavens; for you ſee that tho heaven and earth paſſe away, yet Gods throne remain'd
C ſtill, and he ſitting on it; neither ſinne nor diſſolution, may reach to the Empyreall
heaven, the ſeat of God.

Here is a ſtate worthy of the King of Kings; All the thrones of earthly Monarchs,
are but peeces of his foot-ſtoole. And as his throne is majeſticall and permanent, ſo
is his reſidence in it; *He ſate in the throne*. *S. Stephen* ſaw him ſtanding, as it were ready
for his defence and protection: *S. Iohn* ſees him ſitting (as our Creed alſo runnes) in
regard of his inalterable glory. How brittle the thrones of earthly Princes are, and
how they doe rather ſtand than ſit in them, and how ſlippery they ſtand too, we feele
this day, and lament. O Lord, eſtabliſh the throne of thy ſervant our King, and let his
ſeed endure for ever. Let his throne be as the Sunne before thee for evermore; and
as the Moone a faithfull witneſſe in heaven. But howſoever it bee with our earth-
ly Gods, of his Kingdome there is no end. Here is a maſter for Kings, whoſe glory
D it is, to riſe up from their thrones, and throw downe their Crownes at his feet, and
to worſhip before his foot-ſtoole.

Be wiſe therefore, O ye Kings; be learned ye Rulers of the earth: ſerve this Lord in feare, and rejoyce in him with trembling.

Yea behold here (ſince we have the honour to ſerve him, whom Kings ſerve) a roy-
all Maſter for us; It was one of our ſinnes, I feare, that we made our Maſter, our God;
I meane, that we made fleſh our arme; and placed that confidence in him, for our
earthly ſtay, which wee ſhould have fixed in heaven: Our too much hope hath left
us comfortleſſe: Oh that we could now make God our Maſter, and truſt him ſo much
the more, as we have leſſe in earth to truſt to. There is no ſervice to the King of hea-
ven; for both his throne is everlaſting and unchangeable, and his promotions certaine
and honourable: He that ſits on the Throne hath ſaid it, *To him that overcomes will I give*
E *to ſit with me in my throne; even as I overcame and ſit with my Father in his throne.* Behold,
yee ambitious ſpirits, how ye may truly riſe to more than ever the ſonnes of *Zebedee*
deſired to aſpire to: ſerving is the way to reigning; ſerve him that ſits upon the
Throne, and ye ſhall ſit your ſelves upon the Throne with him.

This is the Agent; the act is fit for him, *I make all things new.* Even the very Turks
in their Alcoran, can ſubſcribe to that of *Tertullian, Qui potuit facere, poteſt & reficere:*
I feare to wrong the holy Majeſty with my rude compariſon; It is not ſo much to
God, to make a world, as for us, to ſpeak: He ſpake the word and it was done: There

is no change which is not from him : Hee makes new Princes, new yeeres, new governments, A
and will make new heavens, new earth, new inhabitants ; how eaſie then
is it for him, to make new proviſions for us? If we be left deſtitute, yet where is our
faith? Shall God make us new bodies, when they are gone to duſt? ſhall he make new
heavens, and new earth, and ſhall not he (whoſe the earth is, and the fulneſſe thereof)
provide ſome new meanes, and courſes of life for us, while we are upon earth? Is the
maintenance of one poore worme more than the renewing of heaven and earth? ſhall
he be able to raiſe us when we are not, and ſhall hee not ſuſtaine us while we are?

Away with theſe weake diffidences ; and if wee bee Chriſtians, truſt God with his
Pſal.37.34. owne: *Wait thou on the Lord, and keepe his wayes, and he ſhall exalt thee.* He will make all
things new: And ſhall all things be made new, and our hearts bee old? ſhall nothing
but our ſoules be out of the faſhion? Surely beloved, none but new hearts are for the new
heavens: Except we be borne anew, we enter not into life. All other things ſhall in B
the very inſtant receive their renovation ; onely our hearts muſt be made new before
hand, or elſe they ſhall never be renewed to their glory. S. *Peter*, when he had told us
2Pet 3.14. of looking for new heavens, and new earth ; infers this uſe upon it ; *Wherefore (beloved)*
ſeeing yee looke for ſuch things, be diligent, that ye may be found of him in peace, without ſpot,
and blameleſſe. Behold, the new heavens require pure and ſpotleſſe inhabitants. As
ever therefore we looke to have our part in this bleſſed renovation, let us caſt off all
our evill and corrupt affections, put off the old man with his works, and now with the
new yeere, put on the new: labour for a new heart, begin a new life. That which *S.*
Iohn ſaies here, that God will ſay and doe in our entrance to glorification ; *Behold, I*
2 Cor. 5.17. out of Eſay.43. *make all things new.* Saint *Paul* ſaith he hath done it already, in our regeneration ; *Old*
things are paſſed away, all things are become new. What meanes this, but that our regeneration
muſt make way for our glorification, and that our glory muſt but perfect our C
regeneration? and God ſuppoſes this is done, when there are meanes to doe it. Why
doe we then ſtill (in ſpight of the Goſpell) retaine our old corruptions, and think to go
to the wedding feaſt in our old clothes? if ſome of us doe not rather (as the vulgar
reads that, *Iudg.*10.6.) *Addere nova veteribus, adde new ſins to our old* ; new oathes, new faſhions
of pride, new complements of drunkenneſſe, new devices of filthineſſe, new
tricks of Machiaveliſme : theſe are our novelties which fetch downe from God new
judgements upon us, to the tingling of the eares of all hearers, and for which *Topheth*
was prepared of old. If God have no better newes for us, wee ſhall never enjoy the new
heaven with him. For Gods ſake therefore, and for our ſoules ſake, let us be wiſer, and
renew our covenant with God ; and ſeeing this is a day of gifts, let my New-yeers-gift
to you be this holy advice from God, which may make you happy for ever: Let
your New-yeeres-gift to God be your hearts, the beſt part of your ſelves, the center D
of your ſelves, to which all our actions are circumferences: and if they be ſuch a preſent,
as we have reaſon to feare God will not accept, becauſe they are ſinfull ; yet if
Pſal.51. they be humbled, if penitent, we know he will receive them: *A contrite and a broken*
heart, O God, thou wilt not deſpiſe. And if we cannot give him our hearts, yet give him
our deſires, and he will take our unworthy hearts from us ; *I will take the ſtony hearts out*
Ezec 11.14. *of their bodies, Ezec.*11.19. and he will gratiouſly returne an happy New-yeeres-gift to
us, *I will put a new ſpirit within their bowels, and will give them an heart of fleſh.* He will create
a cleane heart, and renew a right ſpirit within us ; ſo, as he will make a new heaven
for us, he will make us new for this heaven ; he will make his Tabernacle in us, that
he may make ours with him. *Behold, the Tabernacle of God is with men &c.*

The ſuperſtitious *Liſtrians* cryed out amazed, that Gods were come downe to them
in the likeneſſe of men : but we Chriſtians know, that it is no rare thing for God to E
2 Cor.6.16. come and dwell with men ; *Yee are the Temples of the living God, and I will dwell among*
them and walke there. The faithfull heart of man is the Tabernacle of God. But becauſe
though God be ever with us, wee are not alwayes ſo with him, yea whiles we are at
home in the body, we are abſent from the Lord, as *S. Paul* complaines, therefore will
God vouchſafe us a neerer cohabitation that ſhall not be capable of any interpoſition,
of any abſence. *Behold, the Tabernacle of God is with men.* But beſides this Tabernacle
of fleſh, time was when God dwelt in a materiall viſible houſe with men : Hee had his

Tabernacle

A Tabernacle firſt, which was a moving Temple; and then his Temple, which was a 2 *Chron.* 7.16.
fixed Tabernacle: both of them had one meaſure, both one name. But, as one ſaid
upon that, *Eze.* 42. *Menſus eſt, ſimilitudinem domus*; that both the Tabernacle and היכל
Temple were ſimilitudes of Gods houſe, rather than the houſe it ſelfe: ſo ſay I, that
they were intended for notable reſemblances both of the holy Church of God upon 1 *Pet.* 2.5.
earth, and of the glorious Sanctuarie of heaven. This is the true היכל of God, which
word ſignifieth both a Temple, *Ezra* 4.1. and a Palace, *Dan.* 1.4. becauſe he dwels
where he is worſhipped, and he is magnificent in both: It is the materiall Tabernacle
which is alluded to, the immateriall which is promiſed; A Tabernacle that goes a
thouſand times more beyond the glittering Temple of *Salomon*, than *Salomons* Temple
went beyond the Tabernacle of *Moſes*: Neither let it trouble any man, that the name
of a Tabernacle implies flitting and uncertainty. For as the Temple, howſoever it
B were called (בת עלם) a houſe of Ages; yet laſted not (either the firſt, I meane, or ſecond) σκηνὴν αἰώνιον,
unto 500. yeers: ſo this houſe, though God call it a Tabernacle, yet he makes it *Luke* 16.9.
an everlaſting habitation; for he tels us, that both age and death are gone before it
come downe to men. But why rather doth the Tabernacle of God deſcend to men,
than men aſcend to it? Whether this be in reſpect of *Iohns* viſion, to whom the new
Ieruſalem ſeemed to deſcend from heaven; *deſcendi,* (as one ſaith) *innoteſcenda*, & therefore
it is reſembled by all the riches of this inferiour world, gold, precious ſtones,
pearle; or whether heaven is therefore ſaid to deſcend to us, becauſe it meets us in
the ayre, when Chriſt Jeſus attended with innumerable Angels ſhall deſcend to fetch 1 *Theſſ.* 4.16.
his elect; or whether this phraſe be uſed for a greater expreſſion of love, and mercy,
ſince it is more for a Prince to come to us, than for us to goe to his Court. Certainly,
God meanes onely in this to ſet forth that perpetuall and reciprocall converſation,
C which he will have with men: *They ſhall dwell with God, God ſhall dwell with them.* Our glory
begins ever in grace: God doth dwell with all thoſe in grace, with whom he will
dwell in glory: Every Chriſtian carries in his boſome a ſhrine of God: *know ye not that* 2 *Cor.* 12.
Chriſt Ieſus is in you, ſaith *S. Paul*. Whereſoever God dwels, there is his Temple: wilt
thou pray in the Temple, pray in thy ſelfe, ſaith *Auſten*.

Here is the Altar of a cleane heart, from which the ſweet incenſe of our praiers, as a
pleaſant perfume, is ſent up into the noſtrils of God: Here are the pure candles of
our faith ever burning before God, night and day; never to be extinguiſhed: Here is
the ſpirituall Shew-bread, the bread of life ſtanding ever ready upon the Table of the
ſoule: Here doth the Arke of the heart, in the inwardeſt of the breſt, keepe the Law
of God, and that Manna that came downe from heaven: Here God dwels, and here he
is worſhipped. Behold, what need we care whither we goe, while we carry the God of
D heaven with us? He is with us, as our companion, as our guide, as our gueſt: No impotency
of perſon, no croſſe of eſtate, no diſtance of place, no oppoſition of men, no
gates of hell can ſeparate him from us: Hee hath ſaid it, *I will not leave, nor forſake thee:*
We are all now parting one from another: and now is looſing a knot of the moſt loving,
and entire fellowſhip, that ever met in the Court of any Prince: our ſweet Maſter
(that was compounded of all lovelineſſe) infuſed this gracious harmony into our
hearts; now we are ſaluting our laſt, and every one is with ſorrow enough, taking his
owne way: how ſafe, how happy ſhall we be, if each of us ſhall have God to goe with
him! Certainly (my deare fellowes) we ſhall never complaine of the want of Maſters,
of friends, while we find our ſelves ſure of him; nothing can make us miſerable while
we are furniſhed with him. Shall we thinke he cannot fare ill that hath money in his
purſe; and ſhall we thinke he can miſcarry that hath God in his heart? How ſhall not
E all comfort, all happineſſe accompany that God, whoſe preſence is the cauſe of all bleſſedneſſe?
He ſhall counſell us in our doubts, direct us in our reſolutions, diſpoſe of us
in our eſtates, cheere us in our diſtreſſes, proſper us in our lives, and in our deaths
crowne us. And if ſuch felicity follow upon Gods dwelling with us in theſe ſmoky
cottages of our mortalitie, where we (through our unquiet corruptions) will not ſuffer
our ſelves to have a full fruition of God; what happineſſe ſhall there bee in our
dwelling with God, in thoſe eternall Tabernacles of reſt and glory? Beloved, there
is no loſſe, no miſery, which the meditation of heaven cannot digeſt: we have lived

in the eye of a Prince, whoſe countenance was able to put life into any beholder: A How oft hath that face ſhined upon us, and we have found our heart warme with thoſe comfortable beames? Behold, we ſhall live with that God, in whoſe preſence is the fulneſſe of joy: we have lived in the ſociety of worthy men; yet, but men; ſubject to all paſſions, infirmities, ſelfe-reſpects: which of us all can have eſcaped without ſome unkindneſſes, detractions, emulations? Earthly Courts can be no more without theſe, than theſe can be without corruption: there, we ſhall live in the company of innumerable Angels, and the ſpirits of juſt and perfect men; neither can there be any jar in Revel. 19.3. theſe *Halleluiahs*, which wee ſhall all ſing to God. Wee have lived to ſee the magnificence of earthly Princes, and to partake of it; in their buildings, furnitures, feaſts, triumphs; in their wealth, pompe, pleaſures: But open your eyes and ſee the new Jeruſalem, the Citie of the great King of Saints, and all theſe ſublunary vanities ſhall be contemned. Here you ſhall ſee a foure ſquare Citie; the wals of Jaſper, the foundations B garniſhed with all precious ſtones, Twelve gates of twelve pearles, The houſes and ſtreets of pure gold, like ſhining glaſſe: A Cryſtall river runs in the midſt of it; and on the banks of it growes the tree of life; ever greene, ever fruitfull; this is for the eye. The eare ſhall be filled with the melody of Angels, ever ſinging, Holy, holy, holy, Lord God Almightie. The taſte ſhall be ſatisfied with Manna, the food of Angels, with the fruit of the tree of life, with that new wine which our Saviour hath promiſed to drinke with us in his Kingdome; Theſe are the dimme ſhadowes of our future bleſſedneſſe. At thy right hand O God are pleaſures for evermore; and ſuch pleaſures, as if they could be expreſſed or conceived, were not worthy of our longings, nor able to ſatisfie us: Oh that wee could ſo much the more long to enjoy them, by how much leſſe we are able to comprehend them! When *S. Paul* made his Fare-well ſermon to the Epheſians, hee fetcht teares from the eyes of his auditors (ſo C full of holy paſſion was his ſpeech) eſpecially with that one clauſe, And now behold I Act. 20.25. know, that henceforth you all, through whom I have gone preaching the Kingdome of God, ſhall ſee my face no more: A ſad clauſe indeed, You ſhall ſee my face no more. The mind of man cannot endure to take a finall leave of any thing that offends it not; but the face of a friend, of a companion, hath ſo much pleaſure in it, that wee cannot without much ſorrow thinke of ſeeing it our laſt: But what if we ſhall meet here no more? what if we ſhall no more ſee one anothers face? Brethren, wee ſhall once meet together above; we ſhall once ſee the glorious face of God, and never look off againe.

Let it not over-grieve us to leave theſe Tabernacles of ſtone, ſince we muſt ſhortly lay downe theſe Tabernacles of clay, and enter into Tabernacles not made with hands, eternall in the heavens. Till then, farewell my deare brethren, farewell in the Lord: Goe in peace, and live as thoſe that have loſt ſuch a Maſter, and as thoſe that ſerve a D Maſter, whom they cannot loſe: And the God of peace goe with you, and proſper you in all your wayes; and ſo fix this Tabernacle in you upon earth, that you may bee received into thoſe Tabernacles of the new Jeruſalem, and dwell with him for ever, in that glory which hee hath provided for all that love him.

Amen.

E

FINIS.

AN HOLY
PANEGYRICK.

A
SERMON PREACHED
at *Pauls Croſſe* upon the anniverſarie Solemnitie
of the happy Inauguration of our dread
Soveraigne Lord, King *James*,
March 24. 1613.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

¶ Imprinted at London, 1634.

TO THE RIGHT HONOVRABLE, SIR IOHN SWINERTON Knight, Lord Maior of the Citie of LONDON,

All Grace and Happineſſe.

Right Honourable:

My owne forwardneſſe (whereof it repenteth me not) hath ſent forth other of my labours unbidden, but this your effectuall importunitie hath drawne forth into the common light. It is an holy deſire that the eye may ſecond the eare in any thing that may helpe the ſoule: and we, that are fiſhers of men, ſhould be wanting to our ſelves, if we had not baits for both thoſe ſenſes. I plead not the diſadvantage of a dead letter, in reſpect of that life which elocution puts into any diſcourſe. Such as it is, I make it both publike and yours. I have cauſed my thoughts, ſo neere as I could, to goe backe to the very tearmes wherein I expreſſed them, as thinking it better to fetch thoſe words I have let fall, than to follow thoſe I muſt take up. That therefore which it pleaſed your Lo. to heare with ſuch *patient attention, and with ſo good affection to deſire, I not unwillingly ſuffer abroad, that theſe papers may ſpeak that permanently to the eyes of all our Countrymen, which in the paſſage found ſuch favour in the eares of your Citizens, and ſuch roome in ſo many hearts. Beſides your firſt and vehement motion for the Preſſe, your knowne love to learning deſerves a better acknowledgement, and no doubt finds it from more worthy hands. And if my gratulation would adde any thing, thoſe ſhould envy you which will not imitate you. For the reſt, God give your Lo. a wiſe, underſtanding, and couragious heart, that you may prudently and ſtrongly menage theſe wilde times, upon which you are fallen: and by your holy example and powerfull endevours, helpe to ſhorten theſe raines of licentiouſneſſe: That ſo this Citie, which is better taught than any under heaven, may teach all other places how to live; and may honour that profeſsion which hath made it renouned, and all Gods Church joyfull: The welfare and happineſſe whereof, and your Lo. in it, is unfainedly wiſhed,*

by

Your Lordſhips humbly devoted,

IOS. HALL.

AN HOLY
PANEGYRICKE.

1 Sam. 12. 24, 25.

Therefore feare you the Lord, and ſerve him in truth with all your hearts, and conſider how
C *great things he hath done for you. But if you doe wickedly, yet ſhall periſh, both yee and your King.*

I Hold it no ſmall favour of God (Right Honourable and beloved) that hee hath called mee to the ſervice of this day, both in the name of ſuch a people, to praiſe him for his Anointed, and in his name to praiſe his anointed to his people. The ſame hand that gives the opportunity, vouchſafe to give ſucceſſe to this buſineſſe. That which the Jewes ſinned in but deſiring, it is our happineſſe to enjoy. I need not call any other witneſſe than this day, wherein we celebrate the bleſſing of a King, and (which is more) of a King higher than other Princes by the head
D and ſhoulders. And if other yeeres had forgotten this tribute of their loyalty and thankfulneſſe, yet the example of thoſe ancient Romane Chriſtians (as *Euſebius* and *Sozomen* report) would have taught us, that the tenth compleat yeere of our *Conſtantine* deſerves to be ſolemne and Jubilar. And if our ill nature could be content to ſmother this mercy in ſilence, the very Lepers of *Samaria* ſhould riſe up againſt us and ſay, *We doe not well; this is a day of good tidings, and we hold our peace.* My diſcourſe yet ſhall not be altogether laudatorie; but as *Samuels*, led in with exhortation, and carried out with threatning. For this Text is a compoſition of duties, favours, dangers: of duties which we owe, of favours received, of dangers threatned. The duties that God lookes for of us, come before the mention of the favours we have received from him (though after their receit) to teach us, that as his mercy, ſo our obedience ſhould be abſolute: and the danger followes
E both, to make us more carefull, to hold the favours, and performe the duties. And me thinkes there cannot be a more excellent mixture. If we ſhould heare only of the favours of God, nothing of our duties, we ſhould fall into conceitedneſſe: if onely of our duties, without recoguition of his favours, we ſhonld prove uncheerefull; and if both of theſe without mention of any danger, we ſhould preſume on our favours, and be ſlack in our duties. Prepare therefore your Chriſtian eares and hearts for this threefold cord of God, that (through his bleſſing) theſe duties may draw you to obedience, the dangers to a greater awe, and the favours to a further thankfulneſſe.

Decimum quemque annum Imperatores Romani magna feſtivitate celebrant, Sozom. l. 1. 24. Idem Euſeb. de vita Conſt.

The goodneſſe of theſe outward things is not ſuch as that it can privilege every deſire of them from ſin. Monarchie is the beſt of governments, and likeſt to his rule that ſits in the aſſembly of Gods. One God, one King, was the acclamation of thoſe ancient Chriſtians: and yet it was miſ-deſired of the Iſraelites: We may not ever deſire that which is better in it ſelfe, but that which is better for us; Neither muſt we follow our conceit in this judgement, but the appointment of God; Now, though God had appointed in time, both a Scepter and a Law-giver to *Iuda*, yet they ſinned in mending the paſe of God, and ſpurring on his decree. And if they had ſtaid his leaſure, ſo that they had deſired that which was beſt in it ſelfe, beſt for them, appointed by God, and now appointed; yet the manner and ground offended: For out of an humour of innovation, out of diſcontent, out of diſtruſt, out of an itch of conformitie to other Nations, to aske a King, it was not onely a ſin, as they confeſſe, *verſ.29.* but (*ragnah rabbah*) a great wickedneſſe, as *Samuel* tels them, *verſ.17.* and (as oftentimes we may read Gods diſpleaſure in the face of heaven) he ſhewes it in the weather. God thunders and raines in the middeſt of wheat-harveſt. The thunder was fearfull; the raine in that hot climate and ſeaſon, ſtrangely unſeaſonable: both to be in the inſtant of *Samuels* ſpeech, was juſtly miraculous. The heathen Poets bring in their fained God thundring in applauſe; I never find the true God did ſo. This voice of God brake theſe Cedars of Lebanon, and made theſe Hindes to calve; and now they cry *Peccavimus*, *verſe.19.* If ever we will ſtoop, the judgements of God will bring us on our knees. *Samuel* takes vantage of their humiliation, and according to the golden ſentence of that *Samian*-wiſe-man, that bids us lay weight upon the loden, (how ever *Hierom* take it in another ſenſe) he lades them with theſe three duties; Feare, ſervice, conſideration.

Iuxta Homer. εἷς κοίρανος &c.

Pſal.29.

Iuxta χρυσᾶ παραγγέλματα Pythagoræ. Oneratis ſuperponendum onus, id eſt, ad virtutem incedentibus augmentanda præcepta; Tradentes ſe otio relinquendos. Hier. adverſ. Ruffin.

Feare and ſervice goe ſtill together. ***Serve the Lord in feare***, ſaith ***David***. ***Feare the Lord and ſerve him***, ſaith *Ioſhua*; And, feare ever before ſervice, for that unleſſe our ſervice proceed from feare, it is hollow and worthleſſe. One ſaies well, that theſe inward diſpoſitions are as the kernell; outward acts are as the ſhell; he is but a deafe nut therefore, that hath outward ſervice, without inward feare; *Feare God* (ſaith *Salomon*) *firſt*, & *then, keepe his commandements*. Behold, the ſame tongue that bade them not feare, *verſ.20.* now bids them feare; and the ſame ſpirit that tells us they feared exceedingly (*ver.18.*) now injoynes them to feare more. What ſhall we make of this? Their other feare was at the beſt Initiall; for now they began to repent; and as one ſaies of this kind of feare, that it hath two eyes fixed on two divers objects, ſo had this of theirs: One eye looked upon the raine and thunder; the other looked up to the God that ſent it. The one of theſe it borrowed of the ſlaviſh or hoſtile feare (as *Baſil* calls it,) the other of the filiall; for the ſlaviſh feare caſts both eies upon the puniſhment; the filiall lookes with both eyes on the party offended. Now then *Samuel* would rectifie and perfect this affection, and would bring them from the feare of ſlaves through the feare of penitents, to the feare of ſonnes: and indeed one of theſe make way for another. It is true that perfect love thruſts out feare: but it is as true, that feare brings in that perfect love which is joyned with the reverence of ſonnes. Like as the needle or briſtle (ſo one compares it) drawes in the thred after it, or as the potion brings health. The compunction of feare (ſaith *Gregorie*) fits the mind for the compunction of love. We ſhall never rejoyce truly in God, except it be with trembling: Except we have quaked at his thunder, we ſhall never joy in his ſun-ſhine. How ſeaſonably therefore doth *Samuel*, when he ſaw them ſmitten with that guilty and ſervile feare, call them to the reverentiall feare of God; *Therefore feare ye the Lord*? It is good ſtriking, when God hath ſtriken; there is no fiſhing ſo good as in troubled waters. The conſcience of man is a nice and ſullen thing: and if it be not taken at fit times, there is no medling with it. Tell one of our gallants, in the midſt of all his jollity and revels, of devotion, of pietie, of judgements; he hath the Athenian queſtion ready, What will this babler ſay? Let that man alone till God hath toucht his ſoule with ſome terror, till he have caſt his body on the bed of ſickneſſe, when his feather is turned to a kerchiefe, when his face is pale, his eyes ſunke, his hand ſhaking, his breath ſhort, his fleſh conſumed, now he may be talkt with, now he hath learned of *Eli* to ſay, *Speake Lord, for thy ſervant heareth.* The convex or out-bowed ſide of a veſſell will hold nothing:

Pſal.2.
Ioſh.24.14.
Eccl.ult.

Ioh. de Cambis Compend. Theol.

Greg.3 Dial. cap. 34. Compunctio formidinis tradit animum compunctioni dilectionis.

A it muſt be the hollow and depreſſed part that is capable of any liquor. Oh if we were ſo humbled with the varieties of Gods judgements as we might, how ſavory ſhould his counſels be, how precious and welcome would his feare be to our trembling hearts? whereas now our ſtubborne ſenſeleſneſſe fruſtrates (in reſpect of our ſucceſſe, though not of his decree) all the threatnings and executions of God.

There are two maine affections, *Love* and *Feare*; which as they take up the ſoule where they are, and as they never goe aſunder, (for every love hath in it a feare of offending and forgoing; and every feare implies a love of that, which we ſuſpect may miſcary) ſo each of them fulfills the whole Law of God. That love is the abridgement of the Decalogue, both our Saviour and his bleſſed Apoſtle have taught us: It is as plaine of Feare. The title of *Iob* is, *A juſt man, and one that feared God*; juſtice is expreſſed by Feare. For what is juſtice, but freedome from ſin? And the feare of the B Lord hates evill, ſaith *Salomon*. Hence *Moſes* his הירא *Thou ſhalt feare*, is turned by our Saviour (προσκυνήσεις) *Thou ſhalt worſhip, or adore*. And that which *Eſay* ſaith, *In vaine they feare me*, our Saviour renders, *In vaine they worſhip me*; as if all worſhip conſiſted in Feare. Hence it is probable that God hath his name in two languages from (Θεὸς) *Feare*, and the ſame word in the Greeke ſignifies both *Feare* and *Religion*. And *Salomon* when he ſaies, *The feare of the Lord is* ראשית *the beginning* (as we turne it) *of wiſdome*, ſaies more than we are aware of; for the word ſignifies as well *Caput* or *Principatum*, the head or top of wiſdome; yea (ſaith *Siracides*) it is the crowne upon the head; it is the root of the ſame wiſdome, whereof it is the top-branch, ſaith the ſame Author. And ſurely this is the moſt proper diſpoſition of men towards God; for though God ſtoope downe ſo low as to vouchſafe to be loved of men, yet that infinite inequality, which there is betweene him and us, may ſeeme not to allow ſo perfect a C fitneſſe of that affection, as of this other; which ſuits ſo well betwixt our vileneſſe, and his glory, that the more diſproportion there is betwixt us, the more due and proper is our *feare*. Neither is it leſſe neceſſary than proper, for we can be no Chriſtians without it; whether it be (as *Hemingius* diſtinguiſhes it well) *timor cultus*, or *culpæ*, either our feare in worſhipping, or our feare of offending; the one is a devout feare, the other a carefull feare. The latter was the Corinthians feare, whoſe godly ſorrow when the Apoſtle had mentioned, he addes, *Yea what indignation, yea what feare, yea what deſire?* The former is that of the Angels, who hide their faces with their wings: yea of the Son of God, as man, who fell on his face to his Father. And this is due to God, as a Father, as a maſter, as a benefactor, as a God infinite in all that he is. Let me be bold to ſpeake to you, with the Pſalmiſt, *Come ye children, hearken to me, and I will teach you the feare of the Lord.* What is it therefore to feare God; but to acknowledge D the glorious (tho inviſible) preſence of God in all our wayes, with *Moſes* his eyes ὁρῶν ἀόρατον: to be awfully affected at his preſence with *Iacob* (*quam tremendus?*) to make an humble reſignation of our ſelves to the holy will of God with *Eli*, It is the Lord; and to attend reverently upon his diſpoſing with *David*; *Here I am, let him doe to me as ſeemeth good in his eyes.* This is the feare of the Lord. There is nothing more talkt of, nothing leſſe felt. I appeale from the tongues of men to their hands; the wiſe Heathen taught mee to doe ſo, *Verba rebus proba*. The voice of wickedneſſe is actuall, ſaith the Pſalmiſt, wickedneſſe ſaith there is no feare of God before his eyes. Behold wherſoever is wickedneſſe, there can be no feare of God; theſe two cannot lodge under one roofe, for the feare of God drives out evill (ſaith *Eccleſiaſticus*.) As therefore *Abraham* argues well from the cauſe to the effect; Becauſe the feare of God is not in this place, therefore they will kill me: So *David* argues back from the effect to the cauſe, E *They imagine wickedneſſe on their bed, &c. therefore the feare of God is not before them.* I would to God his argument were not too demonſtrative. Brethren, our lives ſhame us. If we feared the Lord, durſt we dally with his name, durſt we teare it in peeces? Surely we contemn his perſon, whoſe name we contemn. The Jewes have a conceit, that the ſin of that Iſraelite which was ſtoned for blaſphemie, was onely this, that he named that ineffable name of foure letters *Iehovah*. Shall their feare keepe them from once mentioning the dreadfull name of God, and ſhall not our feare keepe us from abuſing it? Durſt we ſo boldly ſinne God in the face, if we feared him? Durſt we mock God with-

Pro. 8.13.
Deut. 6.13.
Mal 4.1.
יראת
Iſay 29.13.
σέβονται.
Mat. 15.9.
εὐλάβεια.
Plut.
Cæſare.
Acts 23.10.
Heb 5.9
στέφανος
σοφίας
Eccl. 1.23.
ῥίζα *Eccl.* 1.6.
π.υσμονη v.20

Hem. in Pſ. 25.

2 *Cor.* 7.11.

Pſal. 34.11.

Heb. 11.
Sic ſemper Deum præſentem intelligit ac ſi ipſum qui præſens eſt in ſua eſſentia viderit. Bern. form hon. vitæ.
2 *Sam.* 15.26.
Senec. Epiſt.
Pſal 36.1.

Eccluſ 1.26.

with a formall flouriſh of that, which our heart tells us we are not, if we feared him? Durſt we be Chriſtians at Church, Mammoniſts at home, if we feared him? Pardon me if in a day of gratulation, I hardly temper my tongue from reproofe: for as the Jewes had ever ſome malefactor brought forth to them in their great feaſt: ſo it ſhall be the happieſt peece of our triumph and ſolemnity, if we can bring forth that wicked profaneneſſe, wherewith we have diſhonoured God, and blemiſht his Goſpell, to be ſcourged, and diſmiſſed with all holy indignitie. From this feare, let us paſſe as briefly, through that which we muſt dwell in all our lives; the ſervice of God. This is the ſubject of all Sermons, mine ſhall but touch at it. You ſhall ſee how I haſten to that diſcourſe which this day and your expectaion calls me to.

Divine Philoſophy teaches us to referre, not only our ſpeculations, but our affections to action. As therefore our *ſervice* muſt be grounded upon *feare*, ſo our feare muſt be reduced to *ſervice*. What ſtrength can theſe maſculin diſpoſitions of the ſoule yeeld us, if with the Iſraelites brood they be ſmothered in the birth? Indeed the worſt kind of *feare*, is that we call ſervile: but the beſt *feare*, is the *feare* of ſervants: For there is no ſervant of God, but feares filially. And againe, God hath no ſonne but he ſerves. Even the naturall ſonne of God, was ſo in the forme of a ſervant, that he ſerved indeed: and ſo did he ſerve, that he endured all ſorrow, & fulfilled all righteouſneſſe. So every Chriſtian is a ſon and heyre to the King of heaven, and his word muſt be, *I ſerve.* We all know what ſervice meanes. For we all are, or were (I imagine) either ſervants of maſters, or ſervants of the publike, or maſters of ſervants, or all theſe. We cannot therefore be ignorant either what we require of ours, or what our ſuperiours require of us. If ſervice conſiſted onely in wearing of liveries, in taking of wages, in making of curteſies, and kiſſing of hands, there were nothing more eaſie, or more common. All of us weare the cognizance of our Chriſtianity in our Baptiſme, all live upon Gods trencher in our maintenance, all give him the complements of a faſhionable profeſſion. But, be not deceived, the life of ſervice is worke; the work of a Chriſtian is obedience to the Law of God. The Centurion, when he would deſcribe his good ſervant in the Goſpell, needed ſay no more but this; I bid him doe this, and he doth it. Service then briefly is nothing but a readineſſe to doe as we are bidden; and therfore both *Salomon*, and he that was greater than *Salomon*, deſcribes it by keeping the commandements: and the choſen veſſell gives an everlaſting rule: *His ſervants ye are to whom ye obey.* Now I might diſtinguiſh this ſervice, into habituall and actuall. Habituall; for as the ſervant, while he eats or ſleepes, is in ſervice ſtill; ſo are we to God. Actuall whether univerſall in the whole cariage of our lives (which *Zacharie* tells us is in holineſſe, and righteouſneſſe; holineſſe to God, righteouſneſſe to men) or particular, either in the duties which are proper, to God, Inuocation and Attendance on his ordinance (which by an excellence is tearmed his ſervice) or in thoſe which are proper to us, as we are peeces of a Familie, Church, Common-wealth; the ſtations whereof God hath ſo diſpoſed, that we may ſerve him in ſerving one another. And thus you ſee I might make way for an endleſſe diſcourſe; but it ſhall content mee (paſſing over this world of matter) to glance onely at the generality of this infinite theme.

Rom.6.1.

Luke.1.75.

As every obedience ſerves God, ſo every ſin makes God ſerve us: One ſaid wittily, that the angry man made himſelfe the Judge, and God the executioner. There is no ſin that doth not the like. The glutton makes God his cator, and himſelfe the gueſt, and his belly his God, eſpecially in the new-found feaſts of this Age, wherein profuſeneſſe and profaneneſſe ſtrive for the tables end. The laſcivious man makes himſelfe the lover, and (as *Vives* ſaies of *Mahumet*) God the Pander. The covetous man makes himſelfe the Uſurer, and God the broker. The ambitious makes God his ſtale, and Honour his God. Of every ſinner doth God ſay juſtly, *Servire me feciſti; Thou haſt made me to ſerve with thy ſins.* There cannot be a greater honor for us than to ſerve ſuch a maſter, as commands heaven, earth, and hell: whom it is both diſhonour and baſeneſſe not to ſerve. The higheſt ſtile that King *David* could deviſe to give himſelfe (not in the phraſe of a frivolous French complement, but in the plaine ſpeech of a true Iſraelite) was, *Behold I am thy ſervant*; and he that is Lord of many ſervants of the Devill,

Lud. Vives de verit. Relig. l 4.

Eſay 43.24.

Non reputes magnum quod Deo ſervis, ſed maximum reputa, quod ipſe dig-

A Devill, delights to call himſelfe the ſervant of the ſervants of God. The Angels of Heaven rejoyce to bee our fellowes in this ſervice. But there cannot bee a greater ſhame than to ſee ſervants ride on horſebacke, and Princes walking as ſervants on the ground; I meane, to ſee the God of heaven made a lacquey to our vile affections, and in the lives of men, to ſee God attend upon the world. Brethren, there is ſervice enough in the world, but it is to a wrong maſter. *In mea patria Deus venter* (as *Hierome* ſaid;) Every worldling is a Papiſt in this, that hee gives δουλείαν, ſervice, to the creature, which is the loweſt reſpect that can bee: Yea ſo much more humble than (*latria*) as it is more abſolute, and without reſpect of recompence. Yea, I would it were uncharitable to ſay, that many beſides the ſavages of *Calecut*, place Satan in the throne, and God on the foot-ſtoole. For as Witches and Sorcerers converſe with evill ſpirits in plauſible and familiar formes, which in ugly ſhapes they would abhor: B ſo many a man ſerves Satan under the formes of gold and ſilver, under the images of Saints and lightſome Angels, under glittering coates, or glorious titles, or beauteous faces, whom they would defie as himſelfe. And as the free-borne Iſraelite might become a ſervant, either by forfaiture upon treſpaſſe, or by ſale, or by ſpoile in war: ſo this accurſed ſervitude is incurred the ſame waies, by them which ſhould be Chriſtians. By forfaiture: for though the debt and treſpaſſe be to God, yet (*tradet lictori*) he ſhall deliver the debtor to the Jaylor. By ſaile, as *Ahab* ſold himſelfe to work wickedneſſe: ſold under ſinne, ſaith the Apoſtle. By ſpoile: Beware leaſt any man make a ſpoyle of your συλαγωγῶν ſaith *Paul* to his Coloſſians. Alas, what a miſerable change doe theſe men make, to leave the living God, which is ſo bountifull, that he rewards a cup of cold water with eternall glory, to ſerve him that hath nothing to give but his bare wages; and what wages? *The wages of ſinne is death*; And what death? not the death C of the body, in the ſevering of the ſoule; but the death of the ſoule, in the ſeparation from God: there is not ſo much difference betwixt life and death, as there is betwixt the firſt death and the ſecond. Oh woefull wages of a deſperate worke! Well were theſe men, if they might goe unpaid, and ſerve for nothing: but as the mercy of God will not let any of our poore ſervices to him goe unrewarded; ſo will not his juſtice ſuffer the contrary ſervice goe unpaid; *in flaming fire rendering vengeance to them that know not God, and thoſe that obay not the Goſpell of our Lord Ieſus.* Beloved, as that worthy Biſhop ſaid on his death-bed, we are happy in this, that we ſerve a good Maſter: how happy ſhall it be for us, if wee ſhall doe him good ſervice, that in the day of our account wee may heare, *Euge ſerve bone*, well done good ſervant, enter into thy Maſters joy.

Now he that preſcribes the act (*ſervice*,) muſt alſo preſcribe the manner (*Truly, totally.*) D God cannot abide wee ſhould ſerve him with a double heart (an heart and an heart) that is hypocritically. Neither that we ſhould ſerve him with a falſe heart, that is, niggardly and unwillingly: but againſt doubling, he will be ſerv'd in truth; and againſt halving, he will be ſerved with all the heart. To ſerve God and not in truth, is mockerie. To ſerve him truly, and not with the whole heart, is a baſe dodging with God. This ὀφθαλμοδουλεία eye-ſervice is a fault with men: but let us ſerve God, but while he ſees us, it is enough. Behold he ſees us every where. If he did not ſee our heart, it were enough to ſerve him in the face; and if the heart were not his, it were too much to give him a part of it; but now that he made this whole heart of ours, it is reaſon he ſhould bee ſerved with it; and now that hee ſees the inſide of the heart, it is madneſſe not to ſerve him *in truth*. Thoſe ſerve God, not in truth, which as *Seneca* ſaies of ſome auditors, come to heare, not to learne: which bring their tablets to E write words, not their hearts for the finger of God to write in. Whoſe eyes are on their Bible, whiles their heart is on their Count-booke; which can play the Saints in the Church, Ruffians in the Taverne, Tyrants in their houſes, Cheators in their ſhops; thoſe Dames which under a cloke of modeſty and devotion, hide nothing but pride and fiendiſhneſſe. Thoſe ſerve God, not with all their heart; whoſe boſome is like *Rachels* tent, that hath (*Teraphim*) Idols hid in the ſtraw; or rather like a Philiſtims Temple, that hath the Arke and Dagon under one roofe; That come in ever with *Naamans* exceptives, *Onely in this*: Thoſe that have let downe the world like the ſpies into the bottome

natur te in ſervum aſſumere ſibi. Bernard.
Pſal 116.
Revel 22.
Eccleſ 10.7.

In mea. patria Deus venter eſt, & in diem vivitur, & ſanctior eſt ille qui ditior eſt. Hier. ad Chromatium.

Matt. 18.34.
1 *King* 21.20.
Col 2.8.

1 *Theſſ.* 1.8.

Ambroſe.

Epiſt. 108.
Quidam veniunt ut audiant non ut diſcant; Al qui cum pugillaribus veniunt, non ut res excipiant ſed verba.

bottome of the well of their heart, and cover the mouth of it with wheat : I meane A
that hide great oppreſſions, with the ſhew of ſmall beneficences: Thoſe which like *Sa-*
lomons falſe Curtizan, cry (*Dividatur*) and are willing to ſhare themſelves betwixt God
and the world. And certainly, this is a noble policy of the Devill, becauſe he knowes,
he hath no right to the heart, he can be glad of any corner ; but withall he knowes,
that if he have any, he hath all; for where he hath any part, God will have none. This
baſe-mindedneſſe is fit for that evill one. God will have all, or nothing. It was an hero-
Theod. l.4. c.4. icall anſwer, that *Theodoret* reports of *Valentinian*, whom when the ſouldiers had choſen
to be Emperor, they were conſulting to have another joyned with him. No (my ſoul-
diers) ſaid he, it was in your power to give me the Empire, while I had it not: but now
when I have it, it is not in your power to give me a partner. We our ſelves ſay, The
bed and the throne can abide no rivals. May we not well ſay of the heart, as *Lot* of *Zo-*
ar, Is it not a little one? Alas it is even too little for God: what doe we think of taking B
an Inmate into this cottage? It is a favour and happineſſe, that the God of glory will
vouchſafe to dwell in it alone. Even ſo (O God) take thou up theſe roomes for thy ſelfe;
and enlarge them for the entertainment of thy ſpirit: have thou us wholly, and let us
have thee. Let the world ſerve it ſelfe. O let us ſerve thee, with all our hearts.

God hath ſet the heart on worke to *feare*, the hands on worke to *ſerve him*: now
(that nothing may be wanting) he ſets the head on work to *conſider*; and that, not ſo
much the judgements of God, (yet thoſe are of ſingular uſe, and may not be forgot-
ten) as his mercies, *What great things he hath done for you*, not againſt you. He that looked
upon his owne works, and ſaw they were good, and delighted in them, delights that
wee ſhould looke upon them too, and applaud his wiſdome, power, and mercy that
ſhines in them. Even the leaſt of Gods works are worthy of the obſervation of the
greateſt Angell in heaven: but (the *magnalia Dei*) the great things he hath done are C
more worthy of our wonder, of our aſtoniſhment. Great things indeed that he did
for Iſrael; hee meant to make that Nation a precedent of mercy; that all the world
might ſee what he could doe for a people. Heaven and earth conſpir'd to bleſſe them.
What ſhould I ſpeake of the wonders of Ægypt? Surely I know not whether their
preſervation in it, or deliverance out of it, were more miraculous. Did they want a
guide? Himſelfe goes before them in fire. Did they want a ſhelter? His cloud is ſpred
over them for a covering. Did they want way? The ſea it ſelfe ſhall make it; and be
at once a ſtreet, and a wall to them. Did they want bread? Heaven it ſelfe ſhall powre
downe food of Angels. Did they want meat to their bread? The wind ſhall bring
them whole drifts of Quailes into their Tents. Doe they want drinke to both? The
very Rocks ſhall yeeld it them. Doe they want ſuits of apparell? Their very clothes
ſhall not wax old on their backs. Doe they want advice? God himſelfe ſhall give his D
vocall Oracle betweene the Cherubins. Doe they want a law? God ſhall come downe
upon Sinai, and deliver it in fire, thundring, ſmoke, earth-quakes, and write it with his
owne finger, in tables of ſtone. Doe they want habitations? God ſhall provide them
a land that flowes with milke and honie. Are they perſecuted? God ſtands in fire be-
tweene them and their harmes. Are they ſtung to death? The brazen ſerpent ſhall
cure them. Are they reſiſted? The walles of Jericho ſhall fall downe alone; haile-
ſtones braine their enemies. The Sunne ſhall ſtand ſtill in heaven, to ſee *Ioſhuahs* re-
venge and victorie. Oh great and mighty things that God did for Iſrael!

And if any Nation under heaven could either parallel or ſecond Iſrael in the favours
of God, this poore little *Iland* of ours is it. The cloud of his protection hath covered
us. The blood-red ſea of perſecution hath given way to us, and we are paſſed it dry-
ſhod. The true Manna from heaven is rained downe abundantly about our tents. E
The water of life guſheth forth plenteouſly to us: The better law of the Goſpell is
given us from heaven by the hands of his Sonne: The walls of the ſpirituall Jericho are
fallen downe before us, at the blaſt of the trumpets of God; and curſed be he that
goes about to build them up againe. Now therefore, that we may come more cloſe to
the taske of this day; Let me ſay to you, as *Samuel* to his Iſraelites, *Conſider with wee*
what great things the Lord hath done us: and as one wiſht that the envious had eyes in
every place; ſo could I ſeriouſly wiſh that all which have ill will at our Sion had their
eares

A eares with me but one houre, that if they belong not to God, they might burſt with *Iudas*, which repine with *Iudas* at this ſeaſonable coſt of the precious ointment of our praiſe.

If I ſhould looke back to the ancient mercies of God, and ſhew you that this Kingdome (though divided from the world) was one of the firſt that received the Goſpell: That it yeelded the firſt Chriſtian Emperor that gave peace and honour to the Church: The firſt and greateſt lights that ſhone forth in the darkeſt of Poperie, to all the world, and that it was the firſt kingdome that ſhooke Antichriſt fully out of the ſaddle; I might find juſt matter of praiſe and exultation: but I will turne over no other Chronicles but your memorie: This day alone hath matter enough, of an eternall gratulation. For this is the *communis terminus*, wherein Gods favours meet upon our heads; which therefore repreſents to us, both what we had, and what we have; The one to our ſenſe, the other to our remembrance. This day was both Queene *Elizabeths Initium*
B *gloriæ*, and King *Iames* his *Initium regni*. To her *Natalitium ſalutis*, as the paſſion dayes of the Martyrs were called of old; and *Natalis Imperii* to him. Theſe two names ſhew us happineſſe enough to take up our hearts for ever. And firſt, why ſhould it not be our perpetuall glory and rejoycing, that we were her ſubjects? Oh bleſſed Queene, the mother of this Nation, the Nurſe of this Church, the glory of womanhood, the envy and example of forraine Nations, the wonder of times, how ſweet and ſacred ſhall thy memorie be to all poſterities? How is thy name not Parables of the duſt, as the Jewes ſpeake; not written in the earth, as *Ieremie* ſpeakes, but in the living earth of all loyall hearts, never to be razed. And though the foule mouths of our Adverſaries ſtick not to call her *miſeram fœminam*, as Pope *Clement* did; nor to ſay of her, as *Evagrius* ſayes uncharitably of *Iuſtinian* the great Law-giver (*ad ſupplicia juſto Dei iudicio*
C *apud inferos luenda profecta eſt*;) and thoſe that durſt bring her on the ſtage living, bring her now dead (as I have heard by thoſe that have ſeene it) into their proceſſions, like a tormented ghoſt attended with fiends and firebrands, to the terror of their ignorant beholders: Yet, as we ſaw ſhe never proſpered ſo well, as when ſhe was moſt curſed by their *Pius* 5; ſo now we hope ſhee is rather ſo much more glorious in heaven, by how much they are more malicious on earth. Theſe arrogant wretches, that can at their pleaſure fetch *Salomon* from heaven to hell, and *Traian* and *Falconella* from hell to heaven; *Campian* and *Garnet* from earth to heaven, Queene *Elizabeth* from earth to hell, ſhall find one day that they have miſtaken the keyes; and ſhall know what it is to judge, by being judged. In the meane time, in ſpight of the gates of Rome, *Memoria juſtæ in benedictionibus*. To omit thoſe vertues which were proper to her ſex, by which ſhe deſerved to be the Queene of women, how excellent were her
D Maſculine graces of learning, valour, wiſdome, by which ſhe might juſtly challenge to be the Queene of men! So learned was ſhee, that ſhee could give preſent anſwers to Embaſſadors in their owne tongues: or if they liſted to borrow of their neighbours, ſhee paid them in that they borrowed. So valiant, that her name like *Ziſcaes* drum, made the proudeſt Romaniſts to quake. So wiſe, that whatſoever fell out happily againſt the common Adverſary in *France*, *Netherlands*, *Ireland*; it was by themſelves aſcribed to her policie. What ſhould I ſpeake of her long and ſucceſſefull government, of her miraculous preſervations, of her famous victories, wherein the waters, winds, fire, and earth fought for us, as if they had beene in pay under Her? of Her excellent lawes, of Her carefull executions? *Many daughters have done worthily, but thou ſurmounteſt them all.* Such was the ſweetneſſe of her government, and ſuch the feare of miſerie in her loſſe, that many worthy Chriſtians deſired their eyes might be cloſed be-
E fore Hers; and how many thouſands therefore welcomed their owne death, becauſe it prevented Hers. Every one pointed to her white haires, and ſaid with that peaceable *Leontius*, When this ſnow melts, there will be a floud. Never day, except alwayes the fift of November, was like to be ſo bloudy as this; not for any doubt of Title (which never any loyall heart could queſtion, nor any diſloyall ever did, beſides *Dolman*) but for that our *Eſauites* comforted themſelves againſt us, and ſaid, *The day of mourning for our mother will come ſhortly, then will we ſlay our brethren.* What ſhould I ſay more? Lots were caſt upon our Land: and that honeſt Politician (which wanted nothing but a gibbet to have made him a Saint) Father *Parſons*, tooke paines to ſet downe

Iob 13.4.
משׁ־יאפן

Evagr. l. 5. *c.* 1.

Didymus veridicus.

O nimium dilecta Deo cui militat æther: & conjurati veniunt ad classica venti. Claud.

Prov. 13.29.

Soz. l. 3. *c.* 19.
ταυτης τ̃ χιονος λυθεισης &c.

Dolm. p. 1. *p.* 216. *p.* 2 *p.* 117.

downe an order, how all Engliſh affaires ſhould be marſhalled when they ſhould come A
to be theirs. *Conſider now the great things that the Lord hath done for us.* Behold this day,
which ſhould have beene moſt diſmall to the whole Chriſtian world, he turned to
the moſt happy day that ever ſhone forth to this *Iland*. That now wee may juſtly
Theod. 3.15. inſult with thoſe Chriſtians of Antioch (ποῦ σοῦ τὰ μαντεῖα μάξιμε μωρὲ) Where are your
propheciés, O ye fond Papiſts? Our ſnow lies here melted, where are thoſe flouds of
bloud that you threatned? Yea, as that bleſſed ſoule of hers gained by this change of
an immortall crowne, for a corruptible; ſo (bleſſed be the name of our God) this Land
of ours hath not loſt by that loſſe. Many thinke that this evening the world had his
beginning. Surely a new and golden world began this day to us, and (which it could
not have done by her loynes) promiſes continuance (if our ſinnes interrupt it not) to
our poſterities. I would the flatterie of a Prince were treaſon; in effect it is ſo: (for the
flatterer is (εὔνους σφάκτης, a kind murtherer.) I would it were ſo in puniſhment. If I B
were to ſpeake before my ſoveraigne King and Maſter, I would praiſe God for him,
Euſeb. de vita not praiſe him to himſelfe. A Preacher in *Conſtantines* time, ſaith *Euſebius*, (*auſus eſt*
Conſt. l. 4. *c.* 4. *Imperatorem in os beatum dicere*) preſumed to call *Conſtantine* an happy Emperor to his
face; but he went away with a check; ſuch ſpeed may any Paraſite have, which ſhall
ſpeake, as if he would make Princes proud, and not thankfull. A ſmall praiſe to the
face may be adulation, (though it be within bounds:) a great praiſe in abſence may
be but juſtice. If we ſee not the worth of our King, how ſhall we be thankfull to God
that gave him? Give mee leave therefore freely to bring forth the Lords anointed be-
1 *Sam.* 10.24. fore you, and to ſay with *Samuel*, *See you him whom the Lord hath choſen.*

Evagr. l. 5 *c.* 21. As it was a great preſage of happineſſe to *Mauritius* the Emperour, that an (ἔμπουσα)
a familiar Devill removing him from place to place in his ſwathing bands, yet had no
power to hurt him; So that thoſe early conſpiracies, wherewith Satan aſſaulted the C
very cradle of our deare Soveraigne, prevailed not, it was a juſt bodement of his fu-
ture greatneſſe and beneficiall uſe to the world. And hee that gave him life and
crowne together, and miraculouſly preſerved them both, gave him graces fit for his
Deputie on earth to weild that Crowne, and improve that life to the behoofe of
Chriſtendome. Let me beginne with that (which the Heathen man required to the
happineſſe of any ſtate) his learning and knowledge: wherein I may ſafely ſay hee
Malmesbur. exceedeth all his 105 predeceſſors. Our Conqueror King *William* (as our Chroni-
cler reports) by a blunt proverb that he was wont to uſe againſt unlearned Princes,
made his ſonne *Henry* a *Beauclearc* to thoſe times. But a candle in the darke will make
more ſhew, than a bonfiere by day. In theſe dayes ſo lightſome for knowledge, to
excell (even for a profeſſed ſtudent, is hard, and rare. Never had England more lear-
ned Biſhops and Doctors; which of them ever returned from his Majeſties diſcourſe D
without admiration? What King chriſtened hath written ſo learned volumes? To
omit the reſt, his laſt (of this kind) wherein he hath ſo held up Cardinall *Bellarmine*
and his Maſter Pope *Paulus*, is ſuch, that *Pleſſis* and *Mouline* (the two great lights of
France) profeſſe to receive their light in this diſcourſe, from his beames; and the lear-
ned Jeſuite *Salkeild*, could not but be converted with the neceſſity of thoſe demonſtra-
tions; and I may boldly ſay, Popery (ſince it was) never received ſo deepe a wound
from any worke, as from that of his. What King ever moderated the ſolemne acts of
an Univerſitie in all profeſſions, and had ſo many hands clapt in the applauſe of his
acute, and learned determinations? Briefly, ſuch is his entire acquaintance with all
ſciences, and with the Queene of all, Divinitie, that hee might well diſpute with the
infallible Pope *Paulus Quintus* for his triple Crowne; and I would all Chriſtian quar-
rels lay upon this duell. His juſtice in governing matcheth his knowledge how to go- E
verne; for as one that knowes the Common-wealth cannot bee unhappy, wherein
Plato. (according to the wiſe Heathens rule) law is a Queene, and will a ſubject, He hath ever
endevoured to frame the proceedings of his government to the lawes, not the lawes
to them. Witneſſe that memorable example, whereof your eyes were witneſſes; I
meane the unpartiall execution of one of the ancienteſt Barons of thoſe parts, for
the murder of a meane ſubject. Wherein not the favour of the block might be yeel-
ded, that the diſhonour of the death might bee no leſſe than the paine of the death.

A Yet who will not grant his *Mercy* to bee eminent amongſt his vertues, when *Parſons* himſelfe yeelds it? And if a vertue ſo continuing, could bee capable of exceſſe, this might ſeeme ſo in him. For that which was ſaid of *Anaſtaſius* the Emperor, that hee would attempt no exploit (though never ſo famous) if it might coſt the price of Chriſtian blood; and that which was ſaid of *Mauritius*, that by his good will he would not have ſo much as a traitor die; and that of *Veſpaſian*, that he wept even for juſt executions; and laſtly that of *Theodoſius*, that hee wiſht he could recall thoſe to life againe that had wronged him; may in ſome ſenſe be juſtly verified of our mercifull Soveraigne. I pray God the meaſure of this vertue may never hurt himſelfe; I am ſure the want of it ſhall never give cauſe of complaint to his adverſaries. But among all his Heroicall Graces, which commend him as a Man, as a Chriſtian, as a King; Pietie and firmneſſe in religion calls mee to it, and will not ſuffer me to deferre the mention B of it any longer. A private man unſetled in opinion, is like a looſe tooth in the head, troubleſome and uſe-leſſe: but a publike perſon unſtayed, is dangerous. Reſolution for the truth is ſo much better than knowledge, by how much the poſſeſſing of a treaſure, is better than knowing where it is. With what zeale did his Majeſtie flie upon the blaſphemous novelties of *Vorſtius*? How many ſolicitations, threats, promiſes, profers hath hee trampled under his feet in former times, for but a promiſe of an indifferent connivence at the Romiſh religion? Was it not an anſwer worthy of a King, worthy of marble and braſſe, that he made unto their agent for this purpoſe, in the times of the greateſt perill of reſiſtance, *That all the Crownes and Kingdomes in this world ſhould not induce him to change any jot of his profeſſion*? Hath he not ſo ingaged himſelfe in this holy quarrell, that the world confeſſes Rome had never ſuch an Adverſary? and all Chriſtian Princes rejoyce to follow him as their worthy leader in all the C battles of God; and all Chriſtian Churches in their Prayers and exclamations, ſtile him, in a double right, *Defender of the faith*, more by deſert, than inheritance.

Evagr. l 3.c.34.

Evagr.l.6.c.1.

Sueton.Veſp.
Socr l.7.c.22.

Watſon.
B.Barl. anſwer to *Parſons pag.* 115. è *Com. Northamp.lib.*

But becauſe as the Sunne beames, ſo praiſes are more kindly, when they are caſt oblique upon their objects, than when they fall directly; let me ſhew you him rather in the bleſſings we receive from him, than in the graces which are in him. And not to inſiſt upon his extinguiſhing of thoſe helliſh feuds in Scotland, and the reducing of thoſe barbarous borderers to civilitie and order, (two acts worthy of eternitie, and which no hand but his could doe) *Conſider how great things the Lord hath done for us by him in our Peace, in our freedome of the Goſpell, in our Deliverance.*

Continuance detracts from the value of any favour. Little doe we know the price of peace. If we had beene in the coat of our forefathers, or our neighbours, we ſhould have knowne how to eſteeme this deare bleſſing of God. Oh, my deare brethren, D we never knew what it was to heare the murdering peeces about our eares; to ſee our Churches and houſes flaming over our heads; to heare the fearefull cracks of their falls mixed with the confuſed out-cries of men, killing, incouraging to kill, or reſiſt, dying, and the ſhriekings of women and children; we never ſaw tender babes ſnatcht from the breſts of their mothers, now bleeding upon the ſtones, or ſprawling upon the pikes; and the diſtracted mother raviſhed, ere ſhee may have leave to die. Wee never ſaw men and horſes lie wallowing in their mingled blood, and the ghaſtly viſages of death deformed with wounds. The impotent wife hanging with teares on her armed husband, as deſirous to die with him, with whom ſhe may not live. The amazed runnings to and fro of thoſe that would faine eſcape if they knew how, and the furious pace of a bloody victor; The rifling of houſes for ſpoile, and every ſouldier running with his load, and ready to fight with other for our booty; The miſerable E captive driven manacled before the inſulting enemie. Never did wee know how cruell an Adverſary is, and how burdenſome an helper is in war. Looke round about you. All your neighbours have ſeene and taſted theſe calamities. All the reſt of the world have beene whirled about in theſe wofull tumults: onely this *Iland* hath like the center ſtood unmoveable. Onely this *Iſle* hath beene like Nilus, which when all other waters over-flow, keeps within the banks. That wee are free from theſe and a thouſand other miſeries of war, Whither ſhould we aſcribe it, but next under God, to his Anointed, as a King, as a King of Peace? For both Anarchie is the mother of diviſion,

Tum vero & gemitus morientū & ſanguine in alto.
Armaque corporaque & permiſti cæde virorū Semianimos volvuntur equi.
Virg Aen 11.

Nam cum triſtis hyems alias produxerit undas, Tum Nilum retinent ripa.
Claud.Epigr.

Otho Friſ. lib 7. cap. 19.

Socr. lib. 7. c. 22.

diviſion, as we ſee in the ſtate of *Italie* : wherein, when they wanted their King, all ran into civill broyles; The Venetians with them of Ravenna; Verona and Vincentia, with the Paduans, and Tarviſians; The Piſans and Florentines with them of Luca and Sienna. And beſides, every King is not a Peace-maker; Ours is made of Peace. There have beene Princes, which as the Antiochians ſaid of *Iulian* (taking occaſion by the Bull which hee ſtampt in his coyne) have goared the world to death. The breſts of ſome Princes have beene like a Thunder-cloud, whoſe vapours would never leave working till they have vented themſelves with terror to the world: Ours, hath nothing in it, but a gracious raine to water the inheritance of God. Behold, He, even He alone, like to *Noahs* Dove, brought an Olive of Peace to the toſſed Arke of Chriſtendome; He like another *Auguſtus*, before the ſecond comming of Chriſt, hath becalmed the world, and ſhut the iron gates of warre; and is the bond of that peace he hath made. And if the Peace-maker both doth bleſſe, and is bleſſed; how ſhould we bleſſe him, and bleſſe God for him, and hold our ſelves bleſſed in him?

Diſcorſ. l. 1. c. 20. Due continuove ſucceſſioni di principi virtuoſi fanno grandi effetti.

Plato 8. de Rep.

Euſ. b. de vita Conſt. l. 4. c. 36.

Lib. 3. 61. 62.

Lib. 3. 63.

Lib 1. c. 37. In media iſtorũ frequentia ac congreſſu adeſſe & una conſide e non dedignatas. Baſil. dor.

Lib 4. c. 5.

Lib 3. 43. & 24.

Now what were peace without religion, but like a *Nabals* ſheep-ſhearing; like the fatting of an Epicurean hogge; the very feſtivall revels of the Devill. But for us; we have *Gloria in excelſis Deo*, ſung before our *Pax in terris*; in a word, we have Peace with the Goſpell. *Machiavel* himſelfe cou'd ſay in his diſcourſes, that two continued ſucceſſions of vertuous Princes (*fanno grandi effetti*) cannot but doe great matters. Wee prove it ſo this day; wherein religion is not only warmed, but locked in her ſeat ſo faſt, that the gates of hell ſhall never prevaile againſt it. There have been Princes, and that in this land, which (as the heathen Politician compared his Tyrant) have been like to ill Phyſitians, that have purged away the good humours and left the bad behind them; with whom any thing hath been lawfull, but to be religious. Some of your gray haires can be my witneſſes. Behold the evils we have eſcaped, ſhew us our bleſſings. Here hath beene no dragging out of houſes, no hiding of Bibles, no creeping into woods, no Bonnering or Butchering of Gods Saints, no rotting in dungeons, no caſting of infants out of the mothers bellie into the mothers flames; nothing but Gods truth abundantly preached, cheerefully profeſſed, incouraged, rewarded. What nation under heaven yeelds ſo many learned Divines? What times ever yeelded ſo many preaching Biſhops? when was this Citie (the Citie of our joy) ever ſo happy this way, as in theſe late ſucceſſions? Whither can wee aſcribe this health of the Church, and life of the Goſpell, but, next to God, to His example, His countenance, His endevours: Wherein I may not omit how right he hath trod in the ſteps of that bleſſed *Conſtantine*, in all his religious proceedings. Let us in one word parallel them. *Conſtantine* cauſed fifty Volumes of the Scriptures to be faire written out in parchment, for the uſe of the Church. King *Iames* hath cauſed the Bookes of Scriptures to be accurately tranſlated and publiſhed by thouſands. *Conſtantine* made a zealous edict againſt *Novatians, Valentinians, Marcionites*. King *Iames* beſides his powerfull proclamations and ſoveraigne lawes hath effectually written againſt Popery, and *Vorſtianiſme*. *Conſtantine* took away the libertie of the meetings of Hereticks : King *Iames* hath by wholſome lawes inhibited the aſſemblies of Papiſts and Schiſmatickes. *Conſtantine* ſate in the middeſt of Biſhops, as if hee had beene one of them. King *Iames* beſides his ſolemne conferences, vouchſafes (not ſeldome) to ſpend his meales in diſcourſe with his Biſhops, and other worthy Divines. *Conſtantine* charged his ſonnes (*ut plane & ſine fuco Chriſtiani eſſent*) that they ſhould be Chriſtians in earneſt. King *Iames* hath done the like in learned and divine precepts, which ſhall live till time be no more. Yea, in their very coynes is a reſemblance : *Conſtantine* had his picture ſtampt upon his metals praying. King *Iames* hath his picture with prayer about it; *O Lord, protect the kingdomes which thou haſt united.* Laſtly, *Conſtantine* built Churches; one in Jeruſalem, another in Nicomedia. King *Iames* hath founded one Colledge, which ſhall helpe to build and confirme the whole Church of God upon earth. Yee wealthy Citizens that love Jeruſalem, caſt in your ſtore after this royall example, into the Sanctuarie of God : and whiles you make the Church of God happy, make your ſelves ſo. Brethren, if we have any reliſh of Chriſt, any ſenſe of heaven, let us bleſſe God for the life of our ſoule, *the Goſpell*; and for the ſpirit of this life, *his Anointed.*

But

3

A But where had beene our peace, or this freedome of the Goſpell; without our deliverance? and where had our deliverance beene without him? As it was reported of the Oake of Mamre, that all religions rendred their yeerly worſhip there: The Jewes becauſe of *Abraham* their Patriarch; the Gentiles becauſe of the Angels that appeared there to *Abraham*; The Chriſtians becauſe of Chriſt that was there ſeene of *Abraham* with the Angels; So was there to King *Iames* in his firſt beginnings, a confluence of all ſects, with papers in their hands, and (as it was beſt for them) with a *Rogamus Domine, non pugnamus*, like the ſubjects of *Theodoſius*. But our cozens of Samaria, when they ſaw that *Salomons* yoke would not bee lightned, ſoone flew off in a rage, *What portion have we in David?* And now thoſe, which had ſo oft lookt up to Heaven in vain, reſolve to dig downe to Hell for aid. Satan himſelfe met them, and offered (for ſaving of their labour) to bring hell up to them. What a world of ſulphur had he provided againſt that day? B What a brewing of death was tunned up in thoſe veſſels? The murderous pioners laught at the cloſe felicity of their project; and now before-hand ſeemed in conceit to have heard the crack of this helliſh thunder, and to ſee the mangled carkaſſes of the Hereticks flying up ſo ſuddenly, that their ſoules muſt needs goe upward towards their perdition; their ſtreets ſtrewed with legges and armes; and the ſtones braining as many in their fall, as they blew up in their riſe. *Remember the Children of Edom, O Lord, in the day of Ieruſalem, which ſaid, Downe with it, downe with it, even to the ground. O Daughter of Babel, worthy to be deſtroyed, bleſſed ſhall he be that ſerveth thee as thou wouldeſt have ſerved us.* But hee that ſits in Heaven laught as faſt at them; to ſee their preſumption that would be ſending up bodies to heaven before the reſurrection, and preferring companions to *Elias* in a fiery Chariot; and ſaid (*ut quid fremuerunt?*) *Conſider now how great things the Lord hath done for us*; The ſnare is broken, and wee are C delivered. But how? As that learned Biſhop well applied *Salomon* to this purpoſe, *Divinatio in labiis Regis*. If there had not beene a divination in the lips of the King, we had beene all in jawes of death. Under his ſhadow we are preſerved alive, as *Ieremie* ſpeaketh. It is true, God could have done it by other meanes; but hee would doe it by this, that we might owe the being of our lives to him, of whom we held our well-being before. Oh praiſed be the God of heaven for our deliverance! Praiſed be God for his anointed, by whom wee are delivered. Yea how ſhould we call to our fellow creatures? The Angels, Saints, heavens, elements, meteors, mountaines, beaſts, trees, to helpe us praiſe the Lord for this mercy. And (as the oath of the Romane ſouldiers ranne) how deare and precious ſhould the life of *Cæſar* be to us, above all earthly things? how ſhould we hate the baſe unthankfulneſſe of thoſe men, which can ſay of him, as one ſaid of his Saint *Martin*, *Martinus bonus in auxilio, charus in negotio*; who D whiles they owe him all, grudge him any thing. Away with the mention of outward things: all the blood in our bodies is due to him: all the prayers and well-wiſhes of our ſoules are due to him. How ſolemnly feſtivall ſhould this day bee to us and to our poſterities for ever? How cheerefully for our peace, our religion, our deliverance, ſhould wee take up that acclamation which the people of *Rome* uſed in the Coronation of *Charles* the great, *Carolo Iacobo a Deo coronato, magno & pacifico Britannorum Imperatori, vita & victoria*. To *Charles Iames* crowned of God, the great and peaceable Emperor of *Britaine*, Life and victorie, and let God and his people ſay, *Amen*.

Socr.l.2.c.3.

Ribera in prophet. min. ex Ioſeph. Antiq lib. 9. ult. Samaritani Iudæos cognatos appellari ſoliti quamdiu illis bene erat. At ubi contra, &c.

1 King. 12.

Flectere ſi nequeo, &c.

Pſal 137.7.

Pro. 16. 10.

B. Barlow. p. 350.

προτιμήσειν ἁπάντων τὴν τοῦ Καίσαρος σωτηρίαν *Suet. Addit, neque me liberoſq; meos cariores habebo quam Caium & ejus ſorores. Clodoneus.*

Otho. Friſ. l. 4. c. 32.

Clodoneus Otho Friſ. l 4 c. 31.

Friſ. l. 5. c. 31.

Theſe were great things indeed, that God did for *Iſrael*; great that he hath done for us; great for the preſent, not certaine for the future. They had not, no more have we, the bleſſings of God by entaile, or by leaſe. Only at the good will of the Lord; and that E is, during our good behaviour, Sin is a forfeiture of all favours. *If you doe wickedly, you ſhall periſh.* It was not for nothing, that the ſame word in the originall ſignifies both ſin and puniſhment. Theſe two are inſeparable. There is nothing but a little priority in time between them. The Angels did wickedly, they periſht by their fall from heaven. The old world did wickedly, they periſht by waters from heaven. The Sodomites did wickedly, they periſht by fire from heaven. *Corah* and his company did wickedly, they periſht by the earth. The Ægyptians did wickedly, they periſht by the Sea. The Cananites did wickedly, they periſht by the ſword of Iſrael. The Iſraelites did wickedly, they perisht by peſtilence, ſerpents, Philiſtims. What, ſhould I run my ſelfe out of breath in this endleſſe courſe of examples? There was never ſin, but it had a puniſhment, either in the Actor, or in the Redeemer. There was never puniſhment, but was for ſin. Heaven ſhould have no quarell againſt us, Hell could have no power over us, but for our ſins. Thoſe are they that have plagued us: Thoſe are they that threaten us.

But what ſhall be the judgement? Periſhing. To whom? To you and your King. He doth not ſay, If your King doe wickedly, you ſhall periſh, as ſometimes hee hath done: nor, If your King doe wickedly, he ſhall periſh, although Kings are neither privileged from ſinnes, nor from judgements: nor if you doe wickedly, you only ſhall periſh; but, *If ye doe wickedly, ye and your King ſhall periſh.* So neer a relation is there betwixt the King and Subjects; the ſin of the one reacheth to the judgement of the other; and the judgement of the one is the ſmart of both. The King is the Head, the Commons the ſtomack: if the head be ſick, the ſtomack is affected. *David* ſinnes, the people die. If the ſtomack be ſick, the head complaines. For the tranſgreſſion of the people are many Princes. What could have ſnatcht from our head that ſweet Prince, of freſh and bleeding memory, (that might juſtly have challenged *Othoes* name, *Mirabilia mundi*) now in the prime of all the worlds expectation, but our traiterous wickedneſſes? His Chriſtian modeſty upon his death-bed could charge himſelfe, (no, no, I have ſins enow of my owne to doe this.) But this very accuſation did cleare him, and burden us. O glorious Prince, they are our ſins that are guilty of thy death, and our loſſe. We have done wickedly, thou periſhedſt. A harſh word for thy glorified condition. But ſuch a periſhing as is incident to Saints; (for there is a *Perire de medio*, as well as a *Perire à facie*) a periſhing from the earth, as well as a periſhing from God. It was a joyfull periſhing to thee: our ſins have advantaged thy ſoule, which is partly therfore happy, becauſe wee were unworthy of thee; but they have robbed us of our happineſſe in thee. Oh our treacherous ſins, that have offered this violence to that ſweet hopefull ſacred perſon! And doe they not yet ſtill conſpire againſt him, that is yet dearer to us, the root of theſe goodly branches, the breath of our noſtrils, the anointed of God? Brethren let me ſpeak it confidently: As every ſin is a traitor to a mans owne ſoule, ſo every wicked man is a traitor to his King: yea, every of his crying ſins is a falſe-hearted rebel, that hides powder and pocket dags for the precious life of his Soveraigne. Any ſtates-man may learne this even of *Machiavel* himſelfe: which I confeſſe when I read, I thought of the Devill confeſſing Chriſt. That the giving of God his due, is the cauſe of the greatneſſe of any State; and contrarily, the neglect of his ſervice, the cauſe of ruine: and if any prophane *Zoſimus* ſhall doubt of this point, I would but turne him to *Evagrius* his diſcourſe to this purpoſe, where he ſhall find inſtances of enow particulars. What-ever politick Philoſophers have diſtinguiſhed, betwixt *bonus vir*, and *civis*, I ſay, that as a good man cannot be an ill ſubject, ſo a lewd man can no more be a good ſubject, than evill can be good. Let him ſooth, and ſweare what he will, his ſins are ſo many treaſons againſt the Prince and State: for, Ruine is from iniquity, ſaith *Ezechiel*. Alas, what ſafety can we be in, when ſuch miſcreants lurk in our houſes, jet in our ſtreets; when the Country, City, Court, is ſo full of theſe ſpirituall conſpiracies? Ye that are Magiſtrates, not for Gods ſake only, but for your Kings ſake, whoſe Deputies ye are, as he is Gods; not for religion only, but for very policy, as you tender the dear life of our gracious Soveraigne; as you regard the ſweet peace of this State, and Kingdome; the welfare of this Church; yea, as you love your own life, peace, welfare; rouze up your ſpirits, awaken your Chriſtian courage, and ſet your ſelves heartily againſt the traitorly ſins of theſe times, which threaten the bane of all theſe. Cleanſe ye theſe *Augean* ſtables of our drunken Tavernes, of our prophane Stages, and of thoſe blind Vaults of profeſſed filthineſſe, *Whoſe ſteps goe downe to the chambers of death, yea, to the deepe of hell.* And ye, my holy brethren, the meſſengers of God, if there be any ſons of Thunder amongſt you, if ever you ratled from heaven the terrible judgements of God againſt ſinners, now do it; for (contrary to the naturall) the deep winter of iniquity is moſt ſeaſonable for this ſpirituall thunder. Be heard above, be ſeene beneath. Out-face ſin, out-preach it, out-live it. We are ſtars in the right hand of God: let us be like any ſtars ſave the Moon, that hath blots in her face; or the ſtar worm-wood, whoſe fall

Otho 3. Friſ. 6.26.

Oſſervanza del culto divino e cagione della grandezza delle. Coſi il diſpregio diquel, &c. Diſcor. l. 1. c. 11. Evagr. l. 3. c. 41.

Ezech. 7.19.

Pro. 27. 7. 9. 18.

Rev. 8. 11.

A fall made bitter waters ; or Saint *Iudes* planets, that wander in irregularities. Let the
light of our lives ſhine in the faces of the world, and dazle them whom it ſhall not
guide. Then ſhall we with authority ſpeak what we doe, when we doe that which we
ſpeak. We can never better teſtifie our thankfull and loyall reſpects to ſo good a King
in whoſe favour is our life, and by whoſe grace we are upheld againſt the unworthy
affronts of this ſacrilegious Age, than by crying downe, by living downe thoſe ſinnes
which threaten our happineſſe in him. And ye, beloved Chriſtians, whoſe faces ſeem
worthily to congratulate the joy of this day, if ye would approve your ſelves good
ſubjects to our King, labour to be good ſubjects to His King, the King of Heaven. A-
way with thoſe rebellious wickedneſſes which may bee prejudiciall to our peace. In
vaine ſhall we teſtifie our loyalty by theſe outward ceremonies of rejoycing, if we be
faulty in the ſubſtance. To what purpoſe ſhall we ring our bels, if in the meane time
B we hold faſt *Salomons* (*funes peccatorum*) *cords of ſin* ; yea, the Prophets cart-ropes of ini-
quity ; and thereby pull downe judgement upon our heads ? To what purpoſe ſhall
we kindle Bonefires in our ſtreets, if we kindle the flame of Gods diſpleaſure againſt
us by our ſinnes ? To what purpoſe ſhall ye feaſt one another in your houſes, if you
ſhall feaſt the fiends of hell with your wilfull ſinnes ? *Dæmonum cibus ebrietas* ; *Hierome*
ſaith well, Drunkenneſſe, luxurie, fornication, and every ſinne is the very diet and
dainties of the Devill. For Gods ſake therfore, for your Kings ſake, for your owne
ſoules ſake, bee good, that you may be loyall. Oh my brethren, let us not with old
Toby ſuffer our eyes to bee blinded with the ſwallowes dung of this world. Let us not
dare to make a willing ſhipwrack of conſcience, for the venture of a little ballaſt of
gaine. Away with our pride, uſury, oppreſſion, falſe weights, falſe oaths, falſe faces;
Doe no more wickedly, that we periſh not.

Iude 13.
Cum imperio docetur quod prius agitur quam dicatur. Greg 23. in Iob.

Pro. 5.22.

Hier. de filio prodigo.
Dæmonum cibus ebrietas, luxuria, fornicatio, & univerſa vitia.

C They are our ſins, which as they threaten to loſe us our beſt friend above, (the God
of our ſalvation) ſo they hearten our adverſaries againſt us on earth. Their hopes,
their deſignes, their wickedneſſe to us, hath been profeſt to be built upon ours to God.
If they did not ſee we did evill, they durſt not hope we could periſh. Authority hath
wiſely and ſeaſonably taken order for diſarming of wilfull Recuſants. What ſhould
weapons doe in the hand of diſloyalty ? Oh that it could take order to ſtrip us of our
ſinnes, which will elſe arme God and his creatures againſt us ! The gates of *Rome*, the
gates of hell, could not hurt us, if wee did not hurt our ſelves. Oh that wee could ſo
love our ſelves, as to part with all our plauſible and gainfull evills ; that wee would
this day renue our holy covenants with God, and keepe them for ever ? How would
he ſtill feed us with the fineſt of the wheat ? How would he, that (as this day) when
wee feared a tempeſt, gave us an happy calme, prevent a tempeſt in our calme when
D we feare not ? How ſafely ſhould our children play, and we feaſt in our ſtreets ? How
memorable a patterne of mercy ſhould this Iland be to all poſterities ? What famous
Trophees of victory would hee erect over all Antichriſtianiſme amongſt us ? How
freely and loud ſhould the Goſpell of God ring every where in the eare of the ge-
nerations yet unborne ? How ſure ſhould we be, long and long to enjoy ſo gratious
and deare a Soveraigne, ſo comfortable a peace, ſo happy a government ? even till
this Eve of the *Annunciation* of the firſt comming of Chriſt, overtake the day
of the *Annunciation* of the ſecond comming, for our redemption. Which
God for his mercies ſake, for his Chriſts ſake, vouch-
ſafe to grant us. *Amen.*

Dum non timet in ſereno patitur tempeſtatem. Hier. dial. adverſ. Pelag.

FINIS.

A SERMON PREACHED BEFORE HIS MAIESTIE AT HIS Court of Thebalds, on Sunday, *Sept.* 15. 1621.

In the ordinary courſe of attendance.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS. IO 3.
ANCHORA FIDEI

Imprinted at LONDON, 1634.

A
SERMON PREACHED
BEFORE HIS MAJESTIE AT
his Court at THEBALDS, on Sunday
the 15. of SEPTEMBER,
1622.

IOHN 7. 24.

Judge not according to the appearance, but judge righteous judgement.

C AS in the civill body, ſo in the naturall ; the head as it is the
higheſt, ſo the chiefe part : according to the place is the
dignity : Of the head, the higheſt Region is chiefeſt, ſerving
only for the uſe of intellectuall powers ; whereas the
lower part of it is onely imployed for bodily nutrition :
Now, as the reaſonable part of the Soule is *Vertex animæ*,
being contradiſtinguiſhed to the ſenſitive ; So, if ye diſtinguiſh
the reaſonable into Judgement & Deliberation,
Naturale Iudicatorium dicetur eſſe vertex, ſaith *Aquinas* ;
Judgement is the top of our Soule, and therefore cals for
the top of our care ; If the higheſt Wheele goe right, the inferiour hardly erre. Heare
D then the golden rule of the Author, of the Judge of our judgement, *Iudge not according
to the appearance, but judge righteous judgement*. The negative part is firſt, *Iudge not* ; then,
Iudge: Where the minde is free and cleare, it is good to begin with the poſitive documents
of right, which is the rule to it ſelfe and the wrong; but where the heart is foreſtalled
with miſ-opinion, ablative directions are firſt needfull to unteach error, ere
we can learne truth. Judge not therefore according to the appearance : κατ' ὄψιν, is (as
the Vulgar rightly) *ſecundum faciem*, according to the face, becauſe the face onely appeares,
the reſt is hid : Every thing, not man onely, hath both a face and an heart ; a
face which is pervious to every eye, an heart to which none eye can pierce but the
wiſe. This face, as of man, ſo of things, is a falſe rule of judgement ; *Frons, oculi, &c.*
The forehead, eyes, countenance tell many a lye. Judge not therefore according to
appearance : it is no meaſuring by a crooked line : There is nothing more uncertaine
E than appearance ; ſome things appeare that are not, and ſome things are that appeare
not ; and that (beſides naturall occurrences) in morally both good and evill : Some
things appeare good that are not, and therefore miſ-lead the heart both to an unjuſt
proſecution, and to a falſe applauſe ; ſome things appeare evill that are not, and therefore
miſ-lead us to an injurious cenſure, and undeſerved abomination : Againe, ſome
things are good that appeare not, and therefore loſe both our allowance and purſuit ;
ſome things are evill that appeare not, and therefore inſinuate themſelves into our
acquaintance and love, to our coſt : Many a Snake lies hid under the Strawberry

leaves, and ſtings us ere we be aware. *Vitia virtutes mentiuntur*, ſaith *Gregorie*, Vice too oft makes a maske of the skin of Vertue, and lookes lovely : Vertue as often comes forth (like a Martyr in the Inquiſition) with a San-benit upon her back, and a cap painted with Devils upon her head, to make her ugly to the beholders; *Iudge not therefore according to the appearance.* A

The appearance or face, is of things, as of men : We ſee it at once with one caſt of the eye, yet there are angles, and hills, and dales, which upon more earneſt view the eye ſees cauſe to dwell in : ſo it is with this appearance or face of things, which however it ſeemes wholly to appeare to us at the firſt glance, yet upon further ſearch will deſcry much matter of our inquiry : For every thing from the skin incluſively to the heart, is the face ; every thing beſides true being, is appearance. All the falſe *κριτήρια* that uſe to beguile the judgement of man, hide themſelves under this appearance : Theſe reduce themſelves to three heads ; Preſumptions, falſe Formes, Events: B Preſumptions muſt be diſtinguiſhed ; for whereas there are three degrees of them, firſt (*levia Probabilia*) light Probabilities, then faire Probabilities, and thirdly, ſtrong Probabilities, which are called, *Indicia juris*, the two firſt are allowed by very Inquiſitors, but as ſufficient to cauſe ſuſpition, to take information, to attach the ſuſpected, not enough whereon to ground the Libell or the torture, much leſſe a finall judgement : Thus *Elie* ſees *Annaes* lips goe, therefore ſhe is drunke : The Phariſes ſee Chriſt ſit with ſinners, he is a friend to their ſins.

Falſe formes are preſented either to the eye or to the eare. In the former, beſides ſupernaturall deluſions, there is a deceit of the ſight, whether through the indiſpoſition of the Organ, or the diſtance of the Object, or the miſ-diſpoſition of the medium : So as if we ſhould judge according to appearance, the Sun ſhould double it ſelfe by the firſt, through the croſneſſe of the eye, it ſhould diminiſh it ſelfe by the ſecond, and ſeeme as big as a large Sive, or no large Cart-wheele at the moſt : It ſhould C dance in the riſing, and move irregularly by the third. To the eare are miſ-reports, and falſe ſuggeſtions, whether concerning the perſon, or the cauſe. In the former, the calumniating tongue of the Detractor, is the Iugler that makes any mans honeſty or worth appeare ſuch as his malice liſteth : In the latter, the ſmooth tongue of the ſubtile Rhetorician is the Impoſtor which makes cauſes appeare to the unſetled judgement, ſuch as his wit or favour pleaſeth : Events, which are oft-times as much againſt the intention, and above the remedie of the Agent, as beſides the nature of the Act : There is ſometimes a good event of evill, as *Iaſons* adverſary cured him in ſtabbing him; the Iſraelites thrive by oppreſſion, the Field of the Church yeelds moſt when it is manured with bloud : There is ſometimes an ill event of good ; *Abimelech* gives *David* the Shew-bread, and the Sword, he and his family dies for it : *Sapientis eſt præſtare culpam* ; It is enough for a wiſe man to wield the Act, the iſſue he cannot : Wiſdome D makes demonſtrative Syllogiſmes, *à priori*, from the cauſes ; folly Paralogiſmes, *à poſteriori*, from the ſucceſſe. *Careat ſucceſſibus opto quiſquis ab eventu, &c.* was of old the word of the Heathen Poet. If therefore either upon ſlight probabilities, or falſe formes, or ſubſequent events wee paſſe our verdict, we doe what is here forbidden, judge according to appearance.

Had the charge beene only *Iudge not*, and gone no further, it had beene very uſefull, and no other than our Saviour gave in the Mount : we are all on our way ; Every man makes himſelfe a Juſtice Itinerant, and paſſeth ſentence of all that comes before him, yea (beyond all commiſſion) of all above him ; and that many times not without groſſe miſ-conſtruction, as in the caſe of our late directions : Our very Judges are at E our barre ; Secrets of Court, of Counſell, of State eſcape us not, yea not thoſe of the moſt reſerved Cabinet of Heaven : *Quis te conſtituit Iudicem?* Who made thee a Judge? as the Iſraelite (unjuſtly) to *Moſes* : Theſe are ſawcy uſurpers of forbidden Chaires ; and therefore it is juſt with God, that (according to the Pſalmiſt) ſuch Judges ſhould be caſt downe in ſtony places, yea, as it is in the Originall, נשמטר ברי סלע that they ſhould be left in the hands of the rocke (*allidantur Petræ*) that they ſhould bee daſht againſt the rocks, that will be ſailing without Card or Compaſſe, in the vaſt Ocean of Gods Counſels, or his Anointeds.

But

A But now here our Saviour ſeales our Commiſſion, ſets us upon the Bench; allowes us the act, but takes order for the manner; we may judge, we may not judge according to the appearance; we may be Judges (whether κρίται, or δικασταὶ) the one to condemne, the other to abſolve; we may not be κρίται διαλογισμῶν πονηρῶν Judges of evill thoughts; and we ſhall be evill-thoughted Judges, if wee ſhall judge according to appearance. Not only Fortune and Love, but even Juſtice alſo is wont to be painted blindfold; to import that it may not regard faces. God ſayes to every Judge as he did to *Samuel*, concerning *Eliab*, *Looke not on his countenance, nor the height of his ſtature*. Is an outragious rape committed? Is bloud ſhed? Looke not whether it be a Courtiers or a Peaſants, whether by a Courtier or a Peaſant; either of them cries equally loud to heaven; Juſtice cannot bee too Lyncean to the being of things, nor too blind to the appearance.

B The beſt things appeare not, the worſt appeare moſt; God, the Angels, ſoules both glorified and encaged in our boſomes, grace, ſupernaturall truths, theſe are moſt-what the objects of our faith, and faith is the evidence of things not ſeene; Like as in bodily objects, the more pure and ſimple ought is (as aire and ethereall fire) the more it flyeth the ſight; the more groſſe and compacted (as water and earth) the more it fils the eye, *Judge not therefore according to appearance.*

It is an vſefull and excellent rule for the avoiding of errour in our judgement of all matters whether Naturall, Civill, or Divine.

Naturall; what is the appearance of a perſon, but the colour, ſhape, ſtature? The colour is oft-times bought or borrowed, the ſhape forced by Art, the ſtature raiſed (to contradict Chriſt) a cubit high, *Judge not therefore according to appearance.* What are the colluſions of Juglers and Mountebanks, the weepings and motions of Images, the

C noyſes of miraculous cures and diſpoſſeſſions, but appearances? *Fit aliquando in Eccleſiâ maxima deceptio populi in miraculis fictis à ſacerdotibus*; There is much cozenage of the poore people by cogged miracles, ſaith Cardinall *Lyranus*; theſe holy frauds cold not gull men if they did not judge according to appearance. Should appearance bee the rule, our harveſt had beene rich; there was not more ſhew of plentie in our fields, than now of ſcarcity in our ſtreets. This dearth (to ſay truth) is not in the graine, but in the heart; If the hearts of men were not more blaſted with covetouſneſſe and cruell ſelfe-love, than their graine with diſtemper of aire, this needed not; The Barnes and Granaries are full, the Markets empty; Authority knowes how to remedy this evill, how to prevent a dearth in abundance, that men may not affamiſh whom God hath fed; and that when God hath given us the ſtaffe of bread, it may not bee either hid, or broken; ſhortly, that our ſtore may not be judged by the appearance.

D Civill; Wiſemen and ſtateſmen eſpecially may not alwayes looke the ſame way they would goe; like skilfull Sea-men, they ſometimes lavere, and (as the wind may ſtand) fetch compaſſes of lawfull policies to their wiſhed point. That of *Tiberius* was fearefull; of whom *Xiphiline* ὧν ἔλεγεν οὐδὲν ἐβούλετο That hee ſayled ever againſt the wind of his words: But ſometimes a good *Conſtantius* or *Anaſtaſius*, will wiſely pretend what hee intends not: As our Saviour made as if he went further, when hee meant to turne into *Emaus*: The hearts of Kings are as deepe waters; wee may not thinke to draine them in the hollow of our hand: Secret things to them of whom God hath ſaid, *Dixi dii eſtis*; things revealed to us and our children. Even wee meane ones would be loth to have alwayes our hearts read in our faces; *Judge not therefore according to appearance.*

Divine; In theſe our ſpeech muſt dwell; If we ſhould judge according to the ap-

E pearance, we ſhould thinke baſely of the Saviour of the world; Who that had ſeene him ſprawling and wringing in the Cratch, flitting to *Ægypt*, chopping of chips at *Nazareth*, famiſhing in the Deſart, tranſported by Satan, attended by Fiſhermen, perſecuted by his Kindred, betrayed by one Servant, abjured by another, forſaken of all, apprehended, arraigned, condemned, buffeted, ſpat upon, ſcourged to bloud, ſceptred with the reed, crowned with thornes, nailed to the Croſſe, hanging naked betwixt two Theeves, ſcorned of the beholders, ſealed up in a borrowed grave, could ſay other, than, Hee hath no forme nor beauty, when wee ſhall ſee him there is nothing that wee ſhould deſire him ? Who that ſhould have ſeene his skinne all dewed with pearles of bloody ſweat, his back bleeding, his face blubbered and beſmeared, his forehead harrowed, his hands and feet pierced, his ſide guſhing out, his head bowed downe in death, and ſhould withall have heard his dying lips ſay, *My God, my God, why haſt thou forſaken me?* would not have ſaid, *He is deſpiſed and rejected of men*, yea (in appearance) of God himſelfe. Yet even this while to the cutting of the ſinewes of thoſe ſtiff-necked Jewes, the Angels owned him for their Lord, the Sages adored him, the Star deſigned him, the Prophets fore-ſhewed him, the Devils confeſſed him, his Miracles evinced him, the earth ſhook, the Rocks rent, the Dead lookt out, the Sunne lookt in, aſtoniſhed at the ſufferings of the God of nature; Even whiles he was deſpiſed of men, hee commanded the Devils to their chaines: whiles baſe men ſhot out their tongues at him, Principalities and Powers bowed their knees to him; whiles he hanged deſpicably upon the tree of ſhame, the powers of hell were dragged captive after the triumphant chariot of his Croſſe; the appearance was not ſo contemptible, as the truth of his eſtate glorious. *Iudge not therfore according to appearance.*

Should appearance be the rule, how ſcornfully would the carnall eye over-look the poore ordinances of God? What would it find here but fooliſhneſſe of preaching, homelineſſe of Sacraments, an inky Letter, a Prieſts lips, a ſavorleſſe meſſage, a morſell of Bread, a mouth full of Wine, an handfull of water, a ſlander-beaten Croſſe, a crucified Saviour, a militant Church, a deſpiſed profeſſion. When yet this fooliſhneſſe of preaching is the power of God to ſalvation; theſe mute Letters the lively Oracles of God; theſe vile lips the Cabinets of heaven to preſerve knowledge; this unplauſible Meſſage, *magnalia Dei*; this Water, the Water of Life in the midſt of the Paradiſe of God: (ἄριστον μὲν ὕδωρ) this Bread the Manna of Angels, this Wine heavenly Nectar; this Church the Kings Daughter, all glorious within, this dying Sacrifice the Lord of life, this Croſſe the Banner of Victory, this Profeſſion Heaven upon earth. *Iudge not therefore according to appearance.*

Should appearance be the rule, woe were Gods children, happy were his enemies. Who that had ſeene *Cain* ſtanding maſterly over the bleeding carkaſſe of *Abel*, *Ioſeph* in his bonds, his Miſtreſſe in her dreſſe, *Moſes* in the Flags, *Pharaoh* in the Palace, *David* ſculking in the wilderneſſe, *Saul* commanding in the Court, *Elias* fainting under his Juniper tree, *Iezebel* painting in her cloſet, *Michaiah* in the priſon, *Zidkiiah* in the preſence, *Ieremie* in the dungeon, *Zedekiah* in the throne, *Daniel* trembling among the Lions, the Median Princes feaſting in their Bowers, *Iohns* head bleeding in the Platter, *Herods* ſmiling at the Revels, Chriſt at the Barre, *Pilate* on the Bench, the Diſciples ſcourged, the Scribes and Elders inſulting, would not have ſaid; O happy *Cain*, *Potiphars* wife, *Pharaoh*, *Saul*, *Ieſebel*, *Zidkiiah*, *Zedekiah*, Median Princes, *Pilate*, *Herod*, *Elders*; miſerable *Abel*, *Ioſeph*, *Moſes*, *David*, *Eliah*, *Michaiah*, *Ieremie*, *Daniel*, *Iohn*, *Chriſt*, *the Diſciples*: Yet we know *Cains* victorie was as wofull, as *Abels* martyrdome glorious; *Ioſephs* irons were more precious, than the golden tires of his Miſtreſſe; *Moſes* Reeds were more ſure than *Pharaohs* Cedars; *Davids* Cave in the Deſart more ſafe than the Towers of *Saul*; *Eliahs* Raven a more comfortable purveyor than all the Officers of *Iezebel*; *Michaiahs* priſon was the guard-chamber of Angels, when *Ahabs* preſence was the counſell-chamber of evill ſpirits; *Ieremies* Dungeon had more true light of comfort than the ſhining ſtate of *Zedekiah*; *Daniel* was better guarded with the Lions, than *Darius* and the Median Princes with their Janiſaries; *Iohns* head was more rich with the Crowne of his martyrdome, than *Herods* with the Diadem of his Tetrarchate; *Chriſt* at the Barre gave life and being to *Pilate* on the Bench, gave motion to thoſe hands that ſtruck him, to that tongue that condemned him, and in the meane while, gave ſentence on his Judge; The *Diſciples* were bettter pleaſed with their ſtripes and wales than the Jewiſh Elders with their proud Phylacteries. After this, who that had ſeene the primitive Chriſtians, ſome broyled on Gridirons, others boyled in Lead, ſome roſted, others frozen to death, ſome fleaed, others torne with horſes, ſome craſhed in peeces by the teeth of Lions, others caſt downe from the rocks to the ſtakes, ſome ſmiling on the wheele, others in the flame, all wearying their tormentors and ſhaming their Tyrants with their patience, would not have ſaid; *Of all things I would* *not bee a Chriſtian*; Yet, even this while were theſe poore torturing ſtocks higher (as *Marcus Arethuſius* bragged) than their perſecutors; dying Victors, yea Victors of death; never ſo glorious as when they begin not to be; in gaſping crowned, in yeelding the ghoſt more than Conquerours; *Iudge not therfore according to appearnce.*

When thou lookeſt about, and ſeeſt on the one hand, a poore conſcionable Chriſtian drouping under the remorſe of his ſinne, auſterely checking his wanton appetite and curbing his rebellious deſires, wearing out his dayes in a rough penitentiall ſeverity, cooling his infrequent pleaſures with ſighs, and ſaucing them with teares; on the other hand ruffling Gallants made all of pleaſure and loviall delights, bathing themſelves in a ſea of all ſenſuall ſatieties, denying their pampered nature nothing under heaven, not wine in bowles, not ſtrange fleſh, and beaſtly dalliance, not unnaturall titillations, not violent filthineſſe; that feaſt without feare, and drink without meaſure, and ſweare without feeling, and live without God; their bodies are vigorous, ther coffers full, their ſtate proſperous, their hearts chearfull: O how thou bleſſeſt ſuch men: lo theſe (thou ſaiſt) theſe are the darlings of heaven and earth; *Sic o ſic iuvat vivere*: Whiles thoſe other ſolen mopiſh creatures are the (καθάρματα) offſcouring and recrements of the world; Thou foole, give mee thy hand, let me lead thee with *David* into the ſanctuary of God: Now what ſeeſt thou? The end, the end of theſe men is not peace. Surely O God thou haſt ſet them in ſlippery places, and caſteſt them downe into deſolation: how ſuddenly are they periſhed, and horribly conſumed! Woe is mee, they doe but dance a Galliard over the mouth of hell, that ſeemes now covered over with the greene ſods of pleaſure; The higher they leape, the more deſperate is their lighting: Oh wofull, wofull condition of thoſe godleſſe men, yea thoſe epicurean Porkets, whoſe belly is their God, whoſe heaven is their pleaſure, whoſe curſed jollity is but a feeding up to an eternall ſlaughter: the day is comming, wherein every minute of their ſinfull unſatisfying joyes ſhall bee anſwered with a thouſand thouſand millions of yeeres frying in that unquenchable fire; And when thoſe damned Ghoſts ſhall forth of their inceſſant flames ſee the glorious remuneration of the penitent and penſive ſoules which they have deſpiſed, they ſhall then gnaſh and yell out that late recantation; now they are counted among the children of God, and their portion is among the Saints, ours amongſt Devils: *Iudge not therefore according to appearance.*

Should we judge according to appearance, all would bee Gold that gliſtereth, all droſſe that gliſtereth not: Hypocrites have never ſhewed more faire than ſome Saints foule. *Saul* weepes, *Ahab* walks ſoftly: *Tobias* and *Sanballat* will be building Gods wals; *Herod* heares *Iohn* gladly; *Balaam* prophecies Chriſt, *Iudas* preaches him, Satan confeſſes him; When even an *Abraham* diſſembles, a *David* clokes adultery with murder, a *Salomon* gives (at leaſt) a toleration to idolitry; a *Peter* forſweares his Maſter; briefly, the prime diſciple is a Satan; Satan an Angell of light. For you: How gladly are we deceived in thinking you all ſuch as you ſeeme; None but the Court of Heaven hath a fairer face. Prayers, Sermons, Sacraments, geniculation, ſilence, attention, reverence, applauſe, knees, eyes, eares, mouthes full of God; Oh that ye were thus alwaies! Oh that this were your worſt ſide! But if we follow you from the Church, and find curſing and bitterneſſe under your tongues; licentious diſorder in your lives, bribery and oppreſſion in your hands; If God look into the windowes of your hearts, and find there bee (*intus rapina*) we cannot judge you by the appearance; or, if wee could, What comfort were it to have deceived our charity with the appearance of Saints, when the righteous Judge ſhall give you your portion with Hypocrites; What ever we doe, he will be ſure not to judge according to appearance.

If appearance ſhould be the rule, falſe religion ſhould be true, true falſe. *Quædam falſa probabiliora quibuſdam veris*, is the old word; Some falſhoods are more likely than ſome truths: Native beauty ſcornes Art: Truth is as a matron; Error a curtizan: The matron cares onely to concile love by a grave and gracefull modeſty, the curtizan with philtres and farding. Wee have no hierarchy mounted aboue Kings, no pompous oſtentation of magnificence, no gariſh proceſſions, no gaudy altars, no fine images clad with Taffats in ſummer, with velvets in winter, no flouriſhes of univerſality, no rumors of miracles, no ſumptuous canonizations, we have nothing but ([illegible]) the ſincerity of Scriptures, ſimplicity of Sacraments, decency of rare ceremonies, Chriſt crucified. We are gone if ye goe by appearance: Gone? alas, who can but bluſh and weepe, and bleed to ſee that Chriſtian ſoules ſhould (after ſuch beams of knowledge) ſuffer themſelves to be thus palpably cozened with the gilded ſlips of error; that after ſo many yeeres pious government of ſuch an incomparable ſucceſſion of religious Princes, authority ſhould have cauſe to complaine of our defection. A

Deare Chriſtians (I muſt be ſharpe) are wee children or fooles, that we ſhould bee better pleaſed with the glittering tinſell of a painted baby from a Pedlers ſhop, than with the ſecretly-rich and invaluable Jewell of divine Truth? Have wee thus learned Chriſt? Is this the fruit of ſo cleere a Goſpell? of ſo bleſſed ſcepters? ***For Gods ſake be wiſe and honeſt, and yee cannot be Apoſtates.***

Shortly, for it were eaſie to be endleſſe: If appearance might be the rule, good ſhould be evill, evill good; there is no vertue that cannot be counterfeited, no vice that cannot be blanched: we ſhould have no ſuch friend as our enemy, a flatterer; no ſuch enemy as our friend that reproves us. It were a wonder if ye great ones ſhould not have ſome ſuch burs, hanging upon your ſleeves; As ſoon ſhall corne grow without chaffe, as greatneſſe ſhall be free from adulation: Theſe ſervile ſpirits ſhall ſooth up all your purpoſes, and magnifie all your actions, and applaud your words, and adore your perſons: Sin what ye will, they will not check you; Project what you will, they will not thwart you; ſay what ye will, they will not faile to ſecond you; be what ye will, they will not faile to admire you; Oh how theſe men are all for you, all yours, all you; They love you as the Ravens doe your eyes. How deare was *Siſera* to *Iael*, when ſhe ſmoothed him up, and gave him milk in a lordly diſh, *Samſon* to *Dalilah*, when ſhe lulled him in her lap; *Chriſt* to *Iudas*, when he kiſſed him; See how he loved him, would ſome foole have ſaid, that had judged by appearance, B C

In the meane time an honeſt plaine dealing friend is like thoſe ſauces which a man praiſes with tears in his eyes: like a cheſnut, which pricks the fingers, but pleaſes our taſte; or like ſome wholſome medicinall potion, that diſtaſtes and purges us (perhaps makes us ſick) that it may heale us. Oh let the righteous ſmite me, for that is a benefit, let him reprove me, and it ſhall be a precious oyle that ſhall not break my head; Break it? no, it ſhall heale it, when it is mortally wounded by mine owne ſinne, by others aſſentation: Oh how happy were it, if we could love them that love our ſoules, and hate them that love our ſinnes. They are theſe rough hands that muſt bring us ſavory diſhes, and carry away a bleſſing; truth is for them now, thanks ſhall be for them hereafter, but in the meane time they may not be judged by the appearance.

Laſtly, if we ſhall judge friendſhip by complement, ſalubrity by ſweetneſſe, ſervice by the eye, fidelity by oathes, valour by brags, a Saint by his face, a Devill by his feet, we ſhall be ſure to be deceived: ***Iudge not therefore according to appearance.*** D

But (that yee miſtake not) though we may not judge only by the appearance, yet appearance may not be neglected in our judgement. Some things according to the Philoſopher (δοκεῖ μὲν, ἔστι δὲ) ſeeme and are, are as they ſeeme: Semblances are not alwaies ſevered from truth; Our ſenſes are ſafe guides to our underſtandings. We juſtly laugh at that Scepticke in *Laertius* who becauſe his ſervants robbed his cupbord, doubted whether he left his victualls there: What doe we with eyes if we may not beleeve their intelligence? That world is paſt, wherein the gloſſe *Clericus amplectens fæminam præſumitur benedicendi cauſa feciſſe*; The wanton imbracements of another mans wife muſt paſſe with a Clarke for a ghoſtly benediction; Men are now more wiſe, leſſe charitable: Words and probable ſhewes are appearances, actions are not; and yet even our words alſo ſhall judge us; if they be filthy, if blaſphemous, if but idle, wee ſhall account for them, wee ſhall bee judged by them; *Ex ore tuo*; a foule tongue ſhewes ever a rotten heart; ***By their fruits yee ſhall know them***, is our Saviours rule; I may ſafely ſay, No body deſires to borrow colours of evill; if you doe ill, thinke not that wee will make daintie to thinke you ſo; When the God of love can ſay by the Diſciple of love, *Qui facit peccatum, ex diabolo eſt*; Hee that committeth ſinne, is of the Devill: Even the righteous Judge of the world judgeth E

(*ſecundum*

A (*ſecundum opera*) according to our works; we cannot erre whiles we tread in his ſteps. If we doe evill, ſinne lies at the doore; but it is on the ſtreet ſide; Every Paſſenger ſees it, cenſures it; How much more he that ſees in ſecret; Tribulation and anguiſh upon every ſoule that doth evill: Every ſoule; here is no exemption by greatneſſe, no buying off with bribes, no bleering of the eyes with pretences, no ſhrouding our ſelves in the night of ſecrecy; but if it be a ſoule that doth evill, Tribulation and anguiſh is for it; Contrarily, If we doe well, ſhall we not be accepted? If we be charitable in our almes, juſt in our awards, faithfull in our performances, ſober in our carriages; devout in our religious ſervices, conſcionable in our actions; *Glory, and honour, and peace to every man that worketh good*; wee ſhall have peace with our ſelves, honour with men, glory with God and his Angels: *Yea that peace of God which paſſeth all underſtanding*; ſuch honour as have all his Saints, the incomprehenſible glory of the B God of peace, the God of Saints and Angels, to the participation whereof, that good God that hath ordained us, as mercifully bring us for the ſake of his deare Sonne Jeſus Chriſt the juſt: To whom with thee O Father, and thy good Spirit, one infinite God, our God, bee given all praiſe, honour and glory now and for ever. *Amen.*

THE GREAT IMPOSTOR, LAID OPEN IN A SERMON AT GRAYES INNE,

Febr. 2. 1623.

By Ios. Hall.

¶ Imprinted at London, 1634.

TO THE
MOST NOBLE,
AND WORTHILY
HONOVRED SOCIETIE
OF
GRAYES INNE:

AT WHOSE BARRE
THIS *IMPOSTOR* VVAS
openly arraigned:

J. H.

HVMBLY DEDICATES
THIS PVBLIKE LIFE OF
HIS WEAKE AND VNWORTHY LABOUR.

THE GREAT IMPOSTOR, LAID OPEN, OVT OF IER. 17.9.

The heart is deceitfull above all things.

C I Know where I am; in one of the famous Phrontiſteries of Law, and Juſtice: wherefore ſerves Law and Juſtice, but for the prevention or puniſhment of fraud and wickedneſſe? Give me leave therefore to bring before you, Students, Maſters, Fathers, Oracles of Law and Juſtice, the greateſt Cheator and Malefactor in the world, our owne Heart. It is a great word that I have ſaid, in promiſing to bring him before you; for this is one of the greateſt advantages, of his fraud, that he cannot bee ſeene: That as that old Jugler *Apollonius Thyaneus*, when he was brought before the Judge, vaniſhed out of ſight; ſo this great Impoſtor, in his very preſenting before D you, diſpeareth and is gone; yea ſo cunningly, that he doth it with our owne conſent, and we would be loth that he could be ſeene: Therefore as an Epiphonema to this juſt complaint of deceitfulneſſe, is added *Who can know it?* It is eaſie to know that it is deceitfull, and in what it deceives, though the deceits themſelves cannot bee knowne, till too late; As we may ſee the ſhip, and the ſea, and the ſhip going on the ſea, yet the way of a ſhip in the ſea (as *Salomon* obſerves) we know not: God askes, and God ſhall anſwer; What he askes by *Ieremie*, he ſhall anſwer by *S. Paul*, *Who* 1 Cor. 2.11. *knowes the heart of man? Even the ſpirit of man that is in him.* If then the heart have but eyes enow to ſee it ſelfe by the reflection of thoughts, it is enough: Ye ſhall eaſily ſee and heare enough (out of the analogie and reſemblance of hearts) to make you both aſtoniſhed and aſhamed.

The heart of man lies in a narrow roome, yet all the world cannot fill it; but that E which may be ſaid of the heart, would more than fill a world: Here is a double ſtile given it; of deceitfulneſſe; of wickedneſſe; either of which knowes no end, whether of being, or of diſcourſe. I ſpend my houre, and might doe my life, in treating of the firſt.

See then, I beſeech you, the *Impoſtor*, and the *Impoſture*; The Impoſtor himſelfe, *The heart of man*; The Impoſture, *Deceitfull above all things*.

As deceitfull perſons are wont ever to goe under many names, and ambiguous, and muſt be expreſt with an [*alias*] ſo doth the heart of man; Neither man himſelfe, nor any part of man hath ſo many names, as the heart alone ; For every facultie that it hath, and every action it doth, it hath a ſeverall name : Neither is there more multiplicitie, than doubt in this name ; Not ſo many termes are uſed to ſignifie the heart, as the heart ſignifies many things.

When ye heare of the heart, ye think ſtraight of that fleſhie part in the center of the bodie which lives firſt, and dies laſt ; and whoſe beatings you find to keepe time all the body over ; That is not it which is ſo cunning ; Alas, that is a poore harmeleſſe peece meerely paſſive ; and if it doe any thing, as the ſubminiſtration of Vitall ſpirits, to the maintenance of the whole frame, it is but good ; no, it is the ſpirituall part that lurkes in this fleſh, which is guilty of ſuch deceit. We muſt learne of wittie Idolatry to diſtinguiſh betwixt the ſtocke and the inviſible powers that dwell in it. It is not for me to be a ſtickler betwixt the Hebrewes, and the Greeke Philoſophers, and Phyſitians, in a queſtion of naturall learning, concerning the ſeat of the ſoule ; nor to inſiſt upon the reaſons why the ſpirit of God rather places all the ſpirituall powers in the heart, than in the braine ; Doubtleſſe in reſpect of the affections there reſident, whereby all thoſe ſpeculative abilities are drawne to practice ; It ſhall ſuffice us to take things as we find them, and to hold it for granted, that this Monoſyllable (for ſo it is in many languages) compriſes all that intellective and affective world which concerneth man ; and in plaine termes to ſay, that when God ſaies *The heart is deceitfull*, hee meanes, the underſtanding, will, affections are deceitfull.

The underſtanding is doubly deceitfull ; It makes us beleeve it knowes thoſe things which it doth not ; and that it knowes not thoſe things which it doth : As ſome fooliſh Mountebanke, that holds it a great glory to ſeeme to know all things ; or ſome preſuming Phyſitian, that thinks it a ſhame not to profeſſe skill in any ſtate, of the body or diſeaſe ; ſo doth our vaine underſtanding ; therein framing it ſelfe according to the ſpirits it meets withall ; if they be proud and curious, it perſwades them, they know every thing ; if careleſſe, that they know enough.

In the firſt kind ; What hath not the fond heart of man dared to arrogate to it ſelfe ? It knowes all the ſtarres by their names ; Tuſh, that is nothing ; It knowes what the ſtars meane by their very lookes, what the birds meane by their chirping, as *Apollonius* did ; What the heart meanes, by the features of the face ; it knowes the events of life by the lines of the hand : the ſecrets of Art, the ſecrets of Nature, the ſecrets of State, the ſecrets of others hearts, yea the ſecrets of God in the cloſet of heaven ; Yea, not onely what God hath done, but what he will doe : This is (*ſapiens ſtultitia*) a wiſe folly, as *Irenæus* ſaid of his *Valentinians* ; All Figure-caſters, Palmeſters, Phyſiognomers, Fortune-tellers, Alchymiſts, fantaſtick projectors, and all the rabble of profeſſors of thoſe περιέργα, not ſo much curious as idle Arts, have their word given them by the Apoſtle, Deceiving and deceived ; neither can theſe men make any worſe fooles than their hearts have made themſelves ; and well may that Alexandrian tax be ſet upon them in both names, whether of active, or paſſive folly : And (as it commonly falls out, that ſuperfluous things rob the heart of neceſſary) in the meane while, thoſe things which the heart may, and ſhould know, it lightly miſknowes : As our ſenſes are deceived by diſtance, or interpoſitions, to think the ſtars beamie and ſparkling ; the Moone horned, the Planets equally remote, the Sunne ſometimes red, pale other ſome : ſo doth alſo our underſtanding erre, in miſ-opinion of divine things ; It thinks it knowes God, when it is but an Idoll of fancie, as *Sauls* meſſengers, when they came into the roome, thought they had the true *David*, when it was but a Wiſpe ; it knowes the will of God, when it is nothing but groſſe miſ-conſtruction : ſo as the common knowledge of men, though they thinke it a Torch, is but an *Ignis Fatuus* to lead them to a ditch : How many thouſand Aſſyrians think they are in the way to the Prophet, when they are in the midſt of *Samaria* ? How many millions think they walke fairely on to heaven, when indeed they are in the broad way that leads to deſtruction ? Oh poore blinde Pagans, halfe-ſighted Turks, bleare-eied Jewes, blind-folded Papiſts, Squint-eied Schiſmaticks, purblind ignorants, how well doe they find themſelves pleaſed with their devotion, and thinke God ſhould be ſo too ; when it is nothing but a mixture of meſpriſon, ſuperſtition, conceitedneſſe ;

Acts 19.19.

βλακον νόμιον.

conceitedneſſe; and (according to the ſeldome-reverently-uſed proverbe) whiles they thinke they have God by the finger, they hold a Devill by the toe; and all this, becauſe their heart deceives them. If careleſſe and loth to be at the paines of knowing more, it perſwades them they know enough; that they crie out of more, as he did on the ointment, (*Vt quid perditio hæc?*) What needs all this waſte? and makes them as conſcionable for knowledge, as *Eſau* was for cattle, *I have enough, my brother, keepe that thou haſt to thy ſelfe*; or as contentedly-reſolute, as the *Epicure* in the Goſpell: *Soule take thy eaſe, thou haſt knowledge enough laid up for many yeeres.*

From whence it is, that too many reſt ſimply (yea wilfully) in their owne meaſure, not ſo much as wiſhing more skill in Soule-matters; applauding their owne ſafe mediocritie; like the credulous blind man that thought he now ſaw a ſhimmering of the Sunne-beames, when indeed his back was towards it: Hence it is that they ſcoffe at the fooliſhneſſe of preaching, ſcorne the forward bookiſhneſſe of others, fearing nothing but a ſurfet of Manna, and hating to know more than their neighbours, than their fore-fathers; and thus are led on muffled up in an unfelt ignorance, to their grave, yea, (without the mercy of God) to their hell.

And as in theſe things there is a preſumption of knowing what we doe not; ſo contrarily, a diſſimulation and concealment of the knowledge of what wee doe underſtand: The heart of man is a great lier to it ſelfe this way; Saint *Paul* ſaies that of Pagans, which I may boldly ſay of Chriſtians, they have the effect of the law written in their hearts; yet many of them will not be acknowne of one letter ingraven there by the finger of God: Certaine common principles there are (together with this law) interlinearily written in the Tables of the heart, as that we muſt doe as we would be done to; That there is a God; That this God is infinite in juſtice and truth, and muſt be ſerved like himſelfe; theſe they either blot out, or lay their finger on, that they may not be ſeene, purpoſely, that they may ſinne freely; and faine would perſwade themſelves they never had any ſuch evidence from God: ſo putting off the checks of conſcience with bold denials; like the harlot of *Iericho*, (but worſe than ſhe) that hath hid the Spies, and now out-faces their entertainment: Wherein the heart doth to it ſelfe, that which *Nahaſh* the Ammonite would have done to Iſrael, put out his owne right eye, that it may not ſee that law whereby it might bee convinced, and find it ſelfe miſerable. Thus the underſtanding of man is every way deceitfull in over-knowing, miſ-knowing, diſſembling; in all which it is like an evill and unfaithfull eye, that either will be ſeeing by a falſe glaſſe, or a falſe light, or with diſtortion; or elſe wilfully cloſes the lids that it may not ſee at all; and in all this deceives us.

The will is no leſſe cunning; which though it make faire pretences of a generall inclination to good, yet (*hic & nunc*) in particulars, hangs towards a pleaſing evill; Yea though the underſtanding have ſufficiently informed it of the worthineſſe of good, and the turpitude of evill, yet being overcome with the falſe delectableneſſe of ſinne, it yeelds to a miſſe-aſſent; Reaſon being (as *Aquinas* ſpeakes) either ſwallowed up by ſome paſſion, or held downe by ſome vicious habit: It is true, ſtill the Will followes the Reaſon, neither can doe otherwiſe; but therefore, if Reaſon miſled bee contrary to Reaſon, and a ſchiſme ariſe in the ſoule, it muſt follow that the Will muſt needs be contrary to Will and Reaſon; Wherein it is like a Planet, which though it be carried about perpetually by the firſt mover, yet ſlily creeps on his owne way, contrary to that ſtrong circumvolution: And though the mind be ſufficiently convinced of the neceſſity, or profit of a good act, yet for the tediouſneſſe annexed to it, in a dangerous ſpirituall acedie, it inſenſibly ſlips away from it, and is content to let it fall; As ſome idle, or fearefull Merchant, that could be glad to have gold, if it would come with eaſe, but will not either take the paines, or hazard the adventure to fetch it: Thus commonly the will (in both reſpects) Water-man-like lookes forward, and rowes backward; and under good pretences doth nothing but deceive.

The affections are as deceitfull as either; whether in miſ-placing, meaſure, or manner.

Miſ-placing: They are fiery where they ſhould be coole; and where they ſhould burne, freeze; Our heart makes us beleeve it loves God, and gives him pledges of affection; whiles it ſecretly doats upon the world; like ſome falſe ſtrumpet, that entertaines her husband with her eyes, and in the meane time treads upon the toe of an Adulterer under the boord: That it loves juſtice, when it is but revenge; That it grieves for the miſſing of Chriſt, when indeed it is but for the loaves and fiſhes; That it feares God, when indeed it is but afraid of our owne torment; That it hates the ſin, when it is the perſon; That it hates the world, when it thruſts God out of doores to lodge it.

Meaſure: That we love God enough, and the world but enough, when as indeed the one love is but as the cold fit of an ague, the other an hot; we chill in the one, no leſſe than we glow in the other; when we make God onely a ſtale, to draw on the world; That we doe enough hate our corruptions, when (at our ſharpeſt) we doe but gently ſneape them, as *Hely* did his ſonnes; or as ſome indulgent parent doth an unthrifty darling; whom he chides, and yet feeds with the fewell of his exceſſe; That we have grieved enough for our ſinnes, when they have not coſt us ſo much as one teare, nothing but a little faſhionable wind, that never came further than the roots of our tongue; That we doe enough compaſſionate the afflictions of *Ioſeph*, when we drinke wine in bowles; That we feare God more than men, when we are aſhamed to doe that in preſence of a child, which we care not to doe in the face of God.

Manner. That our heart loves, and hates, and feares, and joyes, and grieves truly, when it is an hypocrite in all; That it delights conſtantly in God, and holy things, when it is but an *Ephraims* morning dew; That our anger is zealous, when it is but a flaſh of perſonall malice, or a ſuperſtitious furie; That we feare as ſonnes, when it is as cowards, or ſlaves; That we grieve as Gods patients, when we fret, and repine, and ſtruggle like franticks againſt the hand of our Maker. Thus (to ſumme up all) the heart of man is wholly ſet upon cozenage; the underſtanding over-knowing, miſ-knowing, diſſembling; The will pretending, and inclining contrarily; the affections mocking us in the object, meaſure, manner; and in all of them the heart of man is deceitfull.

Ye have ſeene the face of this Cheator; look now at his hand; and now ye ſee who this Deceiver is, ſee alſo the ſleights of his deceit; and therein the faſhion, the ſubject, the ſequell of it; from whence we will deſcend to our Demeanour, towards ſo dangerous an Impoſtor.

The faſhion of his deceit is the ſame with our ordinary Juglers; either cunning conveyance, or falſe reſemblance. Cunning conveyance, whether into us, in us, from us.

The heart admits ſin, as Paradiſe did the Serpent; There it is, but by what chinks or cranies it entred, we know not; ſo as we may ſay of ſin as the Maſter of the feaſt in the Goſpell ſaid to his ſlovenly gueſt, *Quomodo intraſti? How cameſt thou in hither?* Corruption doth not eat into the heart as our firſt Parents did into the apple, ſo as the print of their teeth might be ſeene, but as the worme eats into the core, inſenſibly; Neither is there leſſe cloſeneſſe when it is entred; I would it were as untrue a word, as it is an harſh one, that many a profeſſedly-Chriſtian heart, lodges a devill in the blinde roomes of it, and either knowes it not, or will not be acknowne of it; every one that harbours a willing ſin in his breſt, doth ſo: The malicious man hath a furious devill; the wanton an uncleane devill, a *Beelphegor*, or a *Tammuz*; the proud man a *Lucifer*, the covetous a *Mammon*; Certainely, theſe foule ſpirits are not more truly in hell, than in a wicked heart; there they are, but ſo cloſely, that I know not if the heart it ſelfe know it; it being verified of this citadell of the heart, which was ſaid of that vaſt *Ninive*, that the enemie had taken ſome parts of it, long ere the other knew it: What ſhould I ſpeake of the moſt common, and yet moſt dangerous gueſt, that lodges in this Inne of the heart, Infidelity? Call at the doore, and aske if ſuch a one hoſt not there; They within make ſtrange of it, deny it, forſweare it; Call the officers, make privie ſearch, you ſhall hardly find him: Like ſome Jeſuite in a Popiſh dames chamber, hee is ſo cloſely contrived into falſe floores, and double walls, that his preſence is not more eaſily knowne, than hardly convinced, confeſſed. How eaſie is it to ſay, that if infidelity did not lurke in the hearts of men, they durſt not doe as they doe; they could not doe but what they doe not? Durſt they ſinne if they were

A perſwaded of an hell? durſt they buy a minute of pleaſure with everlaſting torments?
Could they ſo ſleight heaven if they beleeved it? Could they bee ſo loth to poſſeſſe
it? Could they thinke much of a little painfull goodneſſe to purchaſe an eternitie of
happineſſe? No, no. Men, fathers, and brethren; if the heart were not Infidell,
whiles the face is Chriſtian, this could not bee. Neither doth the heart of man more
cunningly convey ſinne into, and in it ſelfe, than from it; The ſinne that ye ſaw even
now openly in the hands, is ſo ſwiftly paſt under the boord, that it is now vaniſhed;
Looke for it in his fore-head, there it is not; looke for it under his tongue,
there is none; looke for it in his conſcience, yee find nothing; and all this by the
Legier-de-maine of the heart: Thus *Achan* hath hid his wedge, and now he dares ſtand
out to a lot; Thus *Salomons* Harlot hath wip't her mouth, and it was not ſhee: Thus
Saul will lie-out his ſacrilege, untill the very beaſts out-bleat, and out-bellow him;
B Thus the ſwearer ſweares, and when hee hath done, ſweares that hee ſwore not;
Thus the uncleane fornicator bribes off his ſinne, and his ſhame, and now makes
challenges to the world of his honeſty. It cannot bee ſpoken how peeviſhly witty
the heart of man is this way: neither doubt I but this wilineſſe is ſome of the poyſon
that the ſubtile ſerpent infected us with in that fatall morſell: They were three
cunning ſhifts which the Scripture recordeth of three women (as that ſex hath beene
ever noted for more ſudden pregnancie of wit) *Rachel*, *Rahab*, and the good wife
of *Bahurim*; The firſt hiding the Teraphim with a modeſt ſeat, the ſecond, the
ſpies with flaxe-ſtalkes, and the third *Davids* ſcouts with corne ſpred over the Well;
but theſe are nothing to the devices that nature hath wont to uſe for the cloaking
of ſinne? *God made man upright*, ſaith *Salomon*, *but he ſought many inventions*: Is *Adam*
challenged for ſinne? Behold all on the ſudden it is paſſed from his hand, to Gods;
C *The woman that thou gaveſt mee*: Is *Saul* challenged for a covetous and diſobedient remiſſeneſſe?
the ſinne is ſtraight paſſed from the field to the Altar; *I ſaved the fatteſt for
a Sacrifice to the Lord thy God*; So the one begins his ſinne in God, and the other ends it
in him: Is *David* bewitched with luſt to abuſe the Wife: the Husband muſt bee ſent
home drunke to hide it, or if not that, to his long home, in a pretended favour of his
valour: Is a griping Uſurer diſpoſed to put his mony together to breed a monſter?
he hath a thouſand quirks to cozen both law and conſcience: Is a Simonaicall Patron
diſpoſed to make a good match of his peoples ſoules? it ſhall be no bargaine, but a gift:
he hath a living to give, but an horſe to ſell. And ſure I thinke in this wiſe age of the
world, Uſurers and Simoniſts ſtrive who ſhall find the wittieſt way to hell: What
ſhould I ſpeake of the ſecret frauds in contracts, booties in matches, ſubornation of
inſtruments, hiring of oathes, feeing of officers, equivocations of anſwers, and tenne
D thouſand other tricks that the heart of man hath deviſed for the conveyances of ſin;
in all which it too well approves it ſelfe incomparably deceitfull.

The falſe ſemblance of the heart is yet worſe; for the former is moſt-what for the
ſmothering of evill; this is for the juſtifying of evill, or the diſgrace of good; In theſe
two doth this act of falſhood chiefly conſiſt; in making evill good, or good evill. For
the firſt; The naturall man knowes well how filthy all his brood is, and therefore will
not let them come forth, but diſguiſed with the colours and dreſſes of good; ſo as
now every one of natures birds is a Swan; Pride is handſomneſſe, deſperate fury valour;
laviſhneſſe is noble munificence, drunkenneſſe civility, flattery complement,
murderous revenge, juſtice; the Curtizan is *bona fœmina*, the Sorcerer a wiſe man, the
oppreſſor a good husband; *Abſalom* will goe pay his vowes, *Herod* will worſhip the
Babe. For the ſecond; ſuch is the envy of nature, that where ſhee ſees a better face
E than her owne, ſhe is ready to ſcratch it, or caſt dirt in it; and therefore knowing that
all vertue hath a native beauty in it, ſhe labours to reforme it by the fouleſt imputations.
Would the Iſraelites be devout? they are idle; Doth *David* dance for joy before
the Arke? he is a foole in a Morris: Doth Saint *Paul* diſcourſe of his heavenly Viſion?
Too much learning hath made him mad. Doe the Diſciples miraculouſly ſpeak all the
tongues of Babel? they are full of new wine: Doe they preach Chriſts Kingdome? they
are ſeditious; The reſurrection? they are bablers. Is a man conſcionable? he is an Hypocrite:
Is he conformable? he is unconſcionable: Is he plaine dealing? he is rudely
uncivill:

uncivill: Is he wiſely inſinuative? he is a flatterer: In ſhort, ſuch is the wicked craft of the heart, that it would let us ſee nothing in it owne forme; but faine would ſhew us A evill faire, that we might be inamored of it, and vertue ugly, that we might abhorre it; and as it doth for the way, ſo doth it for the end; hiding from us the glory of heaven, that is laid up for over-commers, and ſhewing us nothing but the pleaſant cloſure of wickedneſſe; making us beleeve that hell is a palace, and heaven a dungeon, that ſo we might be in love with death; and thus both in cunning conveyance, and falſe ſemblance, *The heart of man is deceitfull above all things.*

Ye have ſeene the faſhion of this deceit; caſt now your eyes upon the ſubject; And whom doth it then deceive? It doth deceive others, it can deceive it ſelfe, it would deceive Satan, yea God himſelfe. Others, firſt: How many doe we take for honeſt and ſound Chriſtians, who yet are but errant hypocrites? Theſe Apes of Satan have learned to transforme themſelves into Angels of light; The heart bids the eyes look upward to heaven, when they are full of Adultery; It bids the hands to raiſe up them- B ſelves towards their Maker, when they are full of blood; It bids the tongue wag holily, when there is nothing in the boſome but Atheous prophaneneſſe; It bids the knee to bow like a Camell, when the heart is ſtiffe as an Elephant; yea if need be it can bid a teare fall from the eye, or an almes or juſt action fall from the hand, and all to gull the world with a good opinion; In all which, falſe chapmen and horſe-courſers doe not more ordinarily deceive their buyers in ſhops and faires, than we do one another in our converſation: Yea, ſo crafty is the heart, that it can deceive it ſelfe; By overweening his owne powers, as the proud man; by under-valuing his graces, as the modeſt; by miſ-taking his eſtate, as the ignorant; How many hearts doe thus groſſely beguile themſelves? The firſt thinks he is rich, and fine, when he is beggerly and naked; ſo did the Angell of Laodicea: The ſecond is poore in his one ſpirit, when he C is rich of Gods ſpirit: The third thinks that he is a great favourite of heaven, when he is rather branded for an out-caſt; that he is truly noble, when hee is a ſlave to that, which is baſer than the worſt of Gods creatures, ſinne: Let the proud and ignorant worldling therefore know, that though others may mocke him with applauſes, yet that all the world cannot make him ſo much a foole as his owne heart.

Yea, ſo cunning is the heart, that it thinks to goe beyond the devill himſelfe: I can (thinks it) ſwallow his bait, and yet avoid his hooke; I can ſinne, and live; I can repent of ſinning, and defeat my puniſhment by repenting; I can run upon the ſcore, and take up the ſweet and rich commodities of ſinfull pleaſure; and when I have done, I can put my ſelfe under the protection of a Saviour, and eſcape the arreſt: Oh the world of ſoules that periſh by this fraud, fondly beguiling themſelves, whiles they would beguile the Tempter. D

Yet higher: Laſtly, as Satan went about to deceive the Sonne of God; ſo this fooliſh conſort and client of his goes about to deceive God himſelfe: The firſt paire of hearts that ever was, were thus credulous,, to think they ſhould now meet with a meanes of knowledge and Deifying, which God either knew not of, or grudged them, and therefore they would bee ſtealing it out of the ſide of the apple, without God, yea againſt him: Tuſh, none eye ſhall ſee us; *Is there knowledge in the moſt high*, ſaith the ſottiſh Atheiſt? *Lord have not wee heard thee preach in our ſtreets? have not wee caſt out Devils in thy name?* ſayes the ſmoothing hypocrite; as if he could fetch God over for an admiſſion into heaven. *Thou haſt not lied to man, but to God*, ſaith S. *Peter* to *Ananias.* And pettiſh *Ionas*, after he had beene cooled in the belly of the Whale, and the Sea, yet will be bearing God downe in an argument to the juſtifying of his idle choler, *I doe well to be angry to the death.* But as the greateſt Polititians are oft over-taken with E the groſſeſt follies (God owes proud wits a ſhame) the heart of man could not poſſibly deviſe how ſo much to befoole it ſelfe, as by this wicked preſumption: *Oh yee fooles,* Pſal. 94 10 11. *when will ye underſtand? Hee that formed the eye, ſhall hee not ſee? Hee that teacheth man knowledge, ſhall not hee underſtand? The Lord knoweth the thoughts of man, that they are vanitie. A rod for the backe of fooles*, yea a rod of iron for ſuch preſumptuous fooles, to *cruſh them in peeces like a Potters veſſell.*

Ye have ſeen the faſhion and the ſubject of this deceit: the ſequell, or effect follows; every

A every way lamentable; For hence it comes to paſſe that many a one hath had his heart
in keeping forty, fifty, threeſcore yeeres, and more, and yet is not acquainted with it;
and all becauſe this craft hath kept it at the Priſcillianiſts locke, *Tu omnes, te nemo*; It affects
to be a ſearcher of all men, no man is allowed to come aboard of it; And if a man
whether out of curioſity, or conſcience, be deſirous to inquire into it (as it is a ſhame
for a man to be a ſtranger at home; *Know yee not your owne heart*, ſaith the Apoſtle;) it
caſts it ſelfe, *Proteus*-like, into ſo many formes, that it is very hard to apprehend it. One
while the man hath no heart, (לא לב) ſaith *Salomon*; Then he hath (לב ולב) an
heart, and an heart, ſaith *David*; and one of his hearts contradicts another; and then how
knowes he whether to beleeve? and what certainty, what ſafety can it be for a man to
live unacquainted with himſelfe? Of this unacquaintance, ſecondly, ariſes a dangerous
meſpriſon of a mans ſelfe, in the nature and quantity of his ſin, in the quality of his repentance,
B in his peace and intireneſſe with God, in his right to heaven, and (in a word)
in his whole ſpirituall eſtate. Of this meſ-priſon, thirdly, ariſes a fearefull diſappointment
of all his hopes, and a plunging into unavoidable torments: Wherein it is miſerable
to ſee, how cunningly the traiterous hearts of many men beare them in hand all
their lives long; ſoothing them in all their courſes, promiſing them ſucceſſe in all their
waies, ſecuring them from feare of evills, aſſuring them of the favour of God and
poſſeſſion of heaven, (as ſome fond Bigot would brag of his *Bull*, or *Medall*, or *Agnus Dei*;
or as thoſe Prieſts, that *Gerſon* * taxes, who made the people beleeve that the Maſſe
was good for the eye-ſight, for the mawe, for bodily health, and preſervation) till
they come to their death-beds; But then when they come to call forth the comforts
they muſt truſt to, they find them like to ſome unfaithfull Captaine, that hath all the
while in Garriſon filled his purſe with dead payes, and made up the number of his
C companies with borrowed men; and in time of eaſe ſhewed faire; but when he
is called forth by a ſudden alarum, bewraies his ſhame and weakneſſe, and failes his
Generall when he hath moſt need of him; right thus doe the perfidious hearts of
many, after all the glorious brags of their ſecurity, on the bed of their laſt reckoning,
find nothing but a cold deſpaire, and a wofull horror of conſcience; and therefore
too juſtly may their hearts ſay to them, as the heart of *Appollodorus* the Tyrant ſeemed
to ſay unto him; who dreamed one night that he was fleaed by the Scythians,
and boyled in a Caldron; and that his heart ſpake to him out of the kettle (ἐγὼ σοι τούτων
αἰτία) It is I that have drawne thee to all this. Certainly never man was, or ſhall be frying
in hell, but cries out of his owne heart, and accuſes that deceitfull peece as guilty
of all his torment: For let Satan be never ſo malicious, and all the world never ſo paraſiticall,
yet if his owne heart had beene true to him, none of theſe could have hurt
D him. Let the reſt of our enemies doe their worſt, onely from the evill of our owne
hearts, good Lord deliver us.

Pſal. 12.

* *Qui publicè volunt dogmatizare ſeu prædicare populo, quod ſi quis audit miſſam in illo die non erit cæcus, nec morietur morte ſubitanea, nec carebit ſufficienti ſuſtentatione, &c.*

It were now time for our thoughts to dwell a little upon the meditation, and deploration
of our owne danger and miſery, who are every way ſo invironed with ſubtilty.
If we looke at Satan; his old title is, *that old Serpent*; who muſt needs therefore
now, by ſo long time & experience, be both more old and more Serpent. If we look at
ſin, it is as crafty as he; *Leſt any of you be hardened through the deceitfulneſſe of ſin:* If at our
owne hearts, we heare (that which we may feele) *that the heart is deceitfull above al
things*. Oh wretched men that we are, how are we beſet with Impoſtors on all hands;
If it were more ſeaſonable for us to bewaile our eſtate, than to ſeeke the redreſſe of it;
But ſince it is not ſo much worth our labour to know how deepe the pit is, into which
we are fallen, as how to come out of it, heare rather (I beſeech you) for a concluſion,
E how wee may avoid the danger of the deceit of our falſe heart; even juſt ſo as wee
would prevent the nimble feats of ſome cheating Jugler; Search him, watch him,
Truſt him not.

Looke well into his hands, pockets, boxes, ſleeves; yea, under his very tongue it ſelf;
There is no fraud ſo ſecret, but may be deſcried; were our hearts as crafty as the devill
himſelfe, they may be found out; We are not ignorant (ſaith Saint *Paul*) of Satans
devices; much more then may we know our owne; Were the hearts of men (as *Salomon*
ſpeakes of Kings) like unto deepe waters, they have a bottome, and may bee
fathomed;

νοήματα αὐτοῦ.

fathomed; Were they as darke as hell it ſelfe, and never ſo full of windings, and blind A waies, and obſcure turnings, doe but take the lanthorne of Gods law in your hand, and you ſhall eaſily find all the falſe and foule corners of them; As *David* ſaith of the Sun, *nothing is hid from the light thereof*; *Prove your ſelves*, ſaith the Apoſtle; It is hard if falſhood be ſo conſtant to it ſelfe that by many queſtions it be not tripped; Where this duty is ſlackned, it is no wonder if the heart bee over-run with ſpirituall fraud; Often privy ſearches ſcarre away vagrant and diſorderly perſons; where no inquiry is made, is a fit harbour for them; If yee would not have your hearts, therefore, become the lawleſſe Ordinaries of uncleane ſpirits, ſearch them oft; Leave not a ſtraw unſhaken to find out theſe Labaniſh Teraphim that are ſtolne, and hid within us, And, when we have ſearched our beſt, if we feare there are yet ſome unknowne evils lurking within us (as the man after Gods owne heart praies againſt ſecret ſinnes) let us call him in that cannot be deceived; and ſay to God with the Pſalmiſt, *Search thou me, O Lord, and trie mee*; B Oh let us yeeld our ſelves over to be ranſackt by that all-ſeeing eye, and effectuall hand of the Almighty. All our daubing, and cogging, and packing, and ſhuffling lies open before him, and he only can make the heart aſhamed of it ſelfe.

And when our hearts are once ſtript naked, and carefully ſearcht, let our eyes be ever fixedly bent upon their conveyances, and inclinations; If we ſearch and watch not, we may be ſafe for the preſent, long we cannot; for our eye is no ſooner off, than the heart is buſie in ſome practiſe of falſhood; It is well if it forbeare whiles we look on, for *The thoughts of mans heart are only evill continually*; and many a heart is like ſome bold and cunning theefe, that looks a man in the face, and cuts his purſe: But ſurely, if there be any guardian of the ſoule, it is the eye; *The wiſe mans eye* (ſaith *Salomon*) *is in his head*; doubtleſſe, on purpoſe to look into his heart: *My ſonne, above all keepings keepe thy heart*, ſaith he; If we doe not dogge our hearts then in all our wayes, but ſuffer our ſelves to loſe the ſight of them, C they run wilde, and we ſhall not recover them till after many ſlippery tricks on their parts, and much repentance on ours. Alas, how little is this regarded in the world? wherin the moſt take no keepe of their ſoules, but ſuffer themſelves to run after the wayes of their owne hearts, without obſervation, without controlement; What ſhould I ſay of theſe men, but that they would faine be deceived, and periſh? For after this looſe licentiouſneſſe (without the great mercy of God) they never ſet eye more upon their hearts, till they ſee them either fearfully intoyled in the preſent judgements of God, or faſt chained iu the pit of hell, in the torments, of finall condemnation.

Thirdly, if our ſearches and watches ſhould faile us, we are ſure our diſtruſt cannot; It is not poſſible our heart ſhould deceive us, if we truſt it not; Wee carry a remedie within us of others fraud; and why not of our owne? The Italians not unwiſely pray D God (in their knowne proverbe) to deliver them from whom they truſt; for wee are obnoxious to thoſe we relie upon, but nothing can leeſe that which it had not; Diſtruſt therefore can never be diſapointed: If our hearts then ſhall promiſe us ought (as it hath learned to profer largely, of him that ſaid, *All theſe will I give thee*) although with vowes and oathes, aske for his aſſurances; if he cannot fetch them from the evidences of God, truſt him not: If he ſhall report ought to us, aske for his witneſſes; if he cannot produce them from the records of God, truſt him not: If he ſhall adviſe us ought, aske for his warrant; if he cannot fetch it from the Oracles of God, truſt him not; And in all things ſo beare our ſelves to our hearts, as thoſe that thinke they live among theeves and cozeners; ever jelouſly and ſuſpiciouſly; taking nothing of their word, ſcarce daring to truſt our owne ſenſes; making ſure work in all matters of their tranſactions. I know I ſpeake to wiſe men, whoſe counſell is wont to be asked, and followed, E in matter of the aſſurances of eſtates; whoſe wiſdome is frequently imploied in the triall, eviction, dooming of malefactors: Alas, what ſhall it availe you that you can adviſe for the prevention of others fraud, if in the meane time you ſuffer your ſelves to be cozened at home? What comfort can you find in pnblike ſeruice to the ſtate againſt offenders, if you ſhould carry a fraudulent and wicked heart in your owne boſomes? There is one above whom we may truſt, whoſe word is more firme than heaven; When heaven ſhall paſſe, that ſhall ſtand; It is no truſting ought beſides, any further than he gives his word for it. Mans Epithet is *Homo mendax*, and his beſt part, the hearts, *deceitfull*. Alas, what ſhall we think, or ſay of the condition of thoſe men, which never follow any other advice than what they take of their owne heart? Such are the moſt; that make not Gods Law of their counſell; As *Eſay* ſaid of Iſrael, *Abiit vagus in via cordis ſui*: Surely they are not more ſure they have an heart, than that they ſhall be deceived with it, and betrayed unto death; Of them may I ſay, as *Salomon* doth of the wanton foole, that followes an harlot; *Thus with her great craft ſhe cauſed him to yeeld, and with her flattering lips ſhe intiſed him: And he followed her ſtraight waies, as an Oxe that goes to the ſlaughter, or as a foole to the ſtocks for correction.* Oh then, deare Chriſtians, as ever yee deſire to avoid that direfull ſlaughter-houſe of hell, thoſe wailings, and gnaſhings, and gnawings, and everlaſting burnings, looke carefully to your owne hearts; and what ever ſuggeſtions they ſhall make unto you, truſt them not, till you have tried them by that unfaileable rule of righteouſneſſe; the royall law of your Maker, which can no more deceive you than your hearts can free you from deceit.

Eſa.57.17.

Pro.7.21.

Laſtly, that we may avoid not only the events, but the very enterpriſes of this deceit, let us countermine the ſubtill workings of the heart. Our Saviour hath bidden us be wiſe as Serpents; What ſhould be wiſe but the heart? And can the heart be wiſer than it ſelfe? Can the wiſdome of the heart remedie the craft of the heart? Certainly it may. There are two men in every regenerate breſt, the old and the new; And of theſe (as they are ever plotting againſt each other) we muſt take the better ſide, and labour that the new man, by being more wiſe in God, may out-ſtrip the old: And how ſhall that be done? If we would diſpoſſeſſe the ſtrong man that keepes the houſe, our Saviour bids us bring in a ſtronger than he; and if wee would over-reach the ſubtilty of the old man, yea, the old Serpent, bring in a wiſer than he, even the Spirit of God, the God of wiſdome; If we would have *Achitophels* wicked counſels croſſed, ſet up an *Huſhai* within us: The fooliſhneſſe of God is wiſer than the wiſdome of men. Could wee but ſettle God within us, our craftie hearts would bee out of countenance, and durſt not offer to play any of their deluding tricks before him from whom nothing is hid; and if they could be ſo impudently preſumptuous, yet they ſhould be ſo ſoone controlled in their firſt motions, that there would be more danger of their confuſion, than of our deceit. As ye love your ſelves therefore, and your owne ſafety, and would be free from the perill of this ſecret broaker of Satan, your owne hearts, render them obediently into the hands of God; give him the keyes of theſe cloſets, of his owne making; beſeech him that he will vouchſafe to dwell and reigne in them; ſo ſhall we bee ſure that neither Satan ſhall deceive them, nor they deceive us; but both wee and they ſhall be kept ſafe and inviolable, and preſented glorious to the appearance of our Lord Jeſus Chriſt: To whom with the Father, and the holy Ghoſt, be all honour and glory, for ever and ever.

Amen.

FINIS.

The Beſt Bargaine.

A SERMON PREACHED TO THE COVRT AT *THEOBALDS*, on Sunday, Sept. 21. 1623.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

¶ Imprinted at London, 1634.

TO THE RIGHT HONOVRABLE WILLIAM EARLE OF PEMBROKE, LORD high *Chamberlaine*; CHANCELLOR of the univerſitie of *Oxford*; One of his MAIESTIES moſt Honourable Privie Counſell.

RIGHT HONOVRABLE,

Let it pleaſe you to receive from the Preſſe what you vouchſafed to require from my pen: Vnworthy I confeſſe either of the publike light, or the beames of your Honours judicious eyes; yet ſuch as (beſides the motive of common importunitie) I eaſily apprehended, might be not a little uſefull for the times; which, if ever, require quickning: Neither is it to no purpoſe that the world ſhould ſee in what ſtile we ſpeake to the Court, not without acceptation. This, and what ever ſervice I may bee capable of, are juſtly devoted to your Lordſhip, whom all good hearts follow with true Honour, as the great Patron of learning, the ſincere friend of Religion, and rich purchaſer of Truth. The God of Heaven adde to the number of ſuch Peeres, and to the meaſure of your Lo:graces and happineſſe.

Your Honours in all humble

and faithfull obſervance,

IOS. HALL.

THE
BEST BARGAINE.

Pro. 23. 23. *Buy the Truth, and ſell it not.*

THe ſubject of my Text is a *Bargaine*, and *Sale*. A Bargaine enjoyned, a
ſale forbidden: and the ſubject of both bargaine and ſale, *is Truth*; A
bargaine able to make us all rich; a ſale able to make any of us miſerable;
Buy the Truth, and ſell it not; A ſentence of ſhort ſound, but large
extent; the words are but ſeaven ſyllables, an eaſie load for our memories;
the matter is a world of work; a long taske for our lives. And
C firſt, let me call you to this Mart, which holds both now, and ever; If yee love your
ſelves, be ye cuſtomers at this ſhop of heaven; *Buy the Truth*.

In every bargaine there is *merx*, and *mercatura*; the commoditie, and the match;
The commoditie to be bought is the Truth; The match made for this commodity, is
Buying, *Buy the Truth*. An ill Judge may put a good Interrogatory; yet it was a queſtion
too good for the mouth of a Pilate, *What is Truth?* The ſchooles have wearied themſelves
in the ſolution; To what purpoſe ſhould I reade a Metaphyſicall Lecture to
Courtiers? Truth is as Time, one in all; yet, as Time, though but one, is diſtinguiſhed
into paſt, preſent, future, and every thing hath a Time of it owne; ſo is Truth variouſly
diſtinguiſhed, according to the ſubjects wherein it is; This is *Anſelms*, cited by
Aquinas; I had rather ſay, Truth is as light: (*Send forth thy Truth, and thy light*, ſaith the
Pſalmiſt) which (though but one in all) yet there is one light of the Sunne, another of
the Moone, another of the Starres, another of this lower ayre: There is an eſſentiall,
D and cauſall Truth in the Divine underſtanding, which the Schools call *Primo-primam*;
This will not be ſold, cannot be bought; God will not part with it, the world is not
worth it; This Truth is as the Light in the body of the Sunne. There is an intrinſecall
or formall truth in things truly exiſting; For, *Being* and *True* are convertible; and Saint
Auſten rightly defines, *Verum eſt illud quod eſt*; All this created Truth in things, is derived
exemplarily, and cauſally, from that increated Truth of God; this the ſchools call
Secundo-primam; and it is as the light of the Sun-beames, caſt upon the Moone, and
Starres. There is an extrinſecall, or ſecondary truth of propoſitions following upon,
and conformable to the truth of the things expreſſed: thus, *Verum* is no other than *Eſſe*
declarativum, as *Hilarie*; And this Truth, being the thing it ſelfe ſubjectively, in words
expreſſively, in the mind of man terminatively, preſuppoſeth a double conformity or
E adequation; Both of the underſtanding to the matter conceived; and of the words to
the underſtanding; ſo as Truth is when we ſpeak as we think, and think as it is; And
this Truth is as the light diffuſed from thoſe heavenly bodies, to the Region of this
lower aire; This is the Truth wee are called to *Buy*: But this derivative and relative
Truth, whether in the mind, or in the mouth, hath much multiplicity, according to the
matter either conceived, or uttered; There is a Theologicall Truth, there is a naturall,
there is a morall, there is a civill; all theſe muſt bee deare bought; but the beſt at the
higheſt rate, which is Theologicall, or divine; whether in the principles, or neceſſary

concluſions; The principles of divine Truth are *Scriptura veritatis*, *Dan.* 10. The Law of Truth, *Mal.* 2. The Word of Truth, 2 *Cor.* 6. The neceſſary concluſions are they, which upon irrefragable inferences are deduced from thoſe holy grounds: Shortly then, every parcell of Divine Truth, whether laid downe in Scripture, or drawne neceſſarily from Scripture, is this *Mercimonium ſacrum*, which we are bidden to *Buy*; *Buy the Truth.*

This is the commoditie; The match is, *Buy*; that is, Beat the price, and pay it. Buy it; Of whom? For what? Of whom, but of the owner, of the maker?

The owner; It is *Veritas Domini*, Gods Truth, Pſ. 117. His ſtile is the *Lord God of Truth*, Pſal. 31. The maker; *The works of his hands are truth, and judgement*, Pſal. 111. And if any uſurping ſpirit of error ſhall have made a free-booty, of Truth, and ſhall with-hold it in unrighteouſneſſe, we muſt redeeme it out of his hands with the higheſt ranſome.

What is the price? That is the maine thing in buying; For, Buying is no other than *pactio pretii*: Elſe-where God proclaimes; *Hoe, every one that thirſteth, come, buy wine and milke without money, and without price*, Eſay 55. This is a Donation in forme of ſale: But, here muſt be a price in the hand; God will give mercy, and not ſell it; He will ſell Truth, & not give it: For what will he ſell it? Firſt, for Labour; The Heathen Poet could ſay, his gods ſold learning for ſweat; The originall word here uſed is (קנה) *Compara*; *Get it any way*, either *labore*, or *pretio*; yea *labore et pretio*. This great foreman of Gods ſhop tels us we cannot have it under, *Pro.* 24. We muſt ſeek for her as ſilver, and ſearch for her as for hid Treaſures; The veine of Truth lies low, it muſt be digged and delved for to the very center. If Truth could be bought with eaſe and pleaſure, many a lazy Chriſtian would bid faire for it, who now reſolve rather upon want, than toile. The ſlothfull worldling will rather take up a falſhood for Truth, than beat his braine to diſcerne Truth from falſhood; an error of free-coſt is better than an high-rated Veritie; Labour for Truth is turn'd over for the task of Church-men; no life ſavours to theſe flegmatick Spirits, but that of the Lilies, *Neque laborant, neque nent*; They neither labour nor ſpin; This dull reſolution is unworthy of a Chriſtian, yea of a reaſonable ſoule; and if we ſhould take up no other for the body, we ſhould be fed with hunger, and clothed with nakedneſſe; the earth ſhould be our feather-bed, and the skie our Canopie; we ſhould abound with want, live ſavagely, and die miſerably. It was the juſt Canon of the Apoſtle, *He that labours not, let him not eat*; Certainly, he can never eat of the heavenly Manna of Truth, that will not ſtep forth to gather it: Heare this, ye delicate Courtiers, that would heare a Sermon if ye could riſe out of your beds; that would lend God an houre, if ye could ſpare it from your pleaſures; the God of heaven ſcornes to have his precious Truth ſo baſely under-valued; if ye bid God leſſe than labour for Truth, I can give you no comfort, but that ye may go to hell with eaſe.

The markets of Truth, as of all other commodities, vary: It is the rule of Caſuiſts; *Iuſtitia pretii non conſiſtit in individuo*; The Juſtice of price doth not pitch ever upon a point; Sometimes the price of Truth hath riſen, it would not bee bought but for danger; ſometimes, not under loſſe, not under diſgrace, not under impriſonment, not under exile; ſometimes yet dearer, not under paine; yea ſometimes it hath not gone for leſſe than blood. It did coſt *Elias* danger, *Michaiah* diſgrace, *Ieremie* impriſonment, the Diſciples loſſe, *Iohn* and *Athanaſius* exile, the holy Confeſſors paine, the holy Martyrs death; Even the higheſt of theſe is *pretium legitimum*, if God call for it, how ever nature may tax it as rigorous, yea ſuch as the franke hearts of faithfull Chriſtians have bidden at the firſt word for Truth; *What doe ye weeping, and breaking my heart; For I am ready not to be bound only, but to die for the name of the Lord Ieſus*, ſaith *S. Paul*, Act. 21. *Skin for skin, yea all that a man hath will he give for his life*, ſaith Satan: but skin, and life, and all, muſt a man give for Truth, and not thinke it an hard penni-worth; *Neither count I my life deare unto me that I may finiſh my courſe with joy*; ſaith the choſen veſſell, to his Epheſians. Oh the heroicall ſpirits of our bleſſed fore-fathers, that ſtuck not to give their deareſt heart-blood for but ſome corollaries of ſacred Truth; whoſe burning zeale to Truth conſumed them before thoſe fires of Martyrdome, and ſent up their pure and glorious ſoules, like *Manoahs* Angell, to heaven, in the flame. Bleſſed be God; Bleſſed be his Anointed, under whoſe gratious Scepter we have enjoied dayes as much more happie than theirs, as their hearts were more fervent than ours: We may now buy Truth at a better hand; ſtake but our labour, we carry it with thanks; I feare there want not thoſe that would be glad to marre the market; It can be only knowne to heaven what treacheries the malice of hell may be a brewing. Had but that Powder once taken, nothing had been abated of the higheſt price of our predeceſſors; we had paid for every dram of Truth, as many ounces of blood, as ever it coſt the frankeſt Martyr; ſhould the Devill have beene ſuffered to doe his worſt, wee might not have grudged at this price of Truth, *Non eſt delicata in Deum, & ſecura confeſſio; qui in me credit, debet ſuum ſanguinem fundere*, ſaith *Ierome*. Chriſtian profeſſion is no ſecure or delicate matter, he that beleeves muſt be no niggard of his blood. But why thus deare? Not without good reaſon: Monopolies uſe to inhance the price: Ye can buy truth at no ſhop but one, *In cœlo præparata eſt veritas tua*, Pſal. 89.2. Thy truth is prepared in heaven. And it is a juſt Rule of Law, *Quiſque in rebus ſuis eſt moderator, & arbiter*; Every man may rate his owne: Neither is this only the ſole commodity of God, but beſides, deare to the owner. *Dilexiſti veritatem*; Thou haſt loved Truth, ſaith the Pſalmiſt. And it is a true rule in the Caſes of Commerce, *Affectus æſtimari poteſt*, Our love may be valued in the price. Yea, O God, thy love to Truth cannot be valued; It is thy ſelfe, thou that art Truth it ſelfe haſt ſaid ſo, *I am the Way, the Truth, and the Life*; Wee cannot therefore know how much thou loveſt thy Truth, becauſe as thy ſelfe is infinite, ſo is thy love to thy ſelfe: What ſhould we hunt for compariſons? If all the earth were gold, what were it? when even very heaven it ſelfe is traſh to thee in reſpect of truth: No marvell if thou ſet it at an high rate; it is not more precious to thee, than beneficiall to us. It frees us, *Iohn* 8. 32. It renewes us, *Iames* 1.18. It confirmes us, *Prov*. 12.19. It ſanctifies us, *Iohn* 17. 17. It defends us, *Pſal*. 91.4. Shortly, it doth all for us that God doth; for God works by his Almighty word, and his *Word is Truth*, *Iohn* 17. Therefore *buy the Truth*. And if truth be thus precious, thus beneficiall; how comes it to paſſe that it is neglected, contemned? Some paſſe by it, and doe not ſo much as cheapen it; Others cheapen it, but bid nothing; Others bid ſomething, but under-foot; Others bid well, but ſtake it not; Others laſtly ſtake downe, but revoke it. The firſt that paſſe by and cheapen it not, are careleſſe unbeleevers; The next that cheapen it, and bid nothing, are formall Chriſtians; The third that bid ſomething but not enough, are worldly ſemi-Chriſtians; The fourth that bid well and ſtake it not, are glorious hypocrites; The laſt that ſtake downe and revoke it, are damnable Apoſtates. Take all theſe out of the ſociety of men; and how many cuſtomers hath God that care to buy the Truth? If Truth were ſome rich chattell, it would be bought; If Truth were ſome goodly Lordſhip, or the reverſion of ſome good Office, it would be bought; If Truth were ſome Benefice, or ſpirituall promotion (Oh time!) it would be bought; Yea, how deare are wee content to pay for our filthy luſts; we will needs purchaſe them (too oft) with ſhame, beggery, diſeaſe, damnation; only the ſaving Truth of God will not off hand. What is the reaſon of this? Firſt of all; It is but bare, ſimple, plaine, honeſt, homely Truth, without welt, without guard; It will abide none but native colours, it ſcorneth to wooe favour with farding, & licking, & counterfeiſance; it hates either bought, or borrowed beauty; and therefore like ſome native face among the painted, looks courſe, and ruſty. There are two ſhops that get away all the cuſtome from Truth, The ſhop of Vanity, the ſhop of Error; The one ſels knacks and gew-gawes, the other falſe wares, and adulterate; both of their commodities are ſo gilded, and gaudy, and glittering, that all fooles throng thither, and complaine to want elbow-roome, and ſtrive who ſhall be firſt ſerved; Whereas the ſecret work of artleſſe and unpoliſht Truth can winne no eye to view it, no tongue to aske ſo much, as, *What will it coſt me? Oh yee ſonnes of men, how long will yee love vanitie, and ſeeke after lies?*

Secondly, though Truth in it ſelfe bee alwayes excellent, yet the iſſue of it is not ſeldome diſtaſtfull; *Veritas odium*: There is one *Michaiah* whom I hate: *Am I become your enemy, becauſe I tell you the truth?* And this is the cauſe that Frier *Menot* alleages, why Truth in his Time was ſo unwelcome to the Court. But if Truth be the mother of Hatred, ſhee is the daughter of Time, and Truth hath learn't this of Time, to devoure her owne brood; So that in Time, Truth ſhall conſume hatred; and at laſt, a galling Truth ſhall have more thanks, than a ſmoothing ſuppariſitation. In the meane time, *Veritas nihil erubeſcit præterquam abſcondi*; Truth bluſheth at nothing but ſecrecy, as *Tertul.*

How ever then fond, or falſe hearts value the Truth, let us, that ſhould be wiſe Chriſtians, eſteeme it as the pearle hid in the field, which the man ſold all that ever he had to purchaſe. Would it not ſet any heart on fire with an holy anger, to ſee what the enemies of Truth bid, and give for falſhood, for faction? Their liberty, their country; the life of their Soveraigne, the eternall ſtate of their ſoules hath not ſeemed too deare to caſt away upon an ill bargaine of miſ-religion; & ſhall not we bid ſo much as our zealous well-wiſhes, our effectuall endevours, our carefull obſervances for the undoubted truth of our Maker and Redeemer? What ſhall I ſay to the miſerable and ſtupid careleſneſſe of theſe thriftleſſe and godleſſe times; wherein every thing is appriſed, every thing is bought, ſave that which is moſt precious, moſt beneficiall, Truth. Yea great ones are made for precedents to the inferiour world; your example is able to bring either good or evill into faſhion; For Gods ſake, for your ſoules ſake, what ever tranſactions ye make for the world, lay your plots for the bleſſed purchaſe of Truth; Oh let not your fickle honours, your unſatisfying pleaſures, your worthleſſe profits, yea your momentany lives ſeeme deare to you in compariſon of heavenly Truth. it is no ſhame in other parts for great Peeres to bee Merchants; *Mercotores tui erant Principes*, ſaith the Angell concerning *Babylon, Revel.* 18. *Thy Merchants were the Princes of the earth*; And why ſhould not yee great ones bee the Merchants of Truth? *Bleſſed be the God of Truth, ye are ſo.* It is no proud word to ſay, that no Court under heaven hath ſo rich a ſtock of Truth, as this of *Great Britaine*, yet let me tell you, the very Angels knew not ſo much, but they deſired to know more, *Epheſ.* 3.10. And if ye had already that veſpertine knowledge of the Saints which yee ſhall once have in heaven, yet know that this Bargaine ſtands not more in the judgement, than in the affections. What ever our ſpeculations may be, if our hearts be not ſet upon Truth, we may be Brokers, wee are not Merchants; Brokers for others, not Merchants for our ſelves. As our Saviour then, when he bids us ſell all, forſake all, holds it done, when in preparation of mind we are ready to abdicate all for his name, though wee doe it not, ſo doth God hold us to buy Truth, when we beſtow our beſt thoughts, our deareſt well-wiſhes upon it, though we have it already. Oh ſtir up your languiſhing zeale, ye noble Courtiers, rouze up your drouping love to divine Truth; Give your hearts to it, ye cannot but give all for it; And if ye doe not find the ſweet gaine of this Bargaine, in this lower Region of error, and confuſion, ye ſhall once find it in thoſe eternall & empireall habitations of Truth, where the God of Truth ſhall make up the Truth of his promiſes, with the everlaſting Truth of his glorious performances; where mercy & Truth ſhall ſo meet, and embrace one another, that both of them ſhall embrace the faithfull ſoule, for ever and ever.

This for the Bargaine of Truth; The forbidden ſale followeth; *ſell it not*. Commonly what we buy, we may ſell. *Alexander*, not the Great, but the good, ſold Miters, Keyes, Altars; the verſe gives the reaſon; *Emerat ille prius*, He bought them. So *S. Auſten* of *Simon Magus*, *Volebat emere ſpiritum ſanctum, quia vendere volebat ſpiritum ſanctum*; Hee would buy the Holy Ghoſt, becauſe he meant to ſell it. Give me a man that buyes a Seat of Judicature; I dare not truſt him for not ſelling of Juſtice; hee that ſits in the chair of Symony, will not give Orders, will not ſtick to ſell ſoules. Some things we may buy to ſell, as *Ioſeph* did the *Egyptian* corne, ſome things we muſt ſell, if wee buy as an *Iſraelites* inheritance, *Lev.* 25. But here we are charged to buy what it is a ſin to ſell; *Buy the Truth and ſell it not*; There is many a good thing ill ſold; *Eſau* ſels his birth-right for pottage. *Hanun* and *Shechem* ſell their Country for love, *Dalilah* ſels her lover for a bribe; The Patriarks ſell their Brother for twenty ſilver rings; *Haman* ſels the *Iewes* for nought. The *Gentiles* ſell the Jewiſh girles for wine, *Ioel.* 3.3. *Iſrael* ſels the righteous for ſilver, and the poore for ſhooes, *Amos* 2.6. Their Judges ſell ſins or innocency for rewards, *Eſay* 5.23. *Ahab* ſels himſelfe to wickedneſſe; *Iudas* ſels his maſter; *Demas* ſels the Truth; All theſe make an ill market; And in all it is a ſure rule, the better the commodity is, the more pernicious is the ſale. The indefiniteneſſe of the charge implies a generality. Buy it at any price; At no price ſell it. It is the favour of God, that

it

A it may bee bought for any rate; It is the Juſtice of God, that upon any rate it ſhould
not be ſold: As buying and ſelling are oppoſites in relation; So that for which wee
muſt not ſell Truth, is oppoſite to that for which we may buy it. We muſt buy it with
labour, therefore we may not ſell it for eaſe; If need be, wee muſt buy it with loſſe,
therefore we may not ſell it for gaine; we muſt buy it with diſgrace, we may not ſell
it for honour; we muſt buy it with exile or impriſonment, we may not ſell it for liberty;
we muſt buy it with paine, we may not ſell it for pleaſure; We muſt buy it with
death, we may not ſell it for life; Not for any, not for all of theſe may we ſell Truth;
this were *damnoſa mercatio*, as *Chryſ.* In every bargaine and ſale there muſt be a proportion;
now eaſe, gaine, honour, liberty, pleaſure, life, yea worlds of all theſe are no way
countervailable to Truth; *For what ſhall it profit a man to win the whole world and leeſe his* Math 16.26.
own ſoule? And hee cannot ſell Truth, but his ſoule is loſt: And if any thing in the
world may ſeeme a due price of Truth, it is Peace. Oh ſweet and deare name of Peace,
B the good newes of Angels, the joy of good men! who can but affect thee, who can
but magnifie thee? The God of heaven before whom I ſtand, from whom I ſpeake,
knows how oft, how deeply I have mourned for the diviſions of his Church, how
earneſtly I have ſet my hand on worke upon ſuch poore thoughts of re-union, as my
meanneſſe could reach; but when all is done, I ſtill found we may not offer to ſell Truth
for peace. It is true that there be ſome Scholaſticall and immateriall Truths (the infinite
ſubdiviſion whereof have rather troubled than informed Chriſtendome) which
for the purchaſe of peace might be kept in, and returned into ſuch ſafe generalities as
minds not unreaſonable might reſt in; but ſold out they may not be; If ſome Truths
may be contracted into a narrower roome, none may be contracted for; *Qui divinis
innutriti ſunt eloquiis*, as that Father ſaid; Thoſe that are trained up in divine Truths
C may not change a ſyllable for a word. *Tene quod habes*, Hold that thou haſt, is a good rule
in all things; which if in temporalities it were well obſerved, we ſhould not have ſo
many gallants ſquander away their inheritances to live Camelion-like upon the ayre
of favour; But how ever this bee too well obſerved in theſe earthly things by frugal
hands, which take as if they were quick, hold as if they were dead: yet in ſpirituall graces
it can never bee obſerved enough; we get Truth, wee buy it as *Iacob* did his birthright,
to keep, to enjoy, not to ſell againe: If therefore the world, if Satan ſhall offer to
greaſe us in the fiſt for truth, let us anſwer him as *Simon Peter* did *Simon* the Sorcerer,
Thy mony periſh with thee, becauſe thou haſt thought the Truth of God may be purchaſed with mony.

What ſhall we ſay then to thoſe pedling petty-chapmen which we meet withall in
every market, that will bee bartring away the truth of God for trifles? Surely the
forme of our ſpirituall market is contrary to the civill; In our civill markets there are
D more buyers than ſellers; there would be but poore takings, if many did not buy of
one; but in the ſpirituall, there are more Sellers of Truth than Buyers.

Many a one ſels that he never had, that he ſhould have had, the Truth of God; Here
one chops away the Truth for Feare or ambition; There another lets it goe for the
old ſhooes of a *Gebeonitiſh* pretence of Antiquity; Here one parts with it for a painted,
gilded hobby-horſe of an outwardly pompous magnificence of the Church; there another
for the bables of childiſh ſuperſtition; One for the fancies of hope, another
for the breath of a colloguing Impoſtor; Amongſt them all, *Diminutæ ſunt veritates a
filiis hominum*, *Pſ.* 12. Truth is failed from the children of men; Yea as *Eſay* complained
in his time, *Corruit in platea veritas*, *Eſay.* 59. 14. Truth is fallen in the ſtreets. What a
ſhame it is to ſee, that in the clear & glorious Sun-ſhine of the Goſpell, under the pious
government of the true Defender of the Faith, there ſhould not want ſome ſoules
E that ſhould truck for the truth of God, as if it were ſome Cheap-ſide, or ſome Smithfield-Commoditie?
Commutaverunt veritatem Dei; They have changed the Truth of
God into a lie, *Rom.* 1. 25. And all their care is, that they may be deceived good cheap.
Whoſe heart cannot bleed to ſee ſo many well rigg'd and hopefull Barks of our young
Gentry, laden with the moſt precious merchandizes of Nature and Grace, hal'd in every
day to theſe deceitfull Ports of Error, the owners partly cheated, partly robbed
of Truth, deſpoiled of their rich fraight, and at laſt turn'd over-boord into a ſea of
Deſperation? *Oh fooliſh Galatians, who hath bewitched you, that ye ſhould not obey, that ye ſhould*

not hold faſt the Truth; Where ſhall I lay the fault of this miſcarriage? Me thinks I could aske the Diſciples queſtion, *Nunquid ego Domine*, Is it we Lord? Are there of us that preach our ſelves and not Chriſt? Are there that preach Chriſt, and live him not? Woe to the world becauſe of offences. It muſt needs be that offences ſhould come, but woe to the man by whom the offence commeth: God forbid that wee ſhould be ſo bad that the ſeven hils ſhould not juſtifie us; But what ever we be, the Truth is ſtill, and ever it ſelfe, neither the better for our innocence, nor worſe for our guilt. If men be faulty, what hath Truth offended? Except the ſacred word of the Ever-living God can miſ-guide you, we have ſet you right. We are but duſt and Aſhes, yet, O God, give us thine humble vaſſals leave in an awfull confidence ſo far to conteſt with thee, the Lord of heaven and earth, as to ſay, *if we be deceived, thou haſt deceived us*. It is thou that haſt ſpoken by us to thy people; Let God be true, and every man a Lyer; Whither ſhould we goe from thee? Thou haſt the words of eternall life. Deare Chriſtians, our fore-fathers tranſmitted to us the intire inheritance of the glorious Goſpell of Jeſus Chriſt, repurchaſed by the blood of their martyrdome; Oh let not our ill husbandry impaire it, Let not poſterity once ſay, they might have beene happy, but for the unthriftineſſe of us their progenitors; Let it not bee ſaid, that the coldneſſ of us the Teachers, and profeſſors of Truth, hath dealt with Religion as *Rehobobam* did with his ſhields, which he found of Gold, but left of Braſſe. If Truth had no friends, wee ſhould plead for it; but now that wee have before our eyes ſo powerfull an ὑπερασπιστὴς of Chriſtian faith, that with his very pen hath ſo laid error upon the back, that all the world cannot raiſe it; what a ſhame were it to bee wanting to him, to Truth, to our ſelves? But perhaps now I know ſome of your thoughts; you would buy Truth (yee thinke) you would hold it, if ye could be ſure to know it; There are many ſlips amongſt the true coyne; Either of the mothers pleaded the living child to bee hers, with equall proteſtations, oaths, teares. True, yet a *Salomons* ſword can divide Truth from falſhood; and there is a teſt, and fire that can diſcerne true metals from adulterate; In ſpight of all counterfeiting there are certaine infallible marks, to know Truth from Error; Take but a few of many; whether in the originals, in the natures, in the ends of both. In the firſt, Truth is divine, Error is humane; what is grounded upon the divine word muſt needs bee irrefragably true; that which upon humane Traditions, either muſt, or may be erroneous. In the ſecond, Truth is one conforme ever to it ſelfe, ἀληθεῖα ζυναληθεύει, as one ſaid; *Omne verum omni vero conſonat*, All Truth accords with every Truth, as *Gerſon*; and as it is pure, ſo peaceable; Error is full of diſſonance, of crueltie: No particulars of ours diſſent from the written verity of God; We teach no man to equivocate; Our practice is not bloody with treaſons and maſſacres. In the third, Truth, as it came from God, ſo is referd to him; neither hath any other end than the glory of the God of Truth; Error hath ever ſome ſelfe-reſpects; either αἰσχροκερδίαν, or κενοδοξίαν, filthy lucre, or vaine-glory; profit, or pride; We doe not prank up nature; we aime not, either to fill the cofers, or feed the ambition of men; Let your Wiſdoms apply and infer, and now (if ye can) ſhut your eyes, that you ſhould not ſee the Truth; and if yee care not for your ſoules, when ye ſee it, ſell it: Let no falſe tongue perſwade you there is no danger in this ſale: How charitably ſoever we think of poore blinded ſoules, that live in the forced, and invincible darkneſſe of error, certainly Apoſtaſy is deadly; How ever thoſe ſpeed that are robbed of Truth, you cannot ſell Truth, and be ſaved. Have mercy therfore on your owne ſoules, for their ſakes, for the ſake of him that bought them, with the deare ranſome of his precious blood; And as God hath bleſſed you with the invaluable treaſure of Truth, ſo hoard it up in your hearts, and menage it in your lives; Oh let me be *Gens juſta cuſtodiens veritatem. Eſa. 26.* A juſt nation keeping faſt the Truth; So whiles ye keep the Truth, the Truth ſhall keep you, both in life, in Death, in Judgment; In life unto death, in death and judgment unto the conſummation of that endleſſe & incomprehenſible glory, which the God of Truth hath prepared for them that overcome.

To the happy poſſeſſion whereof he that hath ordained, in his good time as mercifully bring us; and that for the ſake of the Son of his Love, Jeſus Chriſt the Righteous; To whom with thee, O Father, and thy bleſſed Spirit, one infinite God, bee given all praiſe, honour, and glory, now and for ever. *Amen.*

FINIS.

A SERMON PREACHED AT THE RECONCILEMENT OF THE HAPPILY-RESTORED,

and reedified Chappell of the Right Honourable, the Earle of Exceter, in his Houſe of S. Iohns.

ON SAINT STEPHENS DAY. 1623.

By Ios. Hall.

SIC ELEVABITVR FILIVS HOMINIS·Io 3::·ANCHORA FIDEI

LONDON,
Printed for Richard Hawkins. 1634.

TO
THE RIGHT
HONOVRABLE,
MY SINGVLAR GOOD
Lady, the Lady ELIZABETH,
Counteſſe of *Exceter*.

Right Honourable: this poore Sermon both preached and penned at your motion (that is to me your command) now preſents it ſelfe to your hand, and craveth a place (though unworthy) in your Cabinet, yea, in your heart. That holy zeale which deſired it, will alſo improve it. The God, whom your Ladyſhip hath thus honoured in the care and coſt of his Houſe, will not faile to honour you in yours.

For me, your Honour may juſtly challenge mee on both ſides; both by the Druryes, *in the right of the firſt Patronage; and by the* Cecils, *in the right of my ſucceeding devotions. In either, and both, that little I have, or am, is ſincerely at your Ladiſhips ſervice, as whom you have merited to be*

Your Honours in all true
obſervance and duty,

IOS. HALL.

A SERMON PREACHED AT THE REEDIFIED CHAPEL OF THE RIGHT HONOVRABLE Earle of Exceter, in his Houſe of Saint *Iohns*.

HAGGAI 2. 9.

C *The glory of the latter houſe ſhall be greater than of the former, ſaith the Lord of Hoſts; and in this place will I give peace, ſaith the Lord of Hoſts.*

AS we have Houſes of our owne, ſo God hath his; yea, as great
men have more houſes than one, ſo hath the great God of
Heaven much more; more, both in ſucceſſion (as here, the
latter houſe, and the firſt) and in variety: He hath an houſe
of fleſh, (*Ye are the Temples of the living God*;) An houſe of
ſtone; (Salomon *ſhall build me an houſe*;) An houſe immateriall
in the Heavens, 2. *Cor.* 5. 1. Wherefore then hath God
an houſe? Wherefore have wee ours; but to dwell in? But
doth not hee himſelfe tell *David*, and ſo doth *Stephen* the
D Protomartyr (upon whoſe day we are fallen) tell the Jewes, that *He dwels not in Temples*
made with hands? True, he dwels not in his Houſe, as we in ours, by way of comprehenſion;
he dwels in it by teſtification of preſenee. So doe we dwell in our houſes, that
our houſes containe us, that we are only within them, and they without us. So doth he
dwell in his, that yet he is elſewhere, yea every where, that his houſe is within him.
Shortly, God dwells where he witneſſes his gracious preſence, that, becauſe he doth
both in the Empyreall heaven, amongſt his Angels and Saints, and in his Church upon
earth; therefore his dwelling is both in the higheſt heaven in perfect glory; and
on Earth, in the hearts and aſſembly of his children. As of the former, our Saviour
ſaith, *In domo patris mei, In my fathers houſe are many Manſions*: So alſo may we ſay of the
latter, There is much variety and choyce in it; There was the Church of the Jewes,
the Church of the Gentiles; There is a materiall, and a ſpirituall houſe. In the one,
E *Salomons, Zorobabels*, ſuch piles as this: In the other; ſo much multiplicitie, as there
are Nations, yea, Congregations that profeſſe the Name of Chriſt. One of theſe was
a figure of the other; the Materiall, under the Law, of the Spirituall, under the Goſpell.
Ye ſee now the firſt houſe, and the latter, the ſubject of our Text and diſcourſe:
The latter, commended to us, comparatively, poſitively. Comparatively with the former,
Major gloria. Poſitively, in it ſelfe, *In this place will I give peace.* Both, ſet out by the
ſtile of the promiſer, and avower; *ſaith the Lord of Hoſts.* All which challenge your
Chriſtian attention.

As the firſt houſe (which was materiall) was a figure of the ſecond, which is ſpirituall A : ſo the glory of that materiall, was a figure of the glory of this ſpirituall. Now becauſe all the life and glory of the ſpirituall, ſtands in Chriſt the Meſſias, the Prophet looks through the type of the materiall, at him which ſhall beautifie, yea glorifie, the ſpirituall, of whoſe exhibition the Prophet ſpeakes, ***Adhuc modicum**, yet a little while, and I will ſhake the Heavens.* This ***Modicum*** was but ſome 500. and odde yeeres; much to men, but a *modicum* to the Ancient of dayes, with whom 1000 yeeres are but one day. It is in and by him, that this latter houſe under the Goſpell, ſhall in glory ſurpaſſe that firſt under the law. The Prophets had ſpoken glorioully of the temple that ſhould be; and now, leſt when the people ſhould ſee the homely and cottage-like reedification of *Zerubbabel*, they ſhould be diſ-heartned and offended, the Prophet deſires to draw their eyes from the ſtone and timber, to the ſpirituall inſide of the Evangelicall Church, ſhewing the glory of this latter Houſe, to exceed the former. B

Some groſſe interpreters have lookt with Jewiſh eyes upon the outward fabricke, which was threefold: *Salomons*, *Zorobabels*, *Herods*. *Salomons*, ſumptuous and magnificent: *Zorobabels*, meane and homely; *Herods*, rich and majeſticall, *immodico ſumptu, incredibili ſplendore*, as one ſayes. *Salomons* was before defaced. Now becauſe *Zorobabel* was ſo farr from making his Word good, that the people wept, when they ſaw the difference (which *Calvin* well obſerves, was not without a ſpeciall providence of the alwiſe God; elſe the Jewes would ſo have fixed their eyes upon the outward ſplendor, that they would never have looked for the ſpirituall and inward Grace of the Houſe of God:) therefore they have taken it of *Herods* temple; the walls and lining whereof were indeed anſwerable to this Propheſie, more glorious. But this conceit, as it is too carnall, ſo is quite diſſonant from the context, both in regard of the precedents, and ſubſequents. C Of the precedents: For, how did the deſire of all nations come to that Pile of *Herods*? Of the ſubſequents: For, what peace was under the Herodian Temple? Firſt, the builder of it, was the chiefe oppreſſor of the Jewiſh liberty: and then, ſecondly, it gave occaſion to the perpetuall miſerie of that people. *Pilate* would expilate the Treaſures of it for *aquæ ductæ*, which denied, coſt the Jewes much bloud. Under *Claudius*, twenty thouſand ſlaine in a Feaſt of unleavened bread. *Ionathas* the Prieſt ſlaine by theeves ſuborned by *Fælix*, in the very Temple; and ever after, it was the harbour and ſpoile of Villaines. What hills of Carcaſſes? What ſtreames of bloud was in't at the laſt vaſtation? Enough to amaze any Reader: ſo as in that 79. yeares wherein it ſtood (longer it did not,) it was no better than a ſtage of Tragedies, a ſhambles of cruelty. Of that therefore God could not ſay, *Dabo pacem*; it was *Templum adulterinum*, as one cals it juſtly, and had neither command nor promiſe: It was the Spirituall Temple, the Evangelicall Church, whoſe glory ſhall be D greater than the Jewiſh, which ſhall be bleſſed with the deſire of the Nations, with the aſſurance of Peace. But why then doth the Holy Ghoſt ſpeake of Gold and Silver, the coſtly materials of an outward ſtructure? Even theſe very metals are figurative, not that God cares ſo much for them, but becauſe wee doe; becauſe our eies uſe to be dazled with this beſt parcell of Earth; Therefore when he would deſcribe a glorious Church, hee borrowes the reſemblance of Gold, Silver, precious ſtones, *Eſay* 60. and even by theſe doth he ſet forth his new and Heavenly Jeruſalem, *Revelat.* 21. Wherein then is the glory of Gods Evangelicall Houſe greater, than of the Legall? Yea, wherein is it not greater? Whether yee look to the efficient, the matter, the duration, the extent, the ſervice. The efficient, that was built by man, though directed by God: In this, God himſelfe is the Architect, not onely giving the modell, but the frame. The matter, whether of ſtructure, or ornament. The ſtructure of the E one was of ſtone and wood: of the other is of living ſtones. The ornament of the one was Gold and Silver: of the other, divine Graces of Faith, Charity, Hope, Sanctity, Truth, Piety, and all other vertues, to which, Gold it ſelfe were but traſh.

The duration of the one (even that longſt-lived Temple of *Salomon*, though called (*Beth γωλαμ domus ſeculi*) was but 430. yeares. Of the other, beyond time to eternitie. The extent of the one to be meaſured by a few poles, yea, (though ye take in the Courts, and all) by a few Acres: Of the other, univerſall, ſo far as the King of Heaven

hath

A hath any Land. The ſervice in the one performed by a few men, mortall, ſinfull, the bloud of beaſts ſhed upon the Altar: In the other, performed by our eternall High-Prieſt, after that higher order of *Melchiſedech*; offering up his owne moſt precious bloud for our redemption. In that, Chriſt Jeſus was obſcurely figured: In this, really exhibited, borne, living, dying, riſing, aſcending, preached, beleeved, lived; Every way therefore both in efficient, matter, duration, extent, ſervice, *Major gloria*.

Let no man tell me now of that juſt wonder of the world, the Jewiſh Temple; white Marble without, lined with Gold within, Brazen pillars, Golden veſſels, coſtly vailes, an High-Prieſthood ſet forth with precious Stones, rich Robes, exquiſite Perfumes, curious Muſicke, and what-ever that ancient goodly inſtitution had rare and admirable; I ſay, the Clay of the Goſpell, is more worth than the marble of the Law; Evangelicall Braſſe, more worth than legall Gold; the ragges of the Evangelicall B Prieſt-hood, more excellent than the robes of the Leviticall. In ſhort; the beſt of the Law is not comparable to the baſeſt of the Goſpell.

John Baptiſt was the *Ianus* of both Teſtaments; he was to the Churches, as *Noah* was to the Worlds; he ſaw both the firſt, and the latter. It is a great word that our Saviour ſaith of him, that amongſt thoſe which were borne, or rather (as ours read it better) begotten of women, there did not a greater than he ariſe: but it is a greater word that he ſpeakes of the Children of the new Teſtament, that the leaſt in the Kingdome of Heaven is greater than he. I ſtand not upon examining the compariſon, whether it be *ratione ſanctitatis*, or *officii*; it makes either way for my purpoſe, therefore was *Iohn* ſo great, becauſe he was the laſt of the Law, and the firſt of the Goſpell: and the old rule is *minimum maximi majus eſt maximo minimi*; therefore is the leaſt in this Kingdome of Grace greater than he, becauſe he is all, what *Iohn* was halfe; wholly under C that *Evangelium Regni*, which is able to advance him to a greater perfection, than that Harbinger of Chriſt. VVhat a favour then is it (Right Honourable and beloved) that God hath reſerved us to theſe better dayes of his Goſpell, wherein the helpes of ſalvation are more cleere, obvious, effectuall; wherein, as the glory of the latter Houſe exceeded the former; ſo the meanes of that incombrehenſible glory of the houſe not made with hands, eternall in the Heavens, lie more open unto us? What ſhould we doe, but both *uti*, and *frui*, gladly uſe, and ſweetly enjoy this unſpeakeable bleſſing, which God hath kept in ſtore for us, and walke worthy of ſo incomparable a mercy. The old Jewes lived in the dawning of the day, wherein they had but a glimmering of that Sun, which would riſe. We live after the high noone of that happy day. If we walke not anſwerable to ſo great a light, what can we looke for, but utter darkneſſe?

The leaſt of the greateſt is more, than the greateſt of the leaſt.
Goſpell of the Kingdome.

Ye ſhall now give me leave (Right Honourable) to carry theſe words in a meet analogie D to the preſent occaſion. The Temples under the Law, were both a figure, and a patterne of the Churches under the Goſpell. Within this roofe under which we now ſtand here, was both the former, and the latter houſe; and even in theſe walls doth God make his Word good, That the glory of this latter Houſe ſhall be greater, than of the former. The firſt foundation of it was, no doubt, both pious and rich. I ſhall not need to fetch the Pedegrees of it from Saint *Iohn Baptiſt* in Jeruſalem, nor to diſcourſe of either the devotion, or wealth of that religiouſly-military Order, for whom theſe ſtones were firſt laid. Imagine the Altar never ſo gay, the Imagery never ſo curious, the Veſtments never ſo rich, the Pillars, VValls, VVindowes, Pavement, never ſo exquiſite; yet I dare boldly ſay, this preſent glory of this Houſe in this comely whiteneſſe, and well-contrived coarctation, is greater than the former. VVhat care I? Nay, VVhat doth God care for the worke of a Lapidary, E or Painter, or Maſon? One zealous Prayer, one Orthodox Sermon, is a more glorious furniture, than all the precious rarities of Mechanique excellencies. I doe moſt willingly (as what good heart doth not?) honour the vertuous actions, and godly intentions of our worthy forefathers, which (no doubt) it hath pleaſed God in mercie to accept and crowne, but withall it muſt be yeelded, that they lived under the tyrannous injurie and uſurpation of thoſe Phariſes, who kept the keyes of knowledge at their owne girdles, and would neither draw for them, nor ſuffer them to draw for themſelves. Bleſſed be God for better conditions; the Well of life lies open

Conſecrated by Heraclius, *Patriarch of Ieruſalem.*

to us, neither are we only allowed, but invited to thoſe heavenly liquors, *Inebriamini* A
O Chariſſimi, Drinke, yea, drinke abundantly, O beloved, Cant. 5.1. This happy li-
bertie of the ſaving Goſpell of Jeſus Chriſt, daily and ſincerely preached to us (Noble
and beloved Chriſtians) is worthy to be more worth unto us, than all the treaſures,
ornaments, privileges, of this tranſitorie World; and this, ſince through the ineſti-
mable goodneſſe of God, yee doe, and may find in this latter Houſe; well hath God
verified this word in your eyes and eares; *The glory of the latter Houſe ſhall be greater than
of the former.*

Hitherto the comparative praiſe of the latter Houſe; the poſitive followes in the
promiſe of a gracious effect; *In this place will I give peace:* wherein I know not whether
the bleſſing doth more grace the place, or the place the bleſſing; both grace each other,
and both bleſſe Gods people; *In this place will I give peace.* If ye looke at the bleſſing it
ſelfe, it is incomparable, *Peace*; that whereby the Hebrewes had wont to expreſſe all B
welfare in their ſalutations, and well-wiſhes; the Apoſtolicall benediction dichotomi-
zes all good things into Grace and Peace; wherein, at the narroweſt, by Grace, all ſpi-
rituall favours were ſignified; temporall by Peace. The ſweet ſinger of Iſrael could
not wiſh better to Gods Church, than *Peace be within her walls:* and behold, this is it

I will give peace.

which God will give, *Dabo pacem:* yea, our eyes ſhould ſtoop too low, if they ſhould
fix here. The ſweet Quiriſters of Heaven, when they ſung that divine Caroll, to the

Glory to God in the higheſt heavens; in earth, peace, &c.

honour of the firſt Chriſtmas, next to *Gloria in excelſis Deo,* ſaid, *In terris pax:* Yet higher
the great Saviour of the World, when he would leave the moſt precious Legacie to
his deare ones on earth, that they were capable of, he ſayes, *My peace I give you.* And
what he there gives, he here promiſes, *Dabo pacem, I will give it.* But where? Whence?
In this place. Not any where; not every where; but in his owne Houſe, in his latter
Houſe, his Evangelicall Houſe; as if this bleſſing were confined to his holy walls, he C
ſaith, *In this place will I give peace.* This flower is not for every ſoile; it growes not wild,
but is only to be found in the Garden of Sion. It is very pregnant which the Pſalmiſt
hath, Pſal. 128.5. and 134.3. *The Lord that made Heaven and Earth, bleſſe thee out of Sion.*
He doth not ſay, The Lord that made the earth, bleſſe thee out of heaven; nor, The
Lord that made Heaven, bleſſe thee out of heaven; but, *bleſſe thee out of Sion.* As if hee
would teach us, that all bleſſings come, as immediately and primarily from heaven, ſo
mediatly and ſecondarily from Sion, where this Temple ſtood. Some Philoſophers
have held the Moone to be the receptacle of all the influences of the heavenly bodies,
and the conveyances of them to this inferiour world, ſo as all the vertue of the upper
Orbes and Starres, are derived by her, to this elementarie Spheare. Such doth both
David and *Haggai* repute the houſe of God; whither, as to *Iosephs* Store-houſe, doth
God convey the bleſſings of peace, that they may be thence tranſmitted to the ſons of D
men. How and why then doth God give peace in this his Houſe? Becauſe here (as
Bernard well) *Deus & audit, & auditur,* God heares, and is heard here: *audit orantes,
erudit audientes;* he heares his ſuppliants, and teacheth his hearers. As this place hath
two uſes, it is both *Oratorium,* and *Auditorium:* ſo in reſpect of both, doth it bleſſe us
with peace: our mouth procures it in the one, our eare in the other; God workes in
our hearts by both. In the firſt, God ſayes, as our Saviour cites it, *Domus mea Domus
orationis: My Houſe ſhall be called the Houſe of prayer.* And what bleſſing is it, even the
beſt of Peace, that our prayers cannot infeoffe us in? *Salomon* when he would conſe-
crate the Church he had built, ſolemnly ſues to God, that he would inveſt it with this
privilege of an univerſall-gracious audience; and numbring the occaſions of diſtreſ-
ſed Suppliants, makes it ever the foot of his requeſt; (*Then hearken to the prayer that
thy ſervant ſhall make towards this place; Heare thou in heaven, thy dwelling place; and when* E
thou heareſt, have mercy.) If ever therefore we would have peace outward, inward,
private, publike, ſecular, ſpirituall: If we would have peace in our eſtate, peace in
our Land, peace in our Church, peace in our ſoules, pray for it. And if ever we will
pray for it, pray here, in Gods houſe, *for in this place will I give peace.* In vaine ſhall we
looke for it elſewhere, if we aske it not here. It is true, we are bidden every where to
lift up pure hands to God: but they cannot be pure, that are profane; and they cannot
bee but profane, that contemne the holy ordinances of God. He ſaid well, *In templo*

A *vis orare, in te ora*; for (*Know you not, that your bodies are the Temples of the living God?*) but let me as truly returne it; *In te vis orare, in templo ora?* Wouldeſt thou pray with effect at home? Pray at Church; elſe thy devotion is but the ſacrifice of fooles; for he hath ſaid it, who hath good reaſon to appoint the circumſtances of his owne beneficence, *In this place will I give peace.*

Will ye then ſee the reaſon why there is ſo much empty Caske in the Celler of God? Therefore are men void of grace, becauſe they are void of devotion. They ſeek not God where he may be found; and therefore it is juſt with God not to be found of them, where they pretend to ſeeke him: for *In hoc loco, In this place will I give peace.*

Gerſon diſtinguiſhes well in his Sermon *de Angelis*, that there is *Duplex Cœlum*, A double Heaven; *Gloriæ, & Eccleſiæ*, of Glory above, of the Church below; the Church is the Heaven on earth; where God is ſeene, heard, ſpoken unto: where are his Saints (whoſe aſſemblies are here;) where are his Angels: (*Let the woman have power on her*
B *head, becauſe of the Angels*, 1 Cor. 11.) As the Jewes then, whileſt the Church of God was Nationall, were wont (according to command) to looke towards the Temple, if they could not come to it, in their devotions: So now that the Church is Catholike, or univerſall, and every of our Churches is equally Gods houſe, (κυριακὸν,) we ſhall gladly with *Peter* and *Iohn*, goe up to this Temple to pray; How can we looke for a better incouragement, than God gives us here, *In this place will I give Peace.*

In the latter, as it is *Auditorium*, ſo, I create the fruit of the lips to be peace (ſaith God.) Naturally we are all (even thoſe that applaud themſelves in the beſt opinion of their harmeleſſe and faire diſpoſition) enemies to God: Enemies both actively and paſſively. Actively, θεοστυγεῖς, God-haters, Rom. 1. Paſſively, *Filii iræ*, The ſons of diſpleaſure. We fell out in *Adam* through our owne wilfull apoſtaſie and diſobedience;
C and we ſtill ſtand out in the maintenance of our inward corruption. There is no way to peace but by reconciliation; there is no way to reconciliation, but by the Goſpell of Jeſus Chriſt, which is *Evangelium pacis*; there is no proper element for the Goſpell of God, but the Houſe of God; *Locus iſte, In this place will I give peace.* It is not (I know) for every heart to apprehend, either the want of this peace, or the miſery of this want. This is one of thoſe happineſſes which is moſt bragg'd of, where it is leaſt had. The ſenſuall Securitan pleaſes himſelf in the conceit of his owne peace. All is well at home; he quarrels not with himſelfe, for he denies himſelfe nothing: God quarrels not with him, here are no checks of a chiding conſcience; no frownes of an angry Judge; nothing but *Pulchritudo Pacis* (as the Prophet ſpeakes.) Alas, my beloved, call not this peace, call it ſtupiditie; even Hell it ſelfe is not a Kingdome divided in it ſelfe. There is no bleſſing, which is not alſo counterfeited, *Pacem veram dabo*, is the
D ſtile of the Prophets, Ier. 14. 13. This were a needleſſe Epithet, if there were not a falſe peace; ſuch is this of carnall hearts. That Word of eternall Truth muſt ſtand: *There is no peace, ſaith my God, to the wicked.* Have you ſeene a ſore ſuddenly fild up with unſound fleſh, and fairely skinned over, without all offence to the eye, which ere long will breake out againe, and bewray a ſecret, and ſo much-more-hardly-cured corruption? ſuch is a wicked mans peace. Have you ſeene a ſlave ſit quietly in the Gally, not ſtrugling with his chaine, not repining at his Oare (*neceſſitas fortiter, conſuetudo facile?*) Have you heard a dying man profeſſe, that he felt no paine? Such is a wicked mans peace, of which hee ſhall once ſay, though now all ſeeme ſmooth, and plauſible; *In pace amaritudo mea amariſſima*; *In peace I had great bitterneſſe*. Eſay 38. 17. Neither is the want of this peace leſſe perceived, than the miſery of this want. Men ſee no difference in the face of Heaven, whatſoever they doe; their blaſphemies and
E prayers find the ſame entertainment: therefore the careleſſe man reſolves, I ſhall have peace, though I follow the wayes of mine owne heart. Oh the miſerable ſottiſhneſſe of wilfull ſinners! Sinne lyes (like a ſleeping Bandog) at the doore of their heart; they looke upon him, as if hee would never wake; or, as if though he ſhould, yet he were ſo clogged, and chained, and muzled, that there can be no danger of his hurt. Let God but rowze him up a little, he ſhall bay them to deſpaire; he ſhall flie upon them, and pull out their throats: Then ſhall their troubled heart project terrible things, and they ſhall feele what it is to live in the anger of a God. They ſhall ſee the

The Goſpell of peace.

The beauty of peace

I will give true peace.

Neceſſity hath taught him to beare it ſtrongly, cuſtome eaſily.

Almighty putting himſelfe into the fearefull formes of vengeance; Who can ſtand A before his indignation? And who can abide in the fierceneſſe of his anger? His fury is powred out like fire, and the rocks are throwne downe before him, Nahum 1.6. And if his very love have drawne bloud of his deare ones: (*Terrores Domini militant contra me*, ſaith holy *Iob*: The terrours of the Lord are ſet in aray againſt me, Iob 6. 4:) and he that bore the chaſtiſements of our peace, the Sonne of his love, could ſay, (*My God, my God, why haſt thou forſaken me?*) Oh what ſhall be the judgements of his wrath? If this be the rod of children, Oh, what ſhall be the Scorpions for his enemies? They ſhall ſee that gulfe of fire ready to receive them into everlaſting burnings. They ſhall ſee the Devils their inceſſant tormentors ready to ſeize upon their guilty ſoules. Then, O then, ſhall they know, too late, what an happineſſe it is, that God here promiſes, *Dabo pacem*. Would we then avoyd the unſpeakable horrour of this wofull condition? Would we find the bed of our ſickneſſe and death, comforted with B the ſweet teſtimony of an heavenly peace betwixt God and our ſoules? See whence we muſt fetch it; *In this place will I give peace*. If ever we have it, we muſt have it from the bleſſed ordinances of God, his word and Sacraments, which this place can afford us. In vaine ſhall yee ſeeke for this (deare Chriſtians) in a licentious Taverne, in a rich Counting-houſe, in Chambers of dalliance, in full Tables, in Pompous Courts; no, not in thrones of earthly Majeſty. Alas, many of theſe are the make-bates betwixt Heaven and us, moſt of them can marre, none of them can make our peace. It is onely the deſpiſed Miniſtery of the Goſpell; the Word of reconciliation, (as it is called, 2 Cor. 5.19.) which ſounds in Gods Houſe, that can doe it. As yee love your ſoules therefor, as you would finde peace at the laſt, and would looke with a comfortable aſſurance in the face of death and judgement; as yee would ſee a gracious Mercy-ſeat in the dreadfull Tribunall of God at the day of our laſt appearance, frequent C the Houſe of God: attend reverently and concionably upon the ſacred Inſtitutions of God, yeeld your ſelves over to be wrought upon by the powerfull Goſpell of Jeſus Chriſt. Oh be not you wanting unto God, he will not be wanting unto you, but will make good this promiſe of his unfailable grace, *In this place will I give peace.*

It is a great word that is heere ſpoken, *Dabo pacem*; and therefore it is undertaken by an omnipotent Agent, *I will give peace*. If all the Angels of Heaven ſhould have ſaid ſo, we ſhould ſoone have replied, as *Korah* and his company did to *Moſes* and *Aaron*; Yee tooke to much upon you, Numbers 16.3. This worke is not for any finite power; the ſtile of peace, is the peace of God; the ſtile of God, the Mediator betwixt God and man, is, *The Prince of peace*. He is the true *Salomon*, the other was but typicall. It is he only, that when the Diſciples were toſſed with contrary winds and threatning billowes, could command the winds and waves to a calme. It is hee onely, that when D his Church is toſſed with the winds and waves of raging and impetuous enmitie, can give outward peace. It is he onely, that when the diſtreſſed ſoule is toſſed with the winds and waves of ſtrong temptation, of weake diffidence, can give inward peace. Juſtly therefore doth he challeng this act as his owne, *I will give peace*. We uſe to ſay, It is beſt treating of peace with a ſword in our hand. Thoſe who have the advantage of the warre, may command peace: underlings muſt ſtoop to ſuch conditions, as the victor will yeeld. To ſhew us therefore how eaſily he can give peace, God ſtiles himſelfe the God of Hoſts; a title wherein he takes no ſmall delight, referring not to the being of the creature, but to their marſhalling; not to their naturall eſtate, but their militarie; neither would God be lookt at in it, as a Creator, but as a Generall. In but two of the Prophets, *Eſay* and *Ieremie*, no leſſe than an hundred and teirtie times hath hee this ſtile given him. Every thing, as it hath an exiſtence E from the Maker, ſo an order from the Governour; and that order is no other than warlike, wherein it doth (*militare Deo*) ſerve under the colours of the Almighty. All creatures are both muſtred, and trained, and placed in Garriſon, and brought forth into the field, in the ſervice of their Creator; they are all *exercitus pugnatorum*. If yee looke into Heaven, there is a company of heavenly Souldiers, *Luke* 2. Neither was there onely the conſtruction of Idoliters, *univerſa militia cæli*, to which they burnt incenſe; but of *Moſes* himſelfe; *Thus the Heaven and Earth were finiſhed, and all*

the

A *the Hoſt of them*, *Gen.* 2. 1. If yee looke to the Earth, not men onely, whom reaſon hath fitted for ſuch deſignes, but even the brute, yea, the baſeſt and indociblest of the brute creatures are ranged into arrayes.: even the very Locuſts, though they have no Leader, yet *Egrediuntur per turmas*, They goe foorth by bands, *Prov.* 30. 27. And if ye looke into Egypt (where for the time was *Sedes belli*,) you ſhall finde a band of Frogs, that were appointed to march into the very bed chamber, the bed, the ovens, the diſhes of *Pharaoh*; you ſhall find an hoſt of Lice, of Flies, of Caterpillers, ſent againſt thoſe Egyptian Tyrants. Elſe-where, ye ſhall find troupes of Palmer wormes, of Locuſts, of Cankerwormes, of Caterpillers, to ſet upon Iſrael, *Ioel* 1. 4. Shortly, where he meanes to preſerve, the fiery Charets and Horſemen of Heaven ſhall compaſſe Dothan. Where he meanes to deſtroy, the moſt deſpicable of his creatures ſhall be armed, to the ruine of the proudeſt. Doth *Goliah* ſtalke forth to the defiance of the God of Iſrael? A pibble out of the brook ſhall ſtrew him on the ground. Doth
B an *Herod* heare his flatterers gladly ſay, *Nec vox hominem ſonat?* Stay but a while, God ſets his vermine upon him; all the Kings guard cannot maſter thoſe Lice. He hath Hornets for the Hivites and Canaanites, *Exod.* 23. Mice for the Philiſtims, 1 *Sam.* 6. Rats for the Covetous Prelate: A Flie for Pope *Adrian*: A world of creatures for either defenſive or offenſive ſervices. *Quare fremuerunt gentes? Why doe the Heathen rage, and the people imagine a vaine thing? The Kings of the Earth ſet themſelves, and the Rulers take counſell together againſt the Lord, and againſt his Anointed*, Preſumptuous duſt and aſhes, that dare riſe up againſt the God of Hoſts! If a ſilly Ant out of a Mole-hill ſhould march forth, and proffer to wreſtle a fall with a Gyant, there were ſome proportion in this challenge; there is none of a finite power to an infinite. Should all the powers of Hell band themſelves with thoſe on earth, *Quis reſtitit?* What power have
C they of being, of motion, but from him whom they oppoſe? How eaſily can he blow upon their enterpriſes? How eaſily can he command theſe to the duſt, thoſe to their Chaines? Bee confounded therefore, O vaine men, whoſe breath is in your noſtrils (and that not your owne neither) when ye thinke of the power and Majeſty of the God of Hoſts.

Who hath reſiſted his will?

And why are we diſmaid with the rumours, or feares of the ſtrongeſt oppoſitions? *Gebal* and *Ammon*, and *Amelec*, the Philiſtims, with them that dwell at Tyre? *Aſhur* alſo is joyned to the inceſtuous children of *Lot*: (ὀλιγόπιστε) O thou of little faith, why feareſt thou? The Lord of hoſts is with us, the God of *Iacob* is our refuge, *Pſa.* 46. Come, all ye Bands of wickedneſſe, and conſpire againſt the Scepter of the Kingdome (that is, the Goſpell) of Jeſus Chriſt. He hath his *Armageddon*, He hath a feaſt for the fowles of the aire, and the beaſt of the field, whom he hath invited to the fleſh
D of Captaines, and the fleſh of Kings *Revel.* 19. 8. I will not be afraid of ten thouſands of people that have ſet themſelves againſt me round about; *Dominus ſuſcepit*; The Lord hath ſuſtained me, and he is the Lord of Hoſts.

Yea, why are wee apalled, when we ſee the meaſures of the ſonnes of *Anak*; the ſpirituall wickedneſſes in heavenly places? If wee looke at their number, they are Legions. If to their ſtrength, they are Principalities and Powers. If to their nature, they are ſpirits that rule in the aire. We are men, fleſh and bloud, ſingle, weake, ſinfull. What ever we are, our God is in heaven, and doth whatſoever he will, he is the Lord of Hoſts, tho Cowards in our ſelves, yet in him we are more than Conquerors; he who is more than all power, than all Truth, hath ſaid it; The Gates of Hell ſhall not prevaile againſt his Church. Thanks be to God, which giveth us victory, through our Lord Jeſus Chriſt.

E Laſtly, he is the Lord of hoſts; his undertakings are infallible: Hath he ſaid, that the glory of the Evangelicall Church ſhall exceed the Legall? Hath he ſaid, that, *In this place he will give peace?* How can the Church faile of glory, or the ſoule of peace? His word can be no more defective, than himſelfe impotent. Truſt God with his owne cauſes; truſt him with thy ſelfe; doe that he bids; expect what he promiſes; haunt this Houſe of his, wait on his ordinances. The Lord of Hoſts ſhall give thee that peace, which paſſeth all underſtanding; and with peace, glory, in that upper Houſe of his not made with hands, eternall in the Heavens.

To the poſſeſſion whereof, that God, who hath ordained us, in his good time mercifully bring us. A

And now, O Lord God of Hoſts, make good thy promiſes to this Houſe of thine. Whenſoever any Suppliant ſhall in this place offer up his praiers unto thee, heare thou in Heaven, thy dwelling place; and when thou heareſt, have mercy. What Word ſoever of thine ſhall ſound out of this place, let it be the ſavour of life unto life to every hearer. VVhat Sacrament ſoever of thine in this place ſhall be adminiſtred, let it bee effectuall to the ſalvation of every receiver.

Thou that art the God of glory, and peace, give peace and glory to thy Servants, for thy mercies ſake, for thy Sonnes ſake, even the Sonne of thy love, Ieſus Chriſt the juſt. To whom with thee, and the holy Ghoſt, one infinite God, be given all praiſe, honour, and thanksgiving now and for ever. B

TO
THE WORSHIPFULL
AND REVEREND, Mr. Dr.
HALL, DEANE OF WORCESTER,

my worthy and much reſpected Friend,
all happineſſe, with my love in
CHRIST JESUS.

REverend Sir; this Sermon, I know, is at the Preſſe before you expected: But I thought (as this glorious Chapell occaſioned it, ſo) it might miniſter occaſion of perpetuall remembrance of the Chapell, by remaining its firſt Monument. And although both theſe were confined to the private, the Chapell for the Family of my right Honourable Lord the Earle of Exceter, who hath given the materiall thereof ſufficient luſter: and the Copy of the Sermon to the Cabinet of my truly Noble, and vertuous Lady, his Counteſſe; yet both theſe are much and oft required to the publike, the Sermon to be an inſtruction, and ſo it is; the Chapell to be an example, and ſo it may be. The Sermon to teach all, to be all glorious in their ſoules. The Chapell to teach ſome, who build houſes for their owne habitation, to ſet up another for Gods Religion. The Sermon was craved at the hands of my Honourable Ladie, that it might come to the Preſſe, who, of her owne pious diſpoſition, gave forth the Copy, and for her Noble eſteeme of your ſelfe, and of the worth of your Sermon, was willing and deſirous to give it way to the Printer. And this I thought good to impart unto you, and to the courteous Reader, that you may be ſatisfied of the meanes how, and the cauſe why it comes in publike. And ſo praying for you, and deſiring your prayers for me, I remaine

Your truly loving Friend,

H. BAGULEY.

THE TRUE Peace-Maker:

LAID FORTH IN A SERMON BEFORE his Maieſtie at Theobalds,

September 19. 1624.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS IO. 3 :: ANCHORA FIDEI ::

Imprinted at LONDON, 1634.

THE TRUE PEACE-MAKER.

ESAY 32. 17.

Opus Juſtitiæ pax.

The worke of Iuſtice (or righteouſneſſe*) ſhall be peace.*

MY Text (you heare) is of Juſtice and Peace, two royall graces; and ſuch as flow from ſoveraigne Majeſty: There is a double Juſtice, Divine and humane; there is a double peace, C outward in the ſtate, inward in the ſoule: accordingly there is a double ſenſe of my Text; a ſpirituall, a civill ſenſe: The ſpirituall concerning Theologicall Juſtice, and inward peace; The civill concerning humane Juſtice and outward peace. The ſpirituall thus; The Meſſias ſhall cauſe the fruit of his perfect juſtice to bee our inward peace with God, and our ſelves. The civill thus; The Magiſtrate ſhall cauſe the work of civill Juſtice in his adminiſtration, to bee our outward peace with one another: In both, or either (as *Muſculus* well) there is an alluſion in the Hebrew word to a field; the ſoile is the heart or the State, the ſeed is Juſtice, the fruit peace: That which was waſte ground is now a Carmell, a fruitfull field; and the fruit of this field of Juſtice is peace. As there is good reaſon, we will begin with the ſpirituall *Iuſtice* & *Peace*.

D The great King of Heaven will diſforeſt that peace of the world, which he calls his Church, and put it to tillage; it ſhall be ſowne with righteouſneſſe, and ſhall yeeld a ſweet crop of peace: in this onely, not in the barren heaths of the prophane world, ſhall true peace grow.

At firſt, God and man were good friends: How ſhould there bee other than good termes betwixt Heaven and Paradiſe? God made man juſt; and juſt man (whiles hee was ſo) could not chuſe but love the juſt God that made him; ſin ſet them at odds; in one act and inſtant did man leeſe both his juſtice and peace; now the world is changed; now the ſtile of God is *Fortis ultor*, God the avenger, *Ier.* 51. 56. and the ſtile of men, *Filii iræ*, ſons of wrath, *Epheſ.* 2. 3. There is no poſſible peace to be made betwixt God and man, but by the perfect juſtice of him that was both God and man: I would there were a peace in the Church about this Juſtice; It is pitie and ſhame there is not; E but there muſt be hereſies: As there are two parts of Divinity, the Law & the Goſpell; ſo each of theſe have their Juſtice; there is a Juſtice of the Law, and an Evangelicall Juſtice. The Juſtice of the Law when a meere morall man is juſtified (out of his owne powers) by the works of the Law; very Papiſts will give ſo much way to *S. Paul*, ſo much affront to *Pelagius*, as to renounce this; freely anathematizing that man who by the ſtrength of humane nature, or the doctrine of the Law, ſhall challenge juſtification; Unleſſe perhaps ſome *Andradius* have privilege to teach, that this *Ethica juſtitia*, was enough to juſtifie and ſave the old Philoſophers.

God the avenger. The ſonnes of wrath.

Morall righteouſneſſe

The Evangelicall Juſtice is not without the intervention of a Saviour ; To which A
claime is laid in two kinds, either as imputative, or as inherent; The inherent wrought
in us: the imputed wrought for us. How eaſie were it to lead you through a thicket of
diſtinctions into a large field of controverſie, concerning the nature, meanes, manner
of our Juſtification? No head in all Divinity yeelds either more, or more important
Problemes ; In ſo much as Cardinall *De monte*, Vice-Preſident for the time of the
Councell of Trent, in an Oration made by him in the eleventh ſeſſion, profeſſes, that
when they meant to diſpatch their Decree concerning Juſtification in fifteene daies,
it coſt them ſeven moneths to finiſh, without one dayes intermiſſion; and when all
is done, they have left the world, which was before (as *Pighius* ingenuouſly) intricated
by the thorny queſtions of Schoolemen, rather more unſatisfied and perplexed than
they found it. It is the maine care of our lives, and deaths, what ſhall give us peace & acceptation
before the dreadfull Tribunall of God: What, but righteouſneſſe? What righteouſneſſe, B
or whoſe? Ours, or Chriſts? Ours, in the inherent graces wrought in us, in
the holy works wrought by us; or Chriſts, in his moſt perfect obedience, and meritorious
ſatisfaction wrought for us, applied to us? The Tridentine faction is for the former;
we are for the latter ; God is as direct on our ſide as his word can make him ; Every
where blazoning the defects of our owne righteouſneſſe, the imperfections of
our beſt Graces, the deadly nature of our leaſt ſins ; the radicall ſinfulneſſe of our habituall
concupiſcence, the pollution of our beſt works : Every where extolling the
perfect obedience of our Redeemer, the gratious application of that obedience, the
ſweet comfort of that application, the aſſurance and unfaileableneſſe of that comfort:
and laſtly, our happy reſt in that aſſurance. I inſtance not; open the Book, ſee where
your eyes can look beſide theſe. *Satis aperte* (ſaith their *Caſſander*) The Scripture is clear
ours ; So is all antiquity, if they beleeve that learned Arbiter ; So are their more ingenuous C
Doctors of the laſt age ; So would they all be, if they had grace to know God,
themſelves, grace, ſin, heaven, hell ; God perfectly juſt, themſelves miſerably weak,
Grace ſenſibly imperfect, ſin unmeaſurably ſinfull ; Laſtly, if they knew that heaven
is for none but the pure, that hell is for the preſumptuous. O Saviour, no man is juſt
through thee, but he that is ſanctified by thee ; What is our inherent juſtice, but ſanctity?
That we aſpire towards, we attaine not to; Woe were us if we were not more juſt in
thee, than ſanctified in our ſelves; we are ſanctified, in part, according to the weakneſſe
of our receit; we are juſtified thorowly, according to the perfection of thine acceptation;
were we fully ſanctified here, we ſhould be more than men; were we not thorowly
juſtified, we ſhould be no more than ſinners before thee; whiles we ſtand before thee as
ſinners, we can have no peace; Let others truſt in the Charets and Horſes of their own
ſtrength, we will remember the Name of the Lord our God ; *The work of thy juſtice ſhall* D
be our peace.

Peace is a ſweet word ; Every body would be glad of it ; eſpecially Peace at the laſt,
as the *Pſalmiſt* ſpeaks: How have the politickly religious held out twigs for the drowning
ſoule to catch at? Due ſatisfactions, undue ſupererogations, patronages of Saints,
bargaines of Indulgences, woolward pilgrimages, and at laſt (after whips and haireclothes)
leave the dying ſoule to a feare of Hell, doubt of Heaven, aſſurance of Purgatory
flames; How truly may it now ſay to theſe Doctors, as *Iob* to his friends, *miſerable comforters
are ye all* ; Hearken, O ye deare Chriſtians, to a better voice that ſounds from
Mat. 11. 28. heaven ; *Come to me all yee that labour, and are heavy laden, and I will give you reſt.*

Is there any of you whoſe unquiet breſt boiles continually with the conſcience of
any foule ſin? whoſe heart is dayly tyr'd upon by the vulture of his ſecret guiltineſſe?
whoſe boſome is gnawed before-hand with that helliſh Worme, which can no more E
give over than die? It boots not to aske thee if thou wouldeſt have peace. Peace? Rather
than life; *Oh wherewithall ſhall I come before the Lord, and bow my ſelfe before the most high*
Micah. 6. *God? Shall I come before him with burnt offerings? Will the Lord be pleaſed with thouſands of*
Rams, or with ten thouſand Rivers of Oyle? Shall I give my firſt borne for my tranſgreſſion, the
fruit of my body for the ſin of my ſoule? Heare, O thou diſtracted heart ; what talkeſt thou
of giving to the owner? The world is his : thou art not thine owne ; Yea, were theſe
things thine, and not his, yet know, it is not giving, but taking that muſt procure thy

A Peace: An infinite Juſtice is offended; an infinite Juſtice hath ſatisfied, an infinite mercy hath applied it; Take thou hold by the hand of faith on that infinite mercy, and Juſtice of thy Saviour; The work of his Juſtice ſhall be thy peace.

Fly about whither thou wilt, O thou weary Dove, thorow all the wide Regions of the heaven, and waters, thou ſhalt no where find reſt for the ſoles of thy feet, but in this Arke of Chriſts perfect righteouſneſſe: In vaine ſhalt thou ſeek it in ſchooles of morality, in learned Libraries, in ſpatious fields and forreſts, in pleaſant gardens, in ſullen retiredneſſe, in witty converſation, in wanton Theaters, in drunken cellers, in tables of gluttony, in beds of luſt, cheſts of *Mammon*, whiffes and draughts of intoxication, ſongs of ribaldry, ſports of recreation; No, no, the more thou ſeekeſt it in moſt of theſe, the further it flies from thee, the further thou art from finding it; and if theſe things may give ſome poore truce to thy thoughts, it ſhall ſoon end in a more direfull war. B *There is no peace*, ſaith my God, *to the wicked*: Stray whither thou wilt, O thou wounded heart, thorow the Lawnds and Woods; alas, the ſhaft ſticks ſtill in thee, or if that be ſhaken out, the head; None but the ſoveraigne Dittany of thy Saviours righteouſneſſe can drive it out; and till it be out, thou canſt have no peace. In plaine termes; wouldſt thou have peace? None but Chriſt can give it thee; Hee will give it to none but the penitent, none but the faithfull; Oh ſpend thy ſelfe into the ſighes and teares of true repentance; and then raiſe thy humbled ſoule to a lively confidence in thine all-ſufficient Redeemer; Set thy Lord Jeſus betwixt God and thy ſins; God cannot ſee thy debt, but through thine acquittance; By his ſtripes we are healed, by his wounds we are ſtanched, by his death we are quickned, by his righteouſneſſe wee are diſcharged; The work of his righteouſneſſe is our peace. Oh ſafe and bleſſed condition of beleevers; Let ſin, Satan, world, death, hell, doe their worſt; *Who ſhall lay any thing to the charge* C *of Gods elect? It is God that juſtifieth; who ſhall condemne? It is Chriſt that dyed, yea rather, that is riſen againe; who is alſo at the right hand of God, and maketh interceſſion for us*: Our enemy is now our Father, our Judge is our Saviour, the offended our ſurety, that precious blood our ranſome, that perfect righteouſneſſe our everlaſting peace.

Thus much of our ſpirituall Juſtice, and Peace. The Civill followes: I know theſe two are wide tearmes; Juſtice compriſes all vertue, as Peace all bleſſings; For that is juſt in all kinds, which hath a meet adequation to the rule; All vertue therfore conforming us to the Law of God, which is the rule of perfection, challengeth juſtly to it ſelfe a ſtile of juſtice.

Narrower bounds will ſerve our turne: We ſpeak of Juſtice firſt as a ſingle vertue. Habits are diſtinguiſhed by their acts; acts by their objects. The object of all morall vertue is good, as of all intellectuall, is True. The object of this vertue of Juſtice is the good of men in relation to each other; Other vertues order a man in regard to him- D ſelfe; Juſtice, in regard to another. This good being either common, or private; common of all, private of ſome; the acts and vertue of juſtice muſt be ſutable; either, as man ſtands in an habitude to the whole body, or as he ſtands to ſpeciall Limbs of the body: The former of theſe is that which Philoſophers and Caſuiſts call a legall and univerſal Juſtice. The latter is that particular Juſtice, which we uſe to diſtinguiſh by ***Diſtribution***, and ***Commutation***; the one conſiſting in matter of Commerce, the other in Reward, or Puniſhment: both of them according to a meet, though different, equality: An Arithmeticall equality in Commutation; a Geometricall in diſtribution; the former regarding the value, or worth of the thing; the latter, regarding the proportionable difference of the perſon. The work of all theſe three Juſtices, is Peace.

Firſt, the legall Juſtice is the apparant mother and nurſe of publike Peace: When E Governors and Subjects are carefull to give each other their owne; when both conſpire to command and obey for the common good; when men frame their lives to the wholſome lawes of their Soveraignes, not more out of feare than conſcience; when reſpect to the community caries men from partiall reflections upon themſelves, As contrarily diſtractions, and private ends are the bane of any ſtate. When the head and members unite their thoughts and endevours in the center of the common good: the head to deviſe and command, the eies to ſee, the eare to heare, the palate to taſte, the heart to move, the bellowes of the lungs to blow, the liver to ſanguifie, the ſtomach to digeſt,the guts to export,the hands to execute, the tongue to talk for the good of this naturall Common-wealth of the body, all goes well and happily; but if any of theſe parts will be gathering to themſelves,and obſtructions grow within;and mutinous diſtempers ariſe in the humours, ruine is threatned to the whole: If either the Superiors miſcommand,or the inferiors diſobey,it is an affront to Peace. I need not tell you that good lawes are the wals of the City, the ſinewes of the Politick body,the rule of our life,the life of our ſtate,whithout which men would turne brute, yea monſtrous; the world were a Chaos,yea an hell. It is wiſdome that makes lawes, it is Juſtice that keeps them; Oh let this Juſtice ſtill bleſſe us with a perpetuall peace: as thoſe that doe not think the world made for us,but our ſelves made for the world,let us drive at an univerſall good: let there be ever that ſweet correſpondence betwixt Soveraignty and ſubjection, that the one may be happy in the other, both in peace.

Secondly,the diſtributive Juſtice is not leſſe fruitfull of peace;when rewards of honours,and gracious reſpects are ſuited to the well-deſerving; when malefactors ſmart according to their crimes; This Juſtice hath ſtocks for the vagrant, whips for harlots, brands for petty larzons,ropes for felons,weights for the contumaciouſly ſilent,ſtakes for blaſphemous hereticks, gibbets for murtherers, the hurdle, and the knife,and the pole for traitors; and upon all theſe engines of Juſtice hangs the garland of peace, It was not for nothing that *Maximilian* the Firſt, paſſing by the gallowes, ſaluted it with *Salve Iuſtitia.* Ye never ſee Juſtice painted without a ſword; when that ſword glitters with uſe,it is well with the publique;woe be to the Nation where it ruſts.There can be no more acceptable ſacrifice than the blood of the flagitious. Immediately after *Garnets* execution,*Father David* at *Ypre*;in a publike Sermon declared the miracles ſhowne thereat;Amongſt the reſt,that a ſpring of oile brake forth ſuddenly in the place where that Saint was martyred;In ſtead of a lie,let it be a parable;The blood of Traitors ſhed by the ſword of Juſtice, is a well of oyle to fatten, and refreſh the Common wealth.

I know well how mercy befits the mouths of Gods Miniſters: The ſoft tongue of a Divine is no meet wheſtone for the edge of ſeverity; but withall,I dare ſay,that Juſtice is a noble work of mercy; neither need we wiſh to bee more charitable, than the God of mercy that ſaies, *Thine eie ſhall not ſpare the murtherer,* Numb.35.31. *The Tempter to idolatry,* Deut.13.6. The very ſonnes of *Levi* were appointed to win an everlaſting bleſſing, by conſecrating their hands to God in Iſraelitiſh blood: The vnjuſt favour, and plauſibility of Romiſh Doctors, towards capitall offenders,hath made their Sanctuaries(even literally)a den of theeves,an harbour of villany. It is memorable of *Lewis* of *France*, (ſtiled the Saint) that he reverſed a pardon wrought from him to a malefactor,upon reading that verſe in the *Pſalme,Beati qui faciunt juſtitiam in omni tempore:Bleſſed are they that doe juſtice at all times:* No marvell if one of thoſe foure things which *Iſabel* of *Spaine* was wont to ſay, ſhee loved to ſee, were, *A theefe upon the Ladder*; Even through his halter might ſhee ſee the proſpect of peace. Woe bee to them that either for gaine or private intereſt ingage themſelves in the ſuit of favour to maliciouſly bloody hands; that, by the dam of their bribes labour to ſtop the due courſe of punitive Juſtice; theſe, theſe are the enemies of peace; theſe ſtaine the land with that Crimſon die,that cannot be waſhed out but by many wofull lavers of revenge: Farre, far be it from any of you,generous Chriſtians,to endevour either to corrupt,or interrupt the waies of Judgement,or for a private benefit to croſſe the publike Peace: Woe be to thoſe partiall Judges, that juſtifie the wicked,and condemne the innocent; the girdle of whoſe equity ſags downe on that ſide where the purſe hangs: Laſtly, woe to thoſe unworthy ones that raiſe themſelves by fraud, bribes,ſymony,ſacrilege;therfore are theſe enemies to the State,becauſe to Peace;and therefore enemies to Peace, becauſe violaters of juſtice, *And the work of juſtice is Peace.*

*Pſal.*106.3

Thirdly, that commutative Juſtice works Peace, needs no other proofe than that all the reall brables and ſuits amongſt men, ariſe from either true or pretended injuſtice of contracts. Let me leade you in a Terme morning to the ſpacious Hall of Juſtice: What is the cauſe of all that concourſe? that Hive-like murmure? that noiſe at the Bar,but injurious bargains,fraudulent conveyances, falſe titles, diſapointment of truſts,wrongfull detentions of money, goods,lands, coozenages, oppreſſions, extor-

A tions? Could the honeſty and private juſtice of men prevent theſe enormities, ſilence and ſolitude would dwell in that wide Palace of Juſtice; neither would there be more Pleas than Cob-webs under that vaſt roofe. Every way therfore it is cleare, that the work of Juſtice is Peace; In ſo much as the Guardians of Peace are called Juſticers.

This for the Common-weath; If it pleaſe you to caſt your eyes upon her Siſter the Church, you ſhall find that the outward Peace thereof alſo muſt ariſe from Juſtice. Alas; thence is our hopeleſneſſe: Never may they proſper that love not, that wiſh not peace within thoſe ſacred wals; but what poſſibility of Peace in the peremptory repulſes of Juſtice? What poſſibility of Juſtice in the long vſurped tyranny of the ſucceſſor of *Romulus*? Could we hope to ſee Juſtice once ſhine from thoſe ſeaven hils, we would make account of peace; but, oh, the miſerable injuſtice of that imperious Sea; Injuſtice of claime, injuſtice of practice. Of claime, over Kings, Church, Scriptures, Conſcience: B Over Kings; there is *S. Pauls* ſuper-exalted (ὑπεραιρόμενος;) His uſuall title is *Orbis Dominus*; *Dominus univerſorum* in the mouths and pens of his flatterers: And leſt Princes ſhould ſeeme exempted; he is *Rex Regum*, as *Paulus* 4. ſaies of himſelfe; he is *ſuper Imperatores & Reges*, ſaith their *Antoninus*, *Triumphus*, *Capiſtranus*, and who not? How much? you know the calculation of the magnitude of the two great lights: How over them? As the maſter over the ſervant; they are the words of their Pope *Nicholas*; The Imperiall throne is *unde niſi a nobis*, ſaith Pope *Adrian*: What ſhould I tell you of his bridle, ſtirrup, toe, cup, canopy? Let the booke of holy Ceremonies ſay the reſt; Theſe things are ſtale, The world hath long ſeene and bluſhed.

Lord of the world.

Over Emperors and Kings.

Whence but from us?

Over the Church; There is challenged a proper head-ſhip, from whom all influences of life, ſenſe, motion come; as their *Bozius*; why ſaid I over? He is under the Church: For he is the foundation of the Church, ſaith *Bellarmine*; Over as the head, C under as the foundation? What can Chriſt bee more? Thence, where are generall councels but under him, as the ſtreame of Jeſuites; Who but he is, *regula fidei*, as their *Andradius*: he alone hath infallibility and indefectibility, whether in *decretis fidei*, or in *præceptis morum*, as *Bellarmine*. Hee hath power to make new Creeds, and to obtrude them to the Church; the deniall whereof was one of thoſe Articles which *Leo* the tenth condemned in *Luther*.

In decrees of faith or precepts of manners.

Over Scriptures. There is claimed a power to authorize them for ſuch; A power to interpret them, *ſententialiter & Obligatorie*, being ſuch; A power to diſpenſe with them, *ex cauſa*, though ſuch. Over the conſciences of men; In diſpenſing with their oaths, in allowance of their ſins. It is one head of their Canon Law, *A Iuramento fidelitatis abſolvit*, *Decret. p. 2. Cauſ.* 15. *qu.* 6. And in every oath is underſtood a reſervation and exception of the Popes power, ſay his Paraſites.

Hee abſolves from the oath of Allegeance.

D I am aſhamed to tell, and you would bluſh to heare the diſpenſation reported to be granted by *Sixtus* 4. to the family of the Cardinall of *S. Lucie*; and by *Alexander* 6. to *Peter Mendoza* Cardinall of *Valentia*.

And as there is horrible injuſtice in theſe claimes; ſo is there no leſſe in practice. Take a taſte of all: What can bee more unjuſt than to caſt out of the lap of the Church thoſe that oppoſe their novelties, to condemne them to the ſtake, to hell for Hereticks? What more unjuſt than to falſifie the writings of ancient or moderne Authors, by ſecret expurgations, by wilfull miſ-editions? What more unjuſt than the withholding the remedy of generall Councels, and tranſacting all the affaires of the Church by a pack't conclave? What more unjuſt than the ſuppreſſion of the Scriptures, and mutilation of the Sacrament to the Laity? What more unjuſt than allowance of equivocation, than upholding a faction by willing falſhood of rumors, than E plotting the ſubverſion of King and State, by unnaturall conſpiracies? Well may we call heaven and earth to record againſt the unjuſtice of theſe claimes, of theſe practiſes. What then? Is it to hope for Peace, notwithſtanding the continuance of all theſe? So the work of injuſtice ſhall be Peace: And an unjuſt and unſound Peace muſt needs bee that ariſes from injuſtice; Is it to hope they will obandon theſe things for Peace? Oh that the Church of God might once be ſo happy: That there were but any life in that poſſibility; In the meane time, let God and his holy Angels witneſſe betwixt us, that on their part the Peace faileth; we are guiltleſſe: What have we done?

What have we attempted ? What have we innovated? Only wee have ſtood upon a juſt and modeſt negative, and have unjuſtly ſuffered. Oh that all the innocent blood A we have ſhed could waſh their hands from Injuſtice, from enmity to Peace.

The like diſcourſe to this ye ſhall find in Conra. Schluſſelburgius *in his preface to his thirteenth booke* Catal. Hæret.

That from them we may returne to our ſelves; For the publike, we enjoy an happy Peace; Bleſſed be God for Juſtice: and if in this common harmony of Peace, there bee found ſome private jarres of diſcord, whence is it but from our owne Injuſtice? The world is of another mind; whoſe wont is to cenſure him that puniſhes the fault, not him that makes it; Severity, not guiltineſſe in common opinion, breaks the Peace: Let the queſtion be who is the great make-bate of the world; begin with the family: Who troubles the houſe? Not unruly, headſtrong, debaucht, children, that are ready to throw the houſe out of the windowes, but the auſtere father, that reproves, that corrects them; would he wink at their diſorders, all would be quiet. Not careleſſe, ſlothfull, falſe, lime-fingred ſervants, but the ſtrict maſter, that obſerves and rates, and chaſtiſes them; would he hold his hands, and tongue, there would be peace. B

Not the peeviſh and turbulent wife, who forgetting the rib, uſurps upon the head, but the reſolute husband, that hates to leeſe his authority in his love; remembring that though the rib be neer the heart, yet the head is above the ſhoulders; Would he fall from the termes of his honour, there would be peace.

In the Country, not the oppreſſing Gentleman, that tyrannizes over his cottagers, incroches upon his neighbours inheritance, incloſes commons, depopulates villages, ſcruzes his Tenants to death, but the poore ſoules that when they are cruſhed, yeeld the juyce of teares, exhibit bils of complaint, throw open the new thornes, maintain the old mounds; would theſe men be content to be quietly racked and ſpoiled, there would be peace.

In the City; not the impure Sodomitiſh brothels, that ſell themſelves to work wickedneſſe; C not the abominable Pandars, not the jugling Cheater, not the Counterfeit Vagrant, but the Marſhall that drawes theſe to correction; Not the deceitfull Merchant that ſophiſticates his commodities, inhanceth prices, ſels every inch of (what he cannot warrant) Time; Not the unconſcionable and fraudulent Artiſan, but the Promoter and the Bench.

In the common-wealth; not the cruell robber by ſea or land, that lies in the way, like a ſpider in a window, for a booty, for blood: Not the bold night-walker that keeps ſavage houres fit for the guilty intentions of his burglaries, but the watch that takes him; Not the rank adulterer that neighs after his neighbours wife, and thirſts after onely ſtolne waters, but the ſworne men that preſent him. Not the traiterous Coyner, that in every ſtampe reads his owne conviction, whiles he ſtill renewes that face againſt which he offends, but the Sheriffe that attaches him. D

Not the unreformable drunkard, that makes a God of his liquor, a beaſt of himſelfe, and raves, and ſwaggers in his cups, but the Conſtable that puniſhes him; would theſe Officers connive at all theſe villanies, there would be peace.

In the Church, not the chaffering Patron, or perjured Chaplaine; not the ſeducing heretick, or ſeditious ſchiſmatick; not the ſcandalous Levite, not the careleſſe Queſt-man, not the corrupt Officiall, but the clamorous Preacher, or the rigorous High-Commiſſion. In the world; laſtly, Not the ambitious incrochers upon others dominions, not violaters of leagues, not uſurpers of miſ-gotten titles and dignities, not ſuborners, or abettors of conſpiracies, and traitors, but the unkind patients that will not *recipere ferrum*: I wis the great potentates of the world might ſee a ready way to peace.

Thus in family, countrey, city, common-wealth, church, world, the greateſt part E ſeek a licencious peace in a diſordered lawleſneſſe; condemning true juſtice of cruelty, ſtripping her of the honour of peace, branding her with the cenſure of troubleſome. Fooliſh men ſpeak fooliſh things: O noble and incomparable bleſſing of peace, how injuriouſly art thou aſcribed to unjuſt neglect? Oh divine vertue of juſtice, how deſervedly have the Ancients given thee wings, and ſent thee up to heaven in a deteſtation of theſe earthly indignities; whence thou comeſt not downe at all, unleſſe it pleaſe that eſſentiall and infinite Juſtice to communicate thee to ſome choyce favorites.

A favorites. It is but a juſt word, that this Iland hath beene long approved the darling of heaven; Wee have enjoyed peace, to the admiration, to the envy of neighbourhood: Would we continue it? would we traduce it to ours? Juſtice muſt doe it for us. Both Juſtice and Peace, are from the throne; Peace is the Kings peace; and juſtly deſcends from Soveraignty by commiſſion; let me have leave to ſay with the princely Prophet (a word that was too good for the frequent text of a Pope) *Diligite juſtitiam qui judicatis terram.* Still, O God, give thy Judgement to the King, and thy Juſtice to the Kings ſonne. And if any ſhall offer wrong to the Lords anointed in his perſon, in his ſeed, the work of that injuſtice ſhall be war; yea *Bellum Domini*, the Lords war; (2 *Sam.* 25. 28.) Then let him who is both the Lord of Hoſts, and the God of Peace, riſe up mightily for his anointed, the true King of peace; that he who hath graciouſly ſaid all this while, *Da pacem, Domine*, *Give peace in our time, O Lord*; may ſuperſcribe at B the laſt his juſt Trophees, with, *Bleſſed bee the Lord which teacheth my hands to warre, and my fingers to fight.*

Ye have heard of the ſpirituall Juſtice and Peace; Ye have heard of the Civill; may it pleaſe you to mix both of them together: My text alone doth it; if you doe but with our moſt accurate Tranſlation, read Righteouſneſſe for Juſtice; So ſhall you ſee the ſpirituall diſpoſition of Righteouſneſſe produce the civill effect of peace: What is righteouſneſſe, but the ſincere uprightneſſe of the heart to God in all our wayes? He is perfect with God, that would be ſo.

Not to be guilty of ill.

What need I tell you that this is the way to true inward Peace, *Nil conſcire*, A clear heart will be a quiet one. There is no feaſt to a good conſcience; this is meat, muſick, welcome; It ſeems harder that true ſpirituall honeſty ſhould procure even outward peace: Heare wiſe *Salomon*; *By the bleſſing of the upright, the city is exalted*, Prov. 11. 11. C When a mans wayes pleaſe the Lord, *hee maketh even his enemies to be at peace with him*, Pr. 16. 7. *Righteouſneſſe exalteth a nation, but ſinne is a reproach to any people*, Pro. 14. 24. It followes then as a juſt corollary, *That the honeſteſt, and conſcionableſt man is the beſt ſubject:* He may perhaps be plaine, perhaps poore, perhaps weak, but the ſtate is more beholden to his integrity, than to the ableſt purſe, than to the ſtrongeſt arme; Whereas the graceleſſe and vicious perſon, let him be never ſo plauſible a talker, never ſo carefull an Officer, never ſo valiant a Leader, never ſo officious a Courtier, never ſo deep in ſubſidies, never ſo forward in actions, is no other than an enemy to the ſtate, which he profeſſes to adore.

An ill man a good ſubject.

Let no Philoſopher tell me of, *malus vir bonus civis*; I ſay from better authority, that a lewd man can no more be a good ſubject, than an ill ſubject can be a good man: Heare this then (whereſoever ye are) ye ſecret oppreſſors, ye prophane ſcoffers, yee D foule mouth'd ſwearers, ye cloſe adulterers, ye kind drunkards, and who ever come within this black liſt of wickedneſſe, how can ye be loyall, whiles you lodge traitors in your boſomes? Proteſt what ye will; your ſinnes break the peace, and conſpire againſt the ſacred Crowne and dignitie of your Soveraigne; What care we that you draw your ſword, and vow your blood, and drink your healths to your Governors, when in the meane while you provoke God to anger, and ſet quarrels betwixt your Country and Heaven?

That I may winde up this clew; It were folly to commend to you the worth of peace; we know that the excellency of Princes is expreſſed by *ſerenity*; what good hath the earth which God doth not couch under the name of Peace? Bleſſed be God, and his Anointed, we have long and comfortably taſted the ſweetneſſe of his bleſſing; the Lilies and Lions of our *Salomon* have been juſtly worded with *Beati pacifici:* Would E wee have this happineſſe perpetuated to us, to poſterity? Oh let Prince and people meet in the ambition to be *Gens juſta*, a righteous nation, righteous every way; Firſt, let God have his owne; His owne dayes, his owne ſervices; his feare, his love, his all: Let Religion leade all our projects, not follow them; let our lives be led in a conſcionable obedience to all the Lawes of our Maker: Farre be all Blaſphemies, curſes, and obſcenities from our tongues, all outrages and violences from our hands; all preſumptuous and rebellious thoughts from our hearts. Let our hearts, hands, tongues, lives, bodies and ſoules bee ſincerely devoted to him. Then, for men: let us give *Cæſar* his

A owne: Tribute, feare, ſubjection, loyalty, and (if he need) our lives; Let the Nobilitie have honour, obeiſance, obſervation; Let the Clergie have their dues, and our reverence; Let the commons have truth, love, fidelity in all their tranſactions; Let there be *trutinæ juſtæ, pondera juſta*: Let there be no grinding of faces, no trampling on the poore (*Amos* 5.11.) no ſwallowing of widowes houſes, no force, no fraud, no perjury, no perfidiouſneſſe.

Lev.19.36. *Iuſt balances, juſt weights.*

Finally, for our ſelves; let every man poſſeſſe his veſſell in holineſſe and honour: framing himſelfe to all Chriſtian and heavenly temper, in all wiſdome, ſobriety, chaſtity, meekneſſe, conſtancie, moderation, patience, and ſweet contentation: ſo ſhall the work of our righteouſneſſe be peace of heart, peace of ſtate; private and publike peace; Peace with our ſelves, peace with the world, peace with God; temporall peace here, eternall peace and glory above; unto the fruition whereof, hee who hath ordained us, mercifully bring us, for the ſake of him, who is the Prince of Peace, Jeſus Chriſt the righteous. B

NOAH'S DOVE, BRINGING AN OLIVE OF PEACE TO THE TOSSED ARKE OF CHRISTS CHVRCH.

A SERMON PREACH'T IN LATINE,

IN THE CONVOCATION, HELD IN SAINT *PAVLS* CHURCH, TO THE CLERGIE OF ENGLAND, AND ESPECIALLY THAT OF THE PROVINCE OF CANTERBVRIE.

By IOS. HALL, Deane of *Worceſter*.

Done into Engliſh by *R. H.*

SIC ELEVABITVR FILIVS HOMINIS. Io. 3.
ANCHORA FIDEI.

LONDON,
Printed by IOHN HAVILAND in the little
Old Baily, 1634.

TO
THE RIGHT
HONOVRABLE MY SINGVLAR GOOD LORD,
EDWARD Lord DENNY, Baron of WALTHAM, all health and Happineſſe.

RIGHT HONOVRABLE,

I Might well perceive by the Author that this Sermon was never intended to bee publiſhed, in any other Language than that wherein it was firſt ſpoken: being in reſpect of the matter, in a ſort appropriate to that Auditory wherein it was delivered; But beſides the common deſire of many, finding the tranſlation attempted by divers, and performed by ſome in ſuch a manner as did not altogether ſatiſfie; It pleaſed my Father herein to improve my leiſure; wherein, howſoever I may have ſomewhat failed of the firſt elegancie, yet I have not bin far ſhort of the ſenſe. I have preſumed to dedicate the ſame to your Lordſhip, in reſpect of your many favours, and my obligations, for which (beſides this officious, though unequall requitall) I ſhall ſtill vow my prayers for your Lordſhip, and remaine,

Your Lordſhips moſt
humbly devoted,
RO. HALL.

TO
THE MOST
REVEREND FATHER IN
GOD, *GEORGE*, LORD ARCHBISHOP OF CANTERBVRY, PRIMATE
OF ALL ENGLAND, AND
METRAPOLITAN.

TO THE REVEREND
LORDS, THE BISHOPS, AND TO THE
WHOLE FLOVRISHING CLERGIE OF
ENGLAND, ESPECIALLY THAT OF THE
PROVINCE OF CANTERBURIE, GATHERED
TOGETHER IN THE CONVOCATION AT
LONDON, BEFORE WHOM THIS
MEANE SERMON WAS
DELIVERED:

J. H.

THE LEAST OF ALL THE
SERVANTS OF THE CHVRCH
HVMBLY DEDICATES THIS HIS POORE
AND UNWORTHY LABOUR.

IN *æde* Pauli, *déque* Pauli *oraculis,*
Pro concione prævià Synodo ſacræ,
Varias ab uno Spiritu, Domino, Deo
Diſtinctiones eſſe donorum *probans,*
Oſtendis, Halle, *quanta ſpiritalium,*
Quàm multiformis dos tibi fluat affatim,
Chariſmatumq; multiplex peculium.
Quæ nempe tractas, per tui ſpecimen doces
  Theologe nate pulpitis, calami potens,
Cui ſuavitatis conſcius ſemper ſtylus,
Cui pectus almi condus eſt ſacrarii,
Et lingua promus pectoris, cujus latus
Loquentis ambit auribus rapax cohors,
Humeriſq; denſa; non ſat eſt ſemel tua
Hauſiſſe vocis impetu fugacia.
Ni perlegendo te recognoſci ſinas
Auri invidebit oculus, & Templo Schola.
Noſti Decane *flexanime, quàm te recens*
Jam tunc ab ipſo ambone redeuntem, manu
Prenſum, rogator vellicavi fervidus,
Manare ſineres hæc in abſentum ſinus,
Reliquiſq; noſtri fratribus Cleri dari.
Quid mirum? ubi ipſi poſtmodùm cudi typis
Provinciales poſtulant Epiſcopi.
  Audin' Joſephe? *Nolo jam: te nil peto.*
Non eſt, amicus quod roget. Domini regunt.
Parere juſtum eſt: parere te certum eſt: age.
Quam facilis iſthic obſtetricanti labor?
Poſt tam verenda juſſa quid reſtat mihi,
Niſi ut adprecantis ſuppleam idiotæ locum,
Amen *ſacrato ſuccinens Patrum choro?*

Lambethæ Febr. 21. 1623.
ſic approbavit *Tho. Goadus S.T.D.*

NOAH'S DOVE.

YEe are here met (which I humbly wiſh, may prove every way proſperous, and happy to the Church of God) moſt Reverend Father in God, Reverend Biſhops, venerable Deanes, Archdeacons, Brethren of the Clergie, by the providence of our good God, and the command of our gracious Soveraigne, to hold an holy Convocation this C day.

Bleſſed *Paul*, in whoſe name this ancient pile doth not a little pride it ſelfe, ſalutes you by my unworthy tongue, and as if he were preſent, addreſſes himſelfe to you, and exhorts you

In his former Epiſtle to the *Corinthians*, the 12 Chapter, verſe 4.

There are diverſities of gifts, but the ſame ſpirit; there are diverſities of miniſteries, but the ſame Lord, and there are diverſities of operations, but the ſame God, &c.

D SEe I beſeech you, the meet correſpondence of all things. Ye are met in one, and here is unity; Yee are many of you met from the utmoſt parts of this large Province, and here is manifold diverſity; ye are met the floure of our Engliſh Clergie, learned and exquiſite Divines, and here are diverſities of gifts; Yee are met, the Lords and Commons of our ſacred function, and here are diverſities of miniſteries; Yee are met for the holy affaires of the Church, and here are operations; Yee are met (as I verily hope, and wiſh) in unity of Spirit, and here is one Spirit; Yee are laſtly met to conſecrate your ſelves, your gifts, Miniſteries, Operations, to the ſervice of our Lord God; and here is that Lord, that God whom we profeſſe to ſerve.

Now that ſame God, that ſame Lord Jeſus Chriſt, that ſame holy Spirit, be preſent with us all this day; and by his bleſſed influences guide and governe this ſacred meeting, and happily direct all our councels and endevours to the glory of his owne great E name, the ſalvation of our ſoules, and the aſſured edification of his Church, through Jeſus Chriſt.

See here then, Honoured Prelates, and beloved Brethren, the loope or combination of both worlds; Both the worlds of our Divinity; The greater world, God; the leſſer world, Man; What is there that can ſo much concerne us to know, to behold? Will ye looke up to God? He is one in eſſence (ὁ αὐτὸς) Three in Perſon, The Father, Lord, Spirit. He is three in one, and one in three; The Father, Lord, Spirit, one and the ſame God.

Will yee caſt your eye to Man? yee ſhall ſee him not ſingle, but branched into infinite A
diverſitie; not bare and naked, but furniſhed with gifts; not ſuperfluous, but
deſtin'd to due ſervices; not idle, but buſie in meet operations: Neither are theſe
operations, ſervices, gifts, all of one kind, but diverſly diſtinguiſhed, and varied:
And whence are theſe ſo manifold graces, ſo divers imployments, but from one God,
the Father, Lord, Spirit? And wherefore are all theſe, but that theſe operations,
miniſteries, gifts, proceeding from one God, Lord, Spirit, may be directed to one,
and may end as they began, in a perfect unity?

O marvelous conjunction of divine and humane things; O unutterable communion
of heaven and earth; Wherein is laid forth unto us the intire reſpects and union of
God to himſelfe by conſubſtantialitie, of God to man by munificence, of man to
God by the bond of thankfulneſſe, of men to each other by the bond of charity, of
gifts to miniſteries, of miniſteries to operations, of all to all.

I ſhall not now need, neither indeed would it befit me, in ſo awfull an aſſembly of B
Divines to dwell upon Catecheticall points, concerning the myſtery of the ſacred
Trinitie; Although this labour is well worthy of you elſewhere, my brethren, and
ſuch as (if I may perſwade you) you ſhall carefully beſtow at home; This familiar
kinde of teaching the word of the beginnings of Chriſt is growne out of faſhion;
Like ambitious Orators, wee overlooke this popular ſtraine, and are carried to an
affectation of perfection. Yee ſee how the *Heron* can ſoare high, yet lives, for the moſt
part, in the loweſt valley; builds in the talleſt trees, yet feeds in the humble mariſhes;
So doe yee, my deare fellow-labourers, not ſo much caring to ſhew your ſelves learned,
as to make your people ſo.

This by the way. Such as God is, ſuch he expreſſes himſelfe to us; and ſuch as hee
expreſſes himſelfe to us, ſuch he formes us to himſelfe: As the Sunne looking upon a
cloud fitly diſpoſed, for that purpoſe, imprints in that moiſt glaſſe a certaine bright C
image of himſelfe; ſo doth God to his Church; From that Celeſtiall and divine Trinity,
therefore, is here apparently deduced another Trinity, ſublunary and humane;
Of gifts, miniſteries, operations; From the ſpirit are derived gifts; miniſteries from
the Sonne, operations from the Father; *There are diverſities of gifts, but the ſame ſpirit;*
of miniſteries, but the ſame Lord; of operation, but the ſame God.

Away with all niceties of Pythagorean calculations; All numbers are alike to me,
ſave thoſe which God himſelfe hath chalked out unto us; as here he hath manifeſtly
done. In one word; An Unity and a Trinity make up this golden ſentence. There is
a Trinity in this Unity; There is an Unity in this Trinitie; Firſt, here is a perfect
(that is, a Triple) Trinity; a Trinity of diverſities, a Trinity of faculties, a Trinity of
givers; For there are ſo many diverſities as faculties, and ſo many faculties as givers; D
The faculties are three; gifts, miniſteries, operations; The givers three, The Father
the Sonne, the Spirit, which all are included in one Unity (τῷ αὐτῷ) the ſame God;
And yet even that Unity hath his diſtinction, whiles gifts are (as it were) by a ſpecialty
aſcribed to the Spirit, miniſteries to the Sonne, to the Father operations.

That our diſcourſe may not ſeeme too perplexed, wee will follow the foot-ſteps of
our Apoſtle, and with all poſſible perſpicuity, will apply the diverſities to the faculties,
the faculties to the givers; Theſe Trinities to their Unity, and (this done) draw
to a briefe concluſion.

A threefold Diverſity argues multiplicitie; What meant the Ancients to dreame
but of three Graces? there are a thouſand graces, gifts infinite; Looke upon all the
grand-children of *Adam*, that ever were; amongſt ſo many thouſand millions of faces,
ye ſhall eaſily obſerve ſome varietie of favours; It is a wonder to ſee what diverſitie E
of formes there is, in that which we call beauty; No twins are ſo like as not to bewray
ſome diſſimilitude; Certainely there is not ſo great variety of faces, as of mindes;
As features are to the countenance, ſo are gifts to the mind; Each one hath ſome, all
have many, none have all; *There are diverſities of gifts.*

Salmeron, with *Cajetan*, underſtands here thoſe gifts which we call *Gratias gratis*
datas, Graces freely given; wherein he ſayes true, but not enough; For as the old word
is, Favours muſt be enlarged; and thoſe gifts which make us gracious are beſt wor-

A thy of this name; It is not amiſſe that *Hugo* reckons up three ſorts of Gods gifts to
man; Gifts of nature, of grace, of glory: By the gifts of nature we are men, by the
gifts of grace we are holy, by the gifts of glory, we ſhall be bleſſed. The gifts of nature
are memory, reaſon, will, wherein we excell the brute creatures; The gifts of
grace are faith, hope, charity, wherein we goe beyond the Devills; The gifts of glory,
eternall and true bleſſedneſſe; bleſſed and eternall truth, true and bleſſed eternitie,
wherein wee are equall to the Angels; Amongſt the gifts of nature the ſame Author
reckons ſome to be of the loweſt ranke, ſome of the meane, ſome of the higheſt; In
the loweſt, he accounts beauty and health of body; In the meane hee accounts the faculties
of the minde; In the higheſt, the vertues of the ſoule; Thus *there are diverſities
of gifts*.

There are ſome gifts of Regeneration; there are ſome gifts of our calling; by the
former, we are borne againe for our owne good; with the latter, wee are furniſhed,
B for the good of others; Theſe latter are peculiarly beſtowed upon ſeverall men, the
former are by a certaine common propriety beſtowed upon all the Saints of God;
For, as in the moſt wiſe diſpoſition of this univerſe, the beſt things, and thoſe which
are neceſſary for the ſuſtentation of life, as aire, light, fire, water, are abundantly given
to all, but thoſe things which ſerve only for ornament and pleaſure, as Gold, Pearle,
Precious ſtones, are more ſparingly beſtowed upon ſome few; ſo every ſaving grace is
abundantly diſpenſed to all Saints, by the liberall hand of God; Whereas tongues, prophecie,
power of miracles, as alſo eloquence, skill, honour, and the reſt of this kind,
are reſerved onely for ſome few receivers; And in all theſe, what ſtrang diverſity
there is? They differ in reſpect of themſelves, being in nature divers from each
other; They differ in reſpect of the Subject, as being diverſly given to one, and
C other; for as the blind Bard ſaw truly, God doth not give all to all; They differ in
reſpect of degree, as they are more given to one, than to other. Thus every way
there are diverſities of gifts.

It is the common voice of nature, that the ſame remaining the ſame cannot produce
but the ſame; but, when we ſpeake of the God of Nature; that word of *Bonaventure* is
more true; *Ab uniſſimo Deo manant multiformia, ab æterno temporalia*; From that moſt one
God flowes multiformity of effects, and from that eternall God, temporall effects.
Hugo ſaid well, *In te variatur qui in ſe non mutatur*; he is varied in thee, who is not changed
in himſelfe: If the divine power had made onely one creature, that alonely worke
of his had beene worthy of a God, and ſuch as could proceed from no leſſe than an
omnipotent hand; But now he hath created many things, yea innumerable; If God
had made theſe many creatures altogether uniforme and like themſelves; only diſtinguiſhed
D in number, not in forme; the worke had beene more excellent and admirable,
than the frame of any one creature alone; but now, that he hath made theſe many,
theſe innumerable creatures, no leſſe different from themſelves, and ſo, as that the
difference of their formes ſtrives with the praiſe of their number; O the depth of divine
wiſdome! O the ſtupendious workmanſhip of omnipotencie! And yet there is
no Subject wherein the power and providence of the Almighty doth ſo much magnifie
it ſelfe, as in the divers Oeconomie of man; In ſo much as in this little world, there
is a world of diverſities; Marvell at your ſelves, brethren, and be aſtoniſhed at your
owne proſpects; Whether we looke at the faſhion of the face, or the proportion of
parts, or the coloure of the skin, or the ſtature of the body, or the indowments of the
minde, the degrees of faculties, the diſpoſition of nature, the meaſure of graces, the
opportunities of ſtations, or laſtly the outward condition of our life; O good
E God what wondrous diverſity is here; how impoſſible is it for the eye to meet
twiſe with the like object, whitherſoever it roveth? Thus *there are diverſities of
gifts*.

Away now from hence, with all haughtineſſe of pride, all mutinies of envie; Theſe
two dangers will bee ſure to haunt the moſt juſt inequality; the needy is envious,
the rich is proud.

Poore I am contemned, others are ſet up; others ſhine in ſcarlet, and purple, whiles
I am patching of naſty ragges; Others wallow in their wealth and exceſſe, I famiſh for
hunger;

hunger ; others Lord it in lofty ſeats, I am trod under their foot-ſtooles ; Others are eloquent, I am a ſtammerer : Others excell in the skill of Arts and Tongues, I am a A
ſilly ignorant ; And why ſhould not I ? Oh foole, theſe that thou talkeſt of, are gifts, and therefore freely beſtowed where it pleaſes the giver ; What doth he owe to thee, that hath given theſe things to others ? Withall, know, there are diverſities of gifts ; God hath perhaps denied thee heapes of red and white earth, but hee hath given thee ſtrength of body ; At how high a rate would the great ones of the world buy that bleſſing of thine ? He hath denied thee eloquence, hee hath yet given thee ſharpneſſe of wit ; he hath denied thee honour, but he hath given thee ſweet reſt, quiet ſecurity ; he hath denied thee preferment, he hath not denied thee health. Goe then, and envie the great mans weake ſtomach, ſleepleſſe nights, racks of cares ; envie, to him, if thou canſt, the ſlipperie ſtaires of the Court, and the common envie of the moſt ; He wants ſomething which thou enjoyeſt, and ſomething he hath which is denied thee ; B
He had rather make choice of thy condition, thou of his ; Each of you hath his owne, neither of you ſhall have all ; neither ſhall have both ; *There are diverſities of gifts.*

Yea, and we new-blowne bladders, how eaſily are we puft up with every blaſt of gifts ; I am not like other men ; How baſe are the vulger of men ? I ſite gloriouſly impurpled, other fellowes may be glad to licke the duſt of my footſtoole ; I am inriched with all liberall ſciences, this people which know not the Law, are accurſed ; I have skill of tongues, others are rude Idiots ; I leade the amazed hearers by the eares whither I liſt, through the power of my oratory, others freeze and languiſh in their Pulpits. Heare, O thou proud man ; Theſe things whereof thou braggeſt, are not thine owne ; what haſt thou that thou haſt not received ? All theſe are gifts ; And art thou thus happy alone ? Vaine boaſter, thou knoweſt not others, thou Knoweſt not thy ſelfe ; *There are diverſities of gifts* which thy thoughts reach not unto : Sit thou aloft, and C
cheare thy ſelfe with the bowed knees of thy ſuppliants, they are happier men than thy ſelfe that are glade to lie cloſe, and affect a quiet and ſafe obſcurity : Be thou more learned than another, that other perhaps is wiſer than thou ; be thou more eloquent than another man, that other is perhaps more juditious ; If thy tongue be richer than anothers, his minde is richer than thine.

It is reported, that in the houſe of worthy *M. Luther* was found written ; *Res & verba Philippus, Res ſine verbis Lutherus, Verba ſine re Eraſmus* ; *Melancton* was words and matter ; *Luther*, matter without words ; *Eraſmus*, words without matter ; Every one hath his owne ſhare ; Neither art thou furniſhed with all gifts ; nor that other with none ; Let not him envie thee ; neither doe thou contemne him ; Rather both, apply your ſelves to caſt in the ſhot of your contributions to the publique good : For to what end hath our bountifull God ſhowred downe theſe divers kinds of gifts from heaven upon D
man, but that he might hereby provide for the common profit & welfare of mankind?

Why hath the blinde man legges, and the lame man eyes, but that the one may exchange with the other, for the benefit of both ? Thinkeſt thou that God meant to heape his gifts upon thee for thine owne ſake onely ? Fie on this ſhamfull ſelfe-love ; Surely he that made thee, made thee for a conduit-pipe to convay, not a Ciſterne to hold the water of his graces. God hath clothed you, (as ye well know, Reverend Prelats) with this ſacred purple, that you ſhould ſhine before others as conſpicuous Guides of that ſtrait and hard way of life ; and that by your well-beſtowed honours you ſhould credit his Church, and be the ſervants of many.

Ye perceive now, I imagine, how unexpectedly my ſpeech is glided from Gifts to Miniſteries ; The Author of theſe Gifts, the ſpirit of God, leads me by *S. Pauls* hand ; who preſently upon the mention of gifts, ſubjoynes miniſteries, and upon the mention of miniſteries, addes operations. This moſt munificent Spirit (τὸ πνεῦμα) (that with E
Athanaſius we may note the force of the Article) hath enabled the moſt of you, Fathers and brethren, with an eminent meaſure of gifts: With what powers of the minde, what ſingular learning, what powerfull eloquence, with how great wiſdome, with what gravitie, with what titles of honour, with what large dignities ? It is agreat word that I ſhall ſpeake, and yet I muſt, and will ſay it, without all, either arrogance or flattery ; **Stupor mundi Clerus Britannicus** ; The wonder of the world is the Clergie of *Britaine.*

A *taine.* So many learned Divines, ſo many eloquent Preachers ſhall in vaine be ſought elſewhere this day, in what ever region under the cope of heaven; What ſhould I reckon up thoſe great lights of our Church, not long ſince ſet; *Iuels, Humfreys, Foxes, Whitgifts, Fulkes, Whitakers, Raynolds, Bilſons, Greenams, Babingtons, Eedeſes, Hollands, Playfers, Abbotſes, Perkinſes, Fields, Hookers, Overalls, Willets, Whites, Maſons?* There are now of you under this very roofe, that heare me this day, in whoſe juſt praiſes I could be content to ſpend not an houre, but a life, were it not that mutuall modeſtie injoynes me ſilence: How great ſoever yee are, yee are not your owne; All theſe gifts end in ſervices. Oh let it pleaſe you to ſtir up this grace of God in you; and faithfully to imploy all theſe your gifts to the happy advancement of your miniſteries; in the practice of your life, (as in the courſe of my ſpeech) Let the Diverſities of gifts bee taken up with the Diverſities of miniſteries.

B There are then as differences of gifts, ſo of miniſteries; And which be they? Differences in offices, and in degrees; There were Apoſtles, Prophets, Evangeliſts; There are, were, ſhall be Biſhops, Preſbyters, Deacons; Theſe are more than one ranke of Miniſters; It was part of the exploded hereſie of *Ærius* that tooke away theſe three ſteps of the Clergie, as the Synod of *Carthage* calls them. Yea, and ſomewhere, *Ierome* himſelfe ſmarts with the laſh of this cenſure, as if perhaps hee did more ſavour of *Ærius*, than of *Tully*; Not without open wrong in both; but I may not now ſtay upon needleſſe Apologies; There is none of you, I hope, can be ſo witleſſe as to queſtion theſe diverſities of Miniſteries; Did they ever reade Hiſtories that doubt of this point? Sure, they have never ſo much as ſeene them: Turne over all the monuments of Times, and places, ſo farre as ever Chriſtendome hath ſpred it C ſelfe, you ſhall finde nothing more evident; I will not here ſtand to abridge the Annalls of all Ages, and Regions; Looke upon the Councells; and firſt of all, the firſt and chiefe of thoſe which are ſtiled Generall, the great Councell of *Nice*; You ſhall there ſee three hundred and eighteene Biſhops, ſo many as *Abraham* had ſouldiers in the victory over the Kings, as *Ambroſe* wittily alludeth. But perhaps they were then but newly inſtituted, newly received in the Church; No ſuch matter; Thoſe Fathers profeſſe it to be (ἀρχαῖα ἔθη) the ancient guiſe, that the Biſhop of *Alexandria* ſhould be over *Egypt*, *Libya*, *Pentapolis*, as the Biſhop of *Rome* was over his Suburbicarie Churches: Doe but heare *Polycrates* Biſhop of *Epheſus*, an old man of above threeſcore, ſolemnly proteſting that he ſucceeded his Grand-fathers, and great-grand-fathers, for ſeven ſucceſſive generations, in the ſame Epiſcopall chaire. Heare but *Irenaus*, *Tertullian*, *Clement*, *Dorotheus*, *Euſebius*, deſcribing and recording the Biſhops of *Antioch*, *Alexandria*, *Hieruſalem*, *Rome*, in the undoubted order of their ſucceſſions, not onely D by their numbers, but by their names alſo. Certainly, never day lookt forth ſince the age of the Apoſtles, wherein the Spouſe of Chriſt wanted the attendance of theſe Bride-men: But what doe I urge this? The Sun is in the heaven, and ſhines there: Even *Ierome* himſelfe, though but a Preſbyter, and a ſtout Champion of his owne order, yet deduceth this difference of degrees from the cradle of the firſt Schiſme, from the common decree of the firſt Church, from tradition Apoſtolicall; yea, when Saint *Paul* wrote this to his *Corinthians*, that iarring word had ſounded in the Church, I am *Pauls*, I am *Apolloes*, I am *Cephaes*, and therefore even then had theſe differences beene.

Differences perhaps in Order, you will ſay, not in Degree; Yes, both in Order, and in Power, too; There were thoſe whom *S. Paul* calls (προεςῶτας ϗ ἡγεμόνας) Preſidents and Rulers; I whom *Ignatius* cals (κρατοῦντας) Governours; *Dionyſius*, *Hierarchs*; *Cyprian*, Overſeers; to whom Saint *Paul* attributes Power of reformation and correction; E to whom the Canons of the Apoſtles give the power of ſentence or conſtitution; *Ignatius*, chiefety and authority; *Euſebius*, out of *Egeſippus*, the throne of Epiſcopalitie; *Cyprian*, the vigor and authority of the chaire; *Origen*, the higheſt pitch of the Church; *Ierome*, a peereleſſe and eminent power; The Councell of *Sardis*, the height of government; and laſtly, *Epiphanius* an order generative of Fathers. But what doe I gleaning after the harveſt of ſo great Authors as have diſcuſſed this point?

ἐπιδιόρθωσιν γνώμην, ἀρχὴν ϗ ἐξουσίαν.

Oh how oft, and with what deepe ſighes hath this moſt flouriſhing and happy

Church of *England* wiſht, that ſhe might with ſome of her owne blood have pur-
chaſed unto her deareſt Siſters abroad, the retention of this moſt ancient, and every A
way beſt forme of government; Which might happily alſo have taken place, if they
had met with ſuch a Monarchicall reformation, as (through the bleſſing of God was
deſigned unto us; Now they are faine to under goe that adminiſtration, Proviſio-
nally onely (if we may beleeve wiſe and learned *Fregevil*) which the neceſſity of
their condition doth for the time caſt upon them: The God of heaven raiſe them up
Queenes for their nurſes, and Kings for their nurſing-fathers, that they may once
enjoy with us this happy bleſſing of the ſequence and ſubordination of degrees; in
the meane time I dare with *Ignatius* profeſſe to put my ſoule (ἀντίψυχον &c.) in pawne
for the ſafe obſervation of this excellent order; Which, if it have ever not happily
ſucceeded to any region, or Church, it is the fault of the perſon, not of the in-
ſtitution it ſelfe, which cannot juſtly be deemed other, than wholſome, holy, B
divine.

But remember, I beſeech you, in the meane while, (Reverend Fathers) that theſe
are (διακονίας) miniſteries; a word raked out of the very duſt, leſt it ſhould not imply
humility enough; Yee are graced with Honours by the pious munificence of Princes;
But our Lord Jeſus Chriſt (ye know) uſes to meaſure your honours by yous ſervices;
Ye are Fathers of the Church, but Sons of the Bride-chamber; Peeres of the ſtate,
but ſervants of the Church; Generalls of this warfare, but with *S. Paul*, fellow-ſoul-
diers; Rulers in Gods houſe, but withall, fellow-ſervants; Intreat your Clergie
kindly, uſe them familiarly, as knowing your ſelves to be Fathers in dignity, bre-
thren in ſervice; Ye know the councell of Saint *Ambroſe*; Let thoſe of the Clergie,
within your charge, be as limmes of your owne body: God hath called you ſtarres
and Angels; Imitate ye the Starres, which the higher they are, the leſſer they are C
wont to appeare; Imitate ye the Angels, who though Peeres of heaven, yet are wont
to approve themſelves miniſtring ſpirits for the pooreſt of Gods Saints; No ſpecta-
cle can be more odious than a proud Prelate.

But heare mee alſo, O ye Laicks, take heed of contemning this ſacred function:
Theſe are miniſteries indeed, but glorious and honourable: To ſerve God, is to rule
and command; And what is it even to ſerve you? Surely thoſe heavenly ſpirits, thoſe
principalities and powers doe the very ſame to us continually; whom yet their love
and ſervice, hath never drawne into contempt; We beſeech you brethren, that you
know them which labour amongſt you, and are over you in the Lord, and admoniſh
you, and hold them deare for their works ſake.

We have diſpatched the *Diverſities of Miniſteries*: now followes that of *Operations*;
God hath not ordained to himſelfe idle ſereices, but buſie and painfull; One go- D
verns, another teaches, a third doth both teach and governe, worthy therefore of
double honour, for his rule, for his labour. And he that governes, ſometimes muſt
ſtrike with the rod, ſometimes with the ſword; One while hee muſt kindly allure,
another while he muſt ſharply puniſh; hee muſt uphold the falling, retaine the wa-
vering, reduce the wandering; And for him that teaches, it is not onely the charge
of doctrine that lies upon him, but of reproof, of correction, of inſtruction in righteouſ-
neſſe. One while he directs with counſels, then he erects with promiſes; then againe
he dejects with threatnings, he wounds the whole, ſalves the wounded, workes al-
waies: The office of a Biſhop is (καλὸν ἔργον) a worthy worke; Whoſoever playes in
this holy Chaire, ſhall once waile in hell: Saint *Bernard* ſaid well in that famous E-
piſtle of his, to *Henricus Senonenſis*; Many would not ſo eagerly run to honours, if
they could thinke them burdens; Certainly they would feare to bee cruſhed with E
this weight, neither would with ſo much paine and perill gape for every promotion;
Thus he. But will it pleaſe you withall, to heare what that pious Cenſor caſts in
the teeth of his owne times; *Sola attenditur gloria, & non pæna*; *Curritur in clero
paſſim, &c.* The dignity only is cared for, not the duty; Men of all Ages, and ranks
in the Clergy, learned and unlearned, run to ſpirituall Cures, as if they might
live for ever, *Sine curis*, when once they have gotten Cures of ſoules; Doe you
marke well this Propheſie (for ſuch it might ſeeme) of the Oracle of *Clarevall*?

A Would to God this were not the very diſeaſe of our times. There be ſome delicate peeces that thruſt themſelves into fat benefices; onely that they may make much of one; and give themſelves over to their pleaſure, and eaſe; Even of thoſe mouthes which are ſacred to God, there want not ſome, which out of a wanton cuſtome ſavour of nothing but Indian ſoot; and take more pleaſure to put forth a cloud of ſmoake, than the thundrings and lightnings of the Law: ſome negligent paſtorlings there are, which have more heed to their owne hides, than to the ſoules of their people. I ſpeake plaine truth, in a plaine faſhion, *nuda nudè*, as that faithfull monitor profeſſes.

Howſoever, I beſeech you, brethren, ſuffer your ſelves to be ſtirred with this poore ſpeech of mine: Even ſleeping lions are wont to be awakened with the ſting of a gnat. Are theſe the Operations, the diverſities whereof call God their Father? God indeed, B but *Deum ventrem*; that beaſtly deity, the belly; I tremble to adde the reſt, but I muſt; whoſe glory is their ſhame, whoſe end is damnation. Is it now time for us to play, and keepe holy-day? Behold two cruell enemies are upon us, Impietie and ſuperſtition, and doe we either ſit ſtill with our hands folded, or riſe, and in a wilfull careleſneſſe open the gates to our enemie? That ſoveraigne Maſter of ours the great Houſholder of the world, when he was to goe forth into a farre Countrey, yea rather, when he was to returne to his owne everlaſting countrey and Ours, committed to every one of us one talent at the leaſt, to ſome more; and bade us, *Negotiamini dum venio*; Traffique till I come; Loe he bade us *Negotiari*, not *nepotari*; To trade, not to trifle, to labour, not to deboſhe. And is this the traffique which he requires, to ſeeke our owne, to take our eaſe, to ſay nothing, to doe worſe? No, theſe are thoſe uncleane napkins rather, wherein we have ſlothfully hid the Talents, which we ſhould have C improved to the gaine of our Maſter, by putting them into the hands of the Exchangers. That awfull Judge of heaven and earth will be ſure upon his returne to call us to an account; which if we muſt give for our idle words, why not alſo for our idle ſilence, as *Ambroſe* wittily? What ſhall wee wretched creatures then anſwer for our ſelves? Where ſhall we appeare? It is a fearefull word, O evill ſervant, but more fearefull that which followes, Bring him hither, and kill him before me; Oh then, let me intreat you, let me adjure you, brethren, by the deare reſpect to your owne ſoules, by the bowels, yea by the wounds, and precious bloud of Jeſus Chriſt, by that dreadfull Tribunall, before which we muſt all, one day, ſtand, that you carefully endevour to ſet forth and accompliſh your miniſteries with all holy operations; Preach the Word, be inſtant, in ſeaſon, out of ſeaſon, reprove, exhort with all long ſuffering and doctrine. Let every of us ſtudy to approve himſelfe unto God, a labourer that D ſhall not be aſhamed, and a right divider of the Word of Truth; Oh ſweet Word, and ſuch as in compariſon whereof the very harmony of heaven ſounds harſhly, Well done good ſervant; thou haſt beene faithfull in a little, enter into thy maſters joy. Oh let it be our onely ambition, deare brethren, that we may once heare this Word; Let us worke that which God hath commanded, and God ſhall be ſure to crowne that which we have wrought.

Yea and ye (Honored Fathers) who are this day met to conſult of the weighty affaires both of Church and Common-wealth, Work now; If ever ye have wrought heretofore, if ever ye will worke hereafter, Now worke; A large doore and effectuall is opened unto you, and many adverſaries; ye ſee how audacious Will-worſhip hath of late ſet upon us; how proudly the Tridentine faith hath advanced her creſt, and hath dared to flie fiercely in the very face of the Goſpell: The Romiſh forces put E themſelves openly into array, and have dared to ſound not an alarum onely, but (which no wiſe man knowes whether he ſhould more ſtampe at or ſcorne) a victory: They preſume to erect here amongſt us an Hierarchy emulous to yours, and in the time of your life, and health, and vigor, appoint what heires ſhall ſucceed in your Seas: What wiſe ſpectator can thinke this indignity to be endured? Is this to be ſmoothered in ſilence? Is this to be any longer winked at? Rouſe vp your ſelves, O ye holy Fathers, if there be any ardor of Piety in your breſts, and deſtroy this Tyberine Monſter, (Popery, I meane) with the breath of your mouthes: and what ever grace and authority yee have with our Gratious King, with the Peeres, and commons of this Realme, improve it all with your beſt prayers and counſells, to the utter extermination of Idolatry, to the happy victory, and advancement of the ſincere Truth of God.

And thus ye ſee with how ſwift a pace I have run over theſe *Operations*, *Miniſteries*, *Gifts*, and the diverſities of them all; One thing onely remaines to bee duly conſidered of us; and that is, That all theſe *Miniſteries*, *Gifts*, *Operations*, doe flow from one and the ſame, Spirit, Lord, and God; This Trinity from an Unity; Wherein yee eaſily diſcover the Emphaſis to lie not ſo much in the Author, as in the Identity; (τῷ αὐτῷ) I ſhall not therefore in the remainder of my diſcourſe proſecute, either the wonderfull wiſdome, of abſolute perfection, or the bountifull liberality of God, but rather drive my ſpeech to the conſideration of the Unity of this gratious giver of all theſe.

Wee ſilly men, in the height of our bounty, beſtow ſome one favour upon ſome one Subject; But this one God hath beſtowed all upon all, and upon every one, ſome: Neither may we conceive of any other, whether fountaine, or Ocean of good; And why hath our Apoſtle ſo carefully beaten upon this point; urging not ſo much the beneficence, as the unity of the Giver? Surely, as *Salmeron* gueſſes well, *ut ſchiſmatum radices evelleret*, that he might pull up the roots of ſchiſmes: For if there were divers givers, there might be ſome reaſon for every ſect to ſtand for the author of his owne gift, of his owne miniſterie; But now, that one and the ſame Spirit hath given to every one theſe divers gifts, that one and the ſame Lord hath appointed to every one theſe divers miniſteries, that one and the ſame God hath diſtributed to every one theſe divers operations; Why ſhould not all theſe gifts, miniſteries, operations unanimouſly conſpire to the glory of that one giver and founder of them all?

Certainly, every thing here ſounds of unity: The Church is an intire body (as our Apoſtle ſpeakes ſoone after) we are members of it: One man is an eye, another, an eare, a third is a tongue; One is a palate, another an hand, another a foot; yea one is a Thumbe, another a little finger, or (if lower yet) a joint of that ſmall limme; We muſt all concurre in our deſires and endevours to the conſtitution, and maintenance of this one bodie; Whoſoever he be that doth otherwiſe, hee is juſtly found guilty, not onely of the violation of the publike weale, but of Divine Unity; And now, O ye Reverend Fathers, I finde my ſelfe entred into a pleaſing and ample common place; and ſuch a one, as wherein I could wiſh with *Peter* to fix the Tabernacle of my abode: Would to God your leiſure could allow you to walke along with me a while thorow theſe ſweet, and flowrie Meades of Unity, and happy conſpiration of thoughts; And yet I ſhall not ſo much bend the reſidue of my ſpeech to the praiſe of unity, (to what purpoſe were that waſte?) as to the neceſſary vindication of it from the unjuſt challenges of the enemies of peace.

It is an heavy crime, and, of all other, the moſt hainous, wherewith we are charged by the Romaniſts, That we are fallen off from the Catholick Church, that we have rent the ſeamleſſe coat of Chriſt, yea broken his bones, and torne his very body in peeces, whereof if we were indeed guilty, how unworthy were we to breath in this aire, how moſt worthy of the loweſt Hell? But we call heaven and earth to record, how unjuſtly this calumny is caſt upon us, yea, we proteſt before God and men, that the envie of this ſo foule a crimination lights moſt juſtly upon the heads of the accuſers. May it pleaſe you, to heare a ſhort Apologue; A certaine man invited to a feaſt one or two of his friends, entertained them bountifully; They ſate together lovingly, they ate together, and were merry one with another; In the ſecond courſe (as the cuſtome is) the Maſter offereth them wine, ſets before them an apple: now a worme had ſomewhat eaten the apple, and a ſpider by chance had fallen into the cup; The gueſt ſees and balks it; The Maſter urgeth him; Why doe you not eat, quoth he, why drinke you not? I dare not, ſaith the other, t'is not ſafe to doe either; ſeeſt thou not this vermine in the cup, and that in the apple? Tuſh, ſaith the Maſter, what ſo great matter is this? It was I that ſet this before thee; It was I that began to thee in the other; Drink it, eat it, at leaſt for my ſake. But, ſuffer me firſt (replies

A the gueſt) to take out this ſpider, to cut out this worme ; the wine, the apple likes me well enough ; the ſpider, the worme I cannot away with ; Away with ſuch overnice and curious companions (quoth he againe) Fy upon thee, thou ungratefull fellow, that doſt ſo little regard my friendſhip, ſo contemne my cheere ; and with that in a rage, throwes the platters and pots in the very face of his gueſt, and thruſts him out of doores all wounded. Tell me now, I beſeech you, worthy Auditors, whether of theſe violates the lawes of hoſpitality? I dare ſay, you have eaſily applied it before me ; There was a time when we ſate together in a familiar manner with theſe Romaniſts, and fared well ; The ſpider in the cup, The worme in the apple, what elſe be they, but ſuperſtition in their worſhip, rotten and unwholſome traditions in their faith ? without theſe, the Religion pleaſeth us well : But they will needs importunately thruſt theſe upon us, and we refuſing, are therefore ſcorned, ſpit upon, beaten, B and caſt out ; Had they but giveu us leave to take out this ſpider, this worme, we had ſtill eaten, and dranke together moſt gladly : They obſtinately reſiſted, and prefer'd their owne headſtrong will to our good and ſafety ; nay, they repell us with reproches, ſtrike us with their thundering Anathemaes, condemne us to the ſtakes ; what ſhould we doe in this caſe ? Heare, oh heavens, and hearken oh earth, and thou Almighty God, the Maker and Governor of them both, ſuffer thy ſelfe, and thy glorious ſpirits to be called to the teſtimony of our innocencie ; We are compelled, we are driven away from the Communion of the Church of *Rome* ; They forced us to goe from them, who departed firſt from themſelves.

We have willingly departed from the communion of their errors, from the Communion of the Church we have not departed ; Let them renounce their erroneous doctrine, we imbrace their Church ; Let them but caſt away their ſoule-ſlaying Traditions, C we will communicate with them in the right of one and the ſame Church, and remaine ſo for ever.

But, alas, I muſt be forced to complaine, and that not without extreme griefe of heart, how that it cannot be determined, whether thoſe that boaſt themſelves for Catholikes, be greater enemies to Truth, or to Charity. To Truth, in that they have of late forged new errors, and forced them upon the Church ; To Charity, in that they have not ſtuck to condemne the adverſe part, and to brand them with the black marke of Hereſie. I will ſpeake (if you pleaſe) more plainly ; Three maner of waies doe theſe Romaniſts offend againſt Charity. Firſt ; that they will not remit any thing either of their moſt convicted opinion or vicious practice : no not for peace ſake. Secondly, that for Articles of Chriſtian faith, they put upon the Church certaine opinious of their owne, falſe, doubtfull, and uncertaine, peculiar onely to the D Schooles, which doe no whit touch the foundation of Religion. And laſtly, that if they meet with any faithfull and ſound monitors, which doe never ſo little gainſay theſe new Articles, they cruelly caſt them out of the boſome of the Church, and throw them headlong into Hell : Away with theſe ſchiſmaticks, Hereticks, Atheiſts ; Iwis the Proteſtants have no Church, no faith, no ſalvation. Good Lord, what fury, what frenzy diſtempers Chriſtians ; that they ſhould be ſo impotently malicious againſt thoſe, who profeſſe themſelves to be redeemed by the ranſome of the ſame moſt precious bloud ? At length, At length, O yee Chriſtians, be wiſe, and acknowledge thoſe, whom the God and Father of mercies holds worthy of his armes, yea of his bowels. Let frantick error bawle what it liſt, we are Chriſtians, we are Catholicks, the undivided members of one holy, Catholick and Apoſtolick Church ; Let us meet at this barre, if you pleaſe ; Let who will maintaine the plea ; What is it E which maketh a Church ? What is it which maketh that Church ? One, holy, Catholick, Apoſtolick ? Is it not one holy Catholicke Apoſtolick faith ? But which is that? Is it not the ſame which was delivered by Chriſt, and the Apoſtles, to the whole world, and was alwaies and every where approved through all Ages, even unto our times? Wherefore are the Scriptures, wherefore the Creeds, wherefore were the primitive Councells, but that there might be certaine marks, whereby Catholicks might be undoubtedly diſcerned from Hereticks ? You know the Epilogue of the Athanaſian Creed, This is the Catholick Faith. If we may beleeve *Leo*, the heads of all hereſies are quite cut off with this one ſword of the Creed; How much more then, with that two-edged ſword of the ſcriptures, and of the Fathers their Interpreters? What then? Thoſe that then were Catholicks, can they in any age be condemned for Hereticks? No: Faith is alwaies conſtant to it ſelfe, and ſo is the Church that is built upon that Faith. Did wee ever deny or make doubt of any Article, or clauſe of that Ancient Divinity? Either then Chriſt himſelfe, the Apoſtles, Councels, Fathers, erred from the Catholick truth; or we yet remaine Catholicks. What ever other opinions we meet withall, concerning Religion, neither make nor marre it; Say they be falſe, ſay they be vicious, they are but hay and ſtubble, which nothing appertaine to the foundation of this everlaſting frame. The Church may bee either more ſound, or more corrupt for them; It cannot be more or leſſe a Church; The beauty or deformity of a Church may conſiſt in them; the ſtrength, the welfare of it doth not: Surely, whoſoever willingly ſubſcribes to the Word of God ſigned in the everlaſting monuments of ſcripture, to the ancient Creeds, to the foure Generall Councels, to the common conſent of the Fathers, for ſix hundred yeares after Chriſt, which we of the reformed Church religiouſly profeſſe to doe; if he may erre in ſmall points, yet hee cannot be an Hereticke. Some particular Church may eaſily offend by imputing hereſie to an undeſerved opinion, whether perhaps true, or lightly erroneous; but neither ſoule, nor Church can greatly erre, while it treads in the ſteps of the moſt ancient and univerſall: Muſt he therefore, of neceſſity die a Romaniſt, that would die a Catholick? This is an idle fancie, and worthy of no leſſe than Bedlam.

Give me leave (ye Reverend Fathers) The bleſſed Ghoſt of the moſt holy, and lateſt Biſhop of this See, interrupts my ſpeech, and charges me not to ſuffer his aſhes ſo ſhamefully to be wronged. I can neither be ſilent for indignation, nor ſpeake for anger: It was not onely rumor'd, but bookes were caſt abroad over the world, concerning the revolt of this worthy and excellent Prelat, reporting, that at his death, hee reconciled himſelfe to the Church of *Rome*, and with many ſighes, renounced the Hereſies of the Church of *England*: and at laſt being abſolved by a Popiſh Prieſt, ſweetly ſlept in the faith of the Church of *Rome*; Neither did his departed ſoule want, ſomewhere (as is reported) ſuffrages and oblations of Maſſmongers in this behalfe; Oh immortall God! what blaſphemie is here? Can impudencie it ſelfe, ſo caſt off all ſhame, as to raiſe ſo ſlanderous a lie, thus boldly, againſt the credit of ſo many witneſſes, againſt the ſolemne deteſtation of their owne Prieſt, againſt the religious oathes of his neereſt friends, and domeſticke ſervants? againſt the Sermon, and publike writings of his learned Son? a ſonne well worthy of ſuch a Father? Other lies have ſome colour to plead for their credit; This (beſides boldneſſe) hath none at all. How many of us ſate by that faithfull Paſtor of ours then breathing toward his laſt, and received from his dying lips, words of moſt conſtant piety: And ſome of you (reverend Fathers) devoutly received with him, that ſacred *Viaticum*, the laſt bread that ever he taſted, even the bread of the Lord; and were witneſſes of the laſt motions of his ſoule, then ready to depart, and breathing toward his heaven. Ours he lived, Ours he died, and now, as ours, is crowned in heaven. Goe on now, yee miſ-zealous ſpirits; goe on to lie ſtoutly; ſomewhat will alwais ſtick faſt to the accuſers; but in the meane time, it cannot bee truth, that needs the props of lies. Onely this by the way.

Let the boldeſt Sophiſter of the Romiſh Schoole, come forth now, and if he can, for ſhame, let him undertake to prove that thoſe moſt noted additions of the Tridentine Faith, which only we reject, were received of all the Church, in all Ages, for neceſſary heads of Religion: or let him confeſſe (as he needs muſt) that we have ſtill conſtantly perſiſted in the Communion of One, Holy, Catholick Church and faith; Hee ſhall eaſily bewray his owne novelty, but never ſhall evince any Hereſie of ours. It is a golden ſaying of Cardinall *Contarenus*; Hearken I beſeech you, if any ingenuous ſpirit of you all, be a friend to *Rome*, *Non opus eſt concilio, non ſyllogiſmis ad ſedandas haſce Lutheranorum turbas, &c.* There needs no Councell, (ſaith he) no Syllogiſmes to allay theſe broyles of the Lutherans, but onely charity, humility, and a ſincere minde, that being void

A void of all ſelfe-love, we may be perſwaded to correct and reform thoſe things wherin we have manifeſtly tranſgreſſed. Thus he. Thou art wiſe indeed (O *Contarenus*) would to God thy fellowes were ſo alſo. But we (forſooth) are the diſobedient and rebellious children of our mother the Church, whoſe commands while we diſdaine to receive, and obey and reverence her decrees, we are enwrapped in a ſhamefull ſchiſme, and ſtricken with the curſes of an angry Mother. Surely this were an odious contumely. But for us; wee have not acknowledg'd her a Mother, a Siſter wee have: But grant we were Sons, yet we are no ſlaves. To forge a new faith, and imperiouſly thruſt it upon her owne, is not the part of an indulgent parent, but of a Tyrant; This lawleſſe liberty (we confeſſe) we could never endure, and therefore are wee openly thunder-ſtricken with more than one Anathema. Neither have they otherwiſe dealt with us, than that fooliſh fellow in *Gerſon*, who being very buſie to drive away a flie B from his neighbours forehead, braind the man.

But lament ye with me (my brethren) the wofull caſe of that Church, that hath learned to fit her faith to the Times, and is more impatient of a remedy, than of the diſeaſe. Whilſt they ſo eagerly perſecute us, let us heartily pity them: And let us ſtill wiſh to them, (that which they envie and denie to us) Salvation; *Father forgive them, for they know not what they doe.*

Our prayers, our teares, our admonitions muſt not bee wanting: Returne to your ſelves now at laſt (oh ye Chriſtian ſoules) Returne, from whence you have ſenſibly declined; Recover your firſt love, your firſt works. Suffer not your ſelves any longer to be mocked with the glorious title of a Church. Frame your ſelves to that holy Unity which hitherto you have ſo ſtifly reſiſted, which if once we might live to ſee effected, you ſhould well find (as it runs in the law of the twelve Tables) that the recovered C ſhould with us have the ſame privileges with the healthfull. Behold we are ready (as our gracious and peaceable King *Iames* piouſly undertooke) to meet you halfe way.

But if they ſhall ſtill obſtinately caſt off all hope of Unity, and being ſet on fire with the hatred of peace, ſhall goe on to delight themſelves onely, in the alarum of their ſacred Trumpet (as they call it) why ſhould not wee, religiouſly and entirely keepe peace among our ſelves? I ſpeake to all the Sonnes of the purer Church whereſoever diſperſed, we profeſſe this Church of ours by Gods grace reformed: Reformed (I ſay) not new made, as ſome emulous ſpirits ſpightfully ſlander us. For me; I am ready to ſinke to the very ground, when I heare that hedge-row reproach, Where was your Religion before *Luther?* Where was your Church? Heare, oh ye ignorant, Heare, oh ye envious Cavillers, we deſired the reformation of an old Religion, not the formation D of a new. The Church accordingly was reform'd, not new wrought. It remaines therefore the ſame Church it was before, but onely purged from ſome ſuperfluous and pernicious additaments of error. Is it a new face that was lately waſhed? a new garment that is but mended? a new houſe that is repaired? Bluſh, if yee have any ſhame, who thus ignorantly, and maliciouſly caſt this in our teeth.

Goe to now (my brethren) we are by Gods grace reformed, let us take heed leſt we be deformed againe by mutuall diſſentions; This is that which weakens, and lames us, and which laies us open to the inſulting triumphs of our Adverſaries. Yet (leſt wee ſhould ſeeme to give too much way to a ſpightfull ſlander) theſe jarres of ours are not ſo great, as our enemies either deſire, or clamour. Certainly, what diſcords ſoever hitherto have troubled us, wee are beholding to none other for them, but to theſe our kinde enemies, who upbraid us with them: For if they had but reacht forth E unto us an helping hand in due time, and joyntly conferd their endevours (which then behooved them) for the reforming of the Church, all had runne ſquarely on; There had been no jarres, no grudgings, no parts takings: But they ſtifly refuſed, and by their frowardneſſe, and pertinacie, cauſed this ſo weighty a taske to be caſt upon ſome few: and thoſe both weake, unable, and altogether unfit for ſuch a charge. It could not therfore be otherwiſe, but that the opinions of ſome ſingle men, not conferd together, in ſuch a buſineſſe, muſt needs ſomewhat differ. But thanks be to thee, O bleſſed God, the Author of peace, that haſt vouchſafed by thy ſpirit ſo to bridle the diſtemperate affections of men, that their buſie ſpirits being ſtirred up have not boyled forth into more fearefull diviſions.

But what are theſe ſo great diſſentions, and blowes of bloudy warre, which our adverſaries ſo cry out upon? Forſooth, rather than want, they can faine names of ſects to themſelves; And where they can finde the leaſt difference in the paper of any obſcure Author of ours, preſently they cry out, new ſchiſmes, new ſects; What malice is this? what eager deſire of multiplying quarrells? If it had beene ſo of old, ſo ſmall hides had not ſerved to containe the Volumes of *Auguſtine*, *Epiphanius*, *Philaſtrius*: there had not beene fewer ſects, than teachers ſince the publiſhing of the Goſpell. But let us paſſe over the number, and come to the weight. Let the malicious prattle what they will; With ſome of ours, the controverſie is not about any ſolid lims of Chriſtian Faith, but onely of the very skin; with ſome others, not about the skin, but the garment rather, nor about the garment it ſelfe neither, but of the very hem. There are certaine ſcholaſticall opinions of a middle ranke, meere Theologicall Corollaries, or perhaps ſome outward ceremonies, wherein we diſſent: Principles of Chriſtian Religion there are not. And withall theſe controverſies are but ſuch, as that when the heat whether of zeale, or anger, ſhall abate, and either part ſhall well underſtand each other, they will eaſily admit of a Reconciliation. Neither have theſe very Romaniſts leſſer quarrells amongſt themſelves; They can more hide their enmities, not exerciſe them leſſe. If they bee more wiſe, they are not more accordant. Neither is there (I dare ſay) any head of Religion, wherein they doe at once differ from us, and agree all with one another. Finally, our differences are no greater, than were thoſe of old, among the holy Fathers of the Church, whoſe quarrels notwithſtanding are not ſo odiouſly blazoned by poſterity. I let paſſe the private ſcoldings of the Ancients, not without ſome unpleaſing (I had almoſt ſaid misbeſeeming) tartneſſe. I had rather ſet before your eyes (for good lucke ſake) thoſe publique altercations of the Churches and Fathers, which afterward ſhut up in a bleſſed concord. What quarrells aroſe at the Councell of *Epheſus*, betweene *Cyril* of *Alexandria*, and *Iohn* of *Antioch*? The Churches under both, ſtuck not to counterthunder Anathemaes one againſt another; Thereupon *Theodoret* thruſt in his ſickle into this harveſt; againſt whom *Cyrillus* (by *Evoptius* inſtigation) makes as ſtrong oppoſition: *Theodoret* accuſeth *Cyril* of Apollinariſme; *Cyril* accuſes *Theodoret* of Neſtorianiſme; The flame of their rage brake out more and more, and almoſt drew the Chriſtian world to parties; ſo that afterwards when *Theodoret* would have entred the Councell of *Chalcedon*, the Egyptian, and other reverend Biſhops cryed out, Wee muſt caſt out *Cyril*, if we take in *Theodoret*: The very Canons caſt him forth: God abhors him. The like was done afterwards in the eighth Action; The Biſhops openly proclaiming, He is an Hereticke, a Neſtorian; Away with the Heretick. But when the matter was well ſcand, and it was found that he willingly ſubſcrib'd to the Orthodox Creeds, and the Epiſtles of *Leo*; The whole Synod with one accord cried out, *Theodoret* is well worthy of a See in the Church, Let the Church receive her Orthodox Paſtor.

It is worthy of immortality, that which *Gregory Nazianzen* recordeth of holy *Athanaſius*: The Romans ſeem'd to the Eaſterne Churches to follow the hereſies of *Sabellius*, in denying three Hypoſtaſes; The Eaſterne likewiſe ſeemed to the Romans, to ſavour too much of *Arrius*, in denying three Perſons; the quarrell grew hot; Then came that great diſpenſer of ſoules, and having meekly and mildly calld forth both ſides before him, he ſo handled the buſineſſe, that granting them the free uſe of their termes, he tied them cloſe to the matter, and ſhewed them a light, whereby they might behold one another: upon this, whithout more adoe, finding themſelves both, in the right, they fall to mutuall embracements. Neither would it ſpeed otherwiſe with us, Brethren, (as I doe verily beleeve) if ſome *Athanaſius* from Heaven would but joyne our hands together.

Oh if once the gates of inteſtine and horrid warres were ſhut up, and the Religious Princes, which are the Nurſing-fathers of the reformed Churches, would command by vertue of their authority a Synod to be aſſembled (as generall as it might) wherein both parts freely and modeſtly might lay forth their opinions, and ſuch common

A termes might be agreed upon, as wherein both parts might freely reſt without prejudice to either: How eaſily then, how happily might theſe grievous ſtirs be quietly pacified? Let us pray for this (my Brethren) let us pray devoutly. In the meane while let us all ſweetly incline our hearts to peace, and unity. Let there be amongſt us (as S. *Auguſtine* to *Ierome*) pure brotherhood; Neither let us ſuffer our ſelves, upon every ſlight quirke of opinion, to be diſtracted, or torne aſunder. Let us forget that there were ever any ſuch (in reſpect of the devotion of a Sect) as *Luther*, *Melancton*, *Calvin*, *Zuinglius*, *Arminius*, or if any other mortall name, for what have we to doe with man? Let us breathe nothing, let us affect nothing, but Jeſus Chriſt.

We Divines are Pleyades, (as *Gregory* ſaith wittily) Let us therefore ſhine ſtill together, though not without ſome difference of place. In a Pomegranate are many graines under one rinde; You know the myſtery. Let us joyne theſe pomegranates B to our Bels; Let us be loud, but conſorted. Les us devote for ever, with one heart, all our operations, miniſteries, gifts, to one God, the Father, Sonne, and holy Ghoſt; to one Head, Chriſt; one body, the Church; that being waſhed with one Baptiſme, ranſomed with one price, profeſſing one Faith, and holding the unity of the ſpirit in the bond of Peace, we may at laſt happily enjoy one, and the ſame Heaven, through Jeſus Chriſt our Lord: To whom with the Father, and the holy Spirit, be aſcribed all honour and glory for evermore. *Amen*.

FINIS.

[illegible] be [illegible] ed [illegible] wherein [illegible] might [illegible]
[illegible] that Heavenly [illegible] happily might [illegible]
[illegible] Let us pray for [illegible] Brethren) [illegible]
[illegible] us all sweetly in one [illegible]
[illegible] *tongue* [illegible] to *frame*) [illegible] another [illegible]
[illegible] right perfect [illegible] to be [illegible]
[illegible] there were ever any [illegible] in respect of the devotion of a Sect [illegible]
[illegible] *Calvin*, *Zwinglius*, *Arminius*, or if any other [illegible]
[illegible] with more [illegible] nothing [illegible]
Yet since there are Presbyters (as [illegible] lawfully) Let us therefore [illegible] to-
gether, though not without [illegible] place. In [illegible] many
make one [illegible]; You [illegible] Let us [illegible]
[illegible] Let us be loud, but [illegible]. Let [illegible] ever, with [illegible]
[illegible] unto one God, the Father, Sonne, and [illegible]
Head, Christ: one body, the Church, that being [illegible] with [illegible] Bap-
tisme, [illegible] with [illegible] one [illegible] and [illegible]
the union [illegible] Peace, [illegible]
[illegible] and the [illegible] Heaven [illegible]
[illegible] Christ our Lord [illegible]
[illegible] Holy [illegible]
[illegible] honour and glory [illegible]
[illegible]

A COMMON APOLOGIE OF THE CHVRCH OF ENGLAND,

AGAINST THE VNIVST CHALLENGES OF THE OVERIVST SECT, COMMONLY called BROWNISTS.

WHEREIN THE GROVNDS AND DEFENCES OF THE SEPARATION are largely diſcuſſed.

Occaſioned by a late Pamphlet, publiſhed under the name of AN ANSWER TO A CENSORIOUS EPISTLE: Which the Reader ſhall finde Prefixed to the ſeverall SECTIONS.

By IOS. HALL.

Imprinted at LONDON, 1634.

TO OVR
GRATIOUS
AND BLESSED
MOTHER, THE
Church of England;

THE MEANEST OF HER
CHILDREN DEDICATES THIS
HER APOLOGIE, AND WISHETH
ALL PEACE AND
HAPPINESSE.

*NO leſſe than a yeare and a halfe is paſt (Reverend, Deare, and Holy Mother) ſince I wrote a loving monitory Letter to * two of thine unworthy Sons; which (I heard) were fled from thee in perſon, in affection, and ſomewhat in opinion: Suppoſing them yet thine in the maine ſubſtance, though in ſome circumſtances their owne. Since which, one of them hath waſht off thy Font-water as uncleane, and hath written deſperately both againſt Thee and his owne fellowes: From the other, I received (not two moneths ſince) a ſtomack-full Pamphlet; beſides the private injuries to the Monitor, caſting upon thine honourable Name blaſphemous imputations of Apoſtaſie, Antichriſtianiſme, Whoredome, Rebellion: Mine owne*

wrongs

* *Smith* and *Robinſon.*

Meam injuriam patienter tuli, impietatem contra Sponſam Chriſti ferre non potui, *Hieron. ad Vigilant.*

wrongs I could have contemned in ſilence; but, For Sions ſake, I cannot hold my peace: If I remember not thee, O Ieruſalem, let my tongue cleave to the roofe of my mouth. It were a ſhame and ſinne for me, that my zeale ſhould be leſſe hot for thine innocencie, than theirs to thy falſe diſgrace. How have I haſtened therefore to let the World ſee thy ſincere Truth, and their perverſe ſlanders! Vnto thy ſacred Name then (whereto I have in all piety devoted my ſelfe) I humbly preſent this my ſpeedie and dutifull labour: whereby I hope thy weake Sonnes may bee confirmed, the ſtrong encouraged, the rebellious ſhamed: And if any ſhall ſtill obſtinately accurſe thee, I refer their revenge unto thy Glorious Head, who hath eſpouſed thee to himſelfe, in Truth and righteouſneſſe: Let him whoſe thou art, right thee: In the meane time, we thy true ſonnes ſhall not onely defend, but magnifie thee: Thou maiſt be black, but thou art comely: the Daughters have ſeene thee, and counted thee bleſſed; even the Queene, and the Concubines, and they have praiſed thee: thou art thy Welbeloveds, and his deſire is towards thee. So let it be, and ſo let thine be towards him for ever; and mine towards you both, who am the leaſt of all thy little Ones.

IOS. HALL.

A COMMON APOLOGIE AGAINST THE BROWNISTS.

SECTION I.

IF *Truth* and *Peace* (*Zacharies* two Companions) had met in our love, this Controverſie had never bin ; the ſevering of theſe two hath cauſed this ſeparation : for while ſome unquiet minds have ſought Truth without Peace, they have at once loſt Truth, Peace, Love, us and themſelves. God knowes how unwillingly I put my hand to this unkinde quarrell : Nothing ſo much abates the courage of a Chriſtian, as to call his Brother Adverſarie : We muſt doe it ; woe be the men by whom this offence commeth : Yet by how much the inſultation of a brotherly enemie is more intolerable ; and the griefe of our bleſſed mother greater for the wrong of her owne ; So much more cauſe I ſee to breake this ſilence : If they will have the laſt words, they may not have all. For our carriage to them : They ſay, when Fire, the God of the Chaldees had devoured all the other woodden Deities, that *Canopis* ſet upon him a Caldron full of water, whoſe bottome was deviſed with holes ſtopt with wax ; which no ſooner felt the flame, but gave way to the quenching of that furious Idoll. If the fire of inordinate zeale, conceit, contention, have conſumed all other parts in the ſeparation, and caſt forth (more than *Nebuchadnezzars* Furnace) from their Amſterdam hither ; it were well if the waters of our moderation and reaſon could vanquiſh, yea abate it : This little Hin of mine ſhall be ſpent that way : we may try and wiſh, but not hope it : the ſpirits of theſe men are too well knowne, to admit any expectation of yeeldance. Since yet both for prevention and neceſſary defence, this task muſt be undertaken, I crave nothing of my Reader but patience and juſtice ; of God, victory to the Truth : as for favour, I wiſh no more than an enemie would give againſt himſelfe : With this confidence I enter into theſe liſts, and turne my pen to an Adverſary, God knowes whether more proud or weake.

The entrance into the worke
Zach. 8.19.

Matth. 18.7.

Otho Friſing. ex Philon Vr Chaldæorum. Ruffin. Eccleſ. Hiſt. l. 2. *cap.* 26.

Dan. 3.

Vid. Treatiſ. of certaine godly Miniſt. againſt *Bar.*

SEP.

It is an hard thing even for ſober-minded men in caſes of controverſie, to uſe ſoberly the advantages of the times : upon which whileſt men are mounted on high, they uſe to *behold ſuch as they oppoſe too ouerlie, and not without contempt; and ſo are oft-times emboldned* A *to roule upon them as from aloft very weake and weightleſſe diſcourſes, thinking any ſleight and ſlender oppoſition ſufficient to oppreſſe thoſe underlings, whom they have (as they ſuppoſe) at ſo great an advantage. Vpon this very preſumption it commeth to paſſe, that this Author undertaketh thus ſolemnly and ſeverely to cenſure a cauſe, whereof (as appeareth in the ſequele of the diſcourſe) he is utterly ignorant: which had he been but halfe ſo carefull to have underſtood, as he hath been forward to cenſure, he would either have beene (I doubt not) more equall towards it, or more weighty againſt it.*

As this Epiſtle is come to mine hands, ſo I wiſh the anſwer of it may come to the hands of him that occaſioned it: Intreating the Chriſtian Reader, in the name of the Lord, unpartially to behold without either prejudice of cauſe, or reſpect of perſon, what is written on both ſides, and ſo from the Court of a ſound Conſcience to give juſt judgement.

B

SECTION II.

The anſwerers Preamble retorted, confuted.

IT is an hard thing even for thoſe that would ſeeme ſober-minded men in caſes of Controverſie, to uſe ſoberly the frownes and diſadvantages of cauſes and times: whereby whiles men are dejected and trodden downe, they uſe to behold their oppoſites mounted on high, too repiningly, and not without deſperate envie: and ſo are oft-times moved to ſhoot up at them, as from below, the bitter arrowes of ſpightfull and ſpleeniſh diſcourſes; thinking any hatefull oppoſition ſufficiently charitable, to oppugne thoſe adverſaries, which have them (as they feele) at ſo great an advantage: upon this impotent maliciouſneſſe, it commeth to paſſe, that this Anſwerer undertaketh thus ſeverely & peremptorily, to cenſure that charitable cenſure, of ignorance, which (as ſhall appeare in the ſequell) he either ſimply or willingly underſtood not: C and to brand a deare Church of Chriſt with Apoſtaſie, Rebellion, Antichriſtianiſme: What can be more eaſie than to returne accuſations?

Your Preamble (with a grave bitterneſſe) charges me with, **Firſt**, Preſumption upon advantages; Secondly, weake and weightleſſe diſcourſe; Thirdly, Ignorance of the cauſe cenſured: It had beene madneſſe in mee to write, if I had not preſumed upon advantages; but of the cauſe of the truth, not of the times: Though (bleſſed be God) the times favour the truth, and us: if you ſcorne them and their favours, complaine not to be an underling: thinke that the times are wiſer than to beſtow their favours upon wilfull adverſaries; but in ſpight of times, you are not more under us in eſtate, than in conceit above us: ſo we ſay, The Sunne is under a Cloud, wee konw it is above it. *Would God overlineſſe and contempt were not yours, even to them which are mounted higheſt upon beſt deſert; and now you that D have not learned ſobriety in juſt diſadvantages, tax us, not to uſe ſoberly the advantages of time: there was no gall in my pen, no inſultation, I wrote to you as brethren, and wiſht you companions: there was more danger of flatterie in my ſtile, than bitterneſſe: wherein uſed I not my advantages ſoberly? Not in that I ſaid too much, but not enough; Not in that I was too ſharpe, but not weighty enough; My oppoſition was not too vehement, but too ſlight and ſlender: So, ſtrong Champions blame their adverſarie for ſtriking too eaſily: you might have forborne this fault, it was my favour that I did not my worſt: you are worthy of more weight, that complaine of eaſe. The diſcourſe that I roll'd downe upon you, was weake and weightleſſe: you ſhall well finde, this was my lenitie, not my impotence. The fault hereof is partly in your expectation, not in my letter: I meant but a ſhort Epiſtle, you look't belike for a volume, or nothing; I meant only a generall monition; you look't for a E ſolid proſecution of particulars: It is not for you to give taskes to others pens. By what Law, muſt we write nothing but large Scholaſticall Diſcourſes? Such Tomes as yours: May we not touch your ſore, unleſſe wee will launce and ſearch it? I was not enough your enemie; forgive me this error, and you ſhall ſmart more: But not onely my omiſſions were of ignorance, but my cenſures, though ſevere and ſolemne: An eaſie imputation from ſo great a controuler: I pardon you, and take this as the common lot of enemies. I never yet could ſee any Scribler

* *Hier. Marco. Presbyt. De cavernis cellularum damnamus orbem; in ſacco & cinere volutati de Epiſcopis ſententiam ferimus: Quid facit ſub tunica pœnitentis regius animus. Cypr. l. 3. ep. 9. Hæc ſunt initia hæreticorum, ut ſibi placeant, ut præpoſitum ſuperbo tumore contemnant. Hariſon* once theirs, in *Pſal.* 122. of *Brownes* Antichriſtian pride and bitterneſſe, *Bredw.* pref. M. *Brinſley* his pref. to the 2. part of the Watch. *Optat. Mil. de Donat. Collegæ non eritis ſi nolitis, fratres eſtis, &c.* Diſclaimed by themſelves. Anſwer againſt *Broughton pag.* 21.

ſo unlearned, as that he durſt not charge his oppoſite with ignorance. If Dr *Whitaker*, Mr *Perkins*, Mr *Gyfford*, and that Oracle of our preſent times, Dr *Andrewes*, went away content with this livery from yours; how can I repine? If I have cenſured what cauſe I knew not, let me be cenſured for more than ignorance, impudencie: but if you know not what I cenſured (let all my truſt lye on this iſſue) take both ignorance, boldneſſe, and malice to your ſelfe: Is your cauſe ſo myſticall, that you can feare any mans ignorance? What Cobler or Spinſter hath not heard of the maine holds of Browniſme? Am I onely a ſtranger in Hieruſalem? If I know not all your opinions, pardon me: your owne have not received this illumination; I ſpeake boldly, not your ſelfe; Every day brings new conceits, and not one day teaches, but corrects another: you muſt be more conſtant to your ſelves, ere you can upbraid ignorance, or avoid it. But whether I knew your prime fancies, appeares ſufficiently by a particular diſcourſe; which above a yeare ſince was in the hands of ſome of your Clyents, and I wonder if not in yours: Shortly; am I ignorant? If I were obſtinate too, you might hope (with the next gale) for me, your more equall adverſary, at Amſterdam. As I am; my want of care and skill, ſhall (I hope) loſe nothing of the truth by you, nor ſuffer any of your foule aſperſions upon the face of Gods Church and ours.

Separat. ſchiſ. M. Gyfford an ignorant Prieſt. *Bar. p.* 63. Confer. of *D And.* & *M. Hutchinſ.* with *Barrow*.

M. Spr. Conſiderat.

Iren. lib. 1. *Per ſingulos dies novum aliquod adſectant, &c.*

But whiles we ſtrive, who ſhall be our Judge? The Chriſtian Readers: who are thoſe? Preſume not, ye more zealous and forward Countreymen, that you are admitted to this Bench: ſo farre are we meere Engliſh, from being allowed Judges of them, that they have already judged us to be no * Chriſtians; We are Goats and Swine, no ſheep of God: ſince then none but your Parlour in the Weſt, and Amſterdam, muſt be our Judges, who (I beſeech you) ſhall be our adverſaries? God be Judge betwixt you and us, and correct this your unchriſtian uncharitableneſſe.

* *Bar* confer. with *Hutchinſ. fol.* 1. *Browne* Eſtate of true Chriſtians. Defence of true Chriſtians againſt the D. D. of Oxford. *Iohnſ.* againſt *Iacob paſſim. Bar.* againſt *Gyfford*.

SEP.

The crime here objected is ſeparation, a thing very odious in the eyes of all them from whom it is made: as evermore caſting upon them the imputation of evill, whereof all men are impatient: And hence it commeth to paſſe, that the Church of England *can better brooke the vileſt perſons continuing communion with it, than any whomſoever ſeparating from it, though upon never ſo juſt and well grounded reaſons.*

SECTION III.

I Wrote not to * you alone: what is become of your partner, yea, your Guide? Woe is me, he hath renounced our Chriſtendome with our Church: and hath waſht off his former water, with new: and now condemnes you all, for not ſeparating further, no leſſe than wee condemne you for ſeparating ſo farre. As if you could not bee enough out of Babylon, unleſſe you be out of your ſelves. Alas, miſerable Countreymen, whither run you? Religion hath but his height, beyond which is error and madneſſe: hee tels you true, your ſtation is unſafe; either you muſt forward to him, or back to us.

* The parties written to, and their crime. To *M. Smith* and *M. Rob.* Ring-leaders of the late ſeparation at *Amſterdam*. Charact. of the Beaſt, written by *M. Smith*. Pref. Be it knowne therefore to all the ſeparation, that we account them in reſpect of their conſtitution to be as very an Harlot, as either her Mother the Church of England, or her Grand-mother Rome is, &c.

I objected ſeparation to you: yet not ſo extreme as your anſwer bewrayes: a late ſeparation, not the firſt; my charity hoped you leſſe ill, than you will needs deſerve: you grant it odious, becauſe it caſts imputation of evil upon the forſaken: Of evil? yea of the worſt, an eſtate incurable & deſperate. He is an ill Phyſitian, that will leave his Patient upon every diſtemper: his departure argues the diſeaſe helpleſſe; were we but faulty, as your Land-Lord Churches, your own rules would not abide your flight. *Vid. Iohnſon Preface to his inquiry*; *Eſay* 5. 20. Hence the Church of England juſtly matches Separatiſts with the vileſt perſons. God himſelfe doth ſo: who are more vile than patrons of evill? yet no greater woe is to them that ſpeake good of evill, than thoſe that ſpeak evill of good: So wiſe Generals puniſh mutinous perſons, worſe than Robbers or Adulterers: So [a] *Corah* and his company (a Story cunningly turned upon us by your Martyr) for their oppoſition to [b] *Moſes*, were more fearfully plagued, than the Idolatrous Iſraelites. Theſe ſins are more directly againſt common ſociety, the other more perſonal: & if both have like iniquity; yet the former have both more offence, & more danger: And if not ſo, yet who cannot rather brook a lewd ſervant, than an undutifull ſonne,

Iterato baptizatus ſcienter, iterato Dominum crucifigit. De conſecr. diſt. 4. *Quivis, &c.*

The crime of the ſeparation how great, *M. Penry* in his Diſc. of this ſubject.

[a] *Num.* 16. 31.

[b] *Exod.* 32. 30.

ſonne, though pretending faire colours for his diſobedience? At leaſt, you thinke the Church of England thinkes her ſelfe Gods Church, as well as your Saints of Amſterdam. You that ſo accurſe Apoſtaſie in others, could you expect, ſhe ſhould brooke it in you?

Prov. 21.2.

But your reaſons are juſt and well grounded: every way of a man is right in his owne eyes; Said we not well, that thou art a Samaritane, and haſt a Devill, ſay the Jewes? What Schiſme ever did not think well of it ſelfe? For us: we call Heaven and earth to record, your cauſe hath no more juſtice than your ſelves have charity.

SEP.

And yet ſeparation from the World, and ſo from the men of the World, and ſo from the Prince of the World that reigneth in them, and ſo from whatſoever is contrary to God, is the firſt ſtep to our communion with God, and Angels, and good men; as the firſt ſtep to a ladder is to leave the earth.

SECTION IV.

The kinds of the Separation, and which is juſt.
ἐκκλησία.

Num. 18.14.
Num. 16.9.
Deut. 10.1.
Exod 13.12.
Levit. 15.21.
Deut. 4.41.
Rom. 1.1.
ἀφωείσατε δὴ μοι Σαυλον.

YEt there is a commendable and happy ſeparation from the World, from the Prince and men of the World, and whatſoever is contrary to God: who doubts it? There were no Heaven for us without this, no Church; which hath her name given by her Father and Husband, of calling out from other. Out of the Ægypt of the World doth God call his ſonnes: But this ſeparation is into the viſible Church from the World; not (as yours) out of the Church, becauſe of ſome particular mixtures with the World: or (if you had rather take it of profeſſion) out of the World of Pagans and Infidels, into the viſible Church; not out of the World of true (though faulty) Chriſtians, into a purer Church. That I may here at once for all give light to this point of ſeparation: wee find in Scripture a ſeparation either to good, or from evill: To good; ſo the Levites were ſeparated from among the children of Iſrael, to beare the Arke, and to miniſter: ſo the firſt borne, firſt fruits, and Cities of refuge: So *Paul* was (ἀφωεισμένος) ſeparated, which ſome would have allude to his Phariſaiſme, but hath plaine reference to Gods owne words (*Acts* 13.2.) Separate mee *Barnabas* and *Saul*: Though this is rather a deſtination to ſome worthy purpoſe, than properly called ſeparation.

1 *Theſ. ult. ad fin. Ier.* 15.19. *Vide Tremel. & Iun.*

Num. 16.
Mat. 15. *ad ſin.*
2 *Chron.* 19.2.
1 *Cor.* 6 *ad fin.*
Nulla cum malis convivia vel colloquia miſceantur, ſimuſque ab iis tam ſeparati, quam ſunt illi ab eccleſia Dei profugi. Cypr. l. 1. *epiſt. ad Corn.* 2.

From evill, whether ſin or ſinners: From ſinne; ſo every ſoule muſt eſchew evill, whether of doctrine or manners, and diſclaime all fellowſhip with the unfruitfull works of darkneſſe, whether in himſelfe or others. So S. *Paul* charges us to hold that which is good, and abſtaine from all appearance of evill: ſo *Ieremy* is charged to ſeparate the precious (doctrine or practice) from the vile. From ſinners, not only practiſed by God himſelfe (to omit his eternall and ſecret Decree, whereby the Elect are ſeparated from the Reprobate) both in his gracious vocation, ſequeſtring them from nature and ſin, as alſo in his execution of judgement, whether particular, as of the Iſraelites from the Tabernacles of *Corah*; or univerſall and finall, of the Sheepe from the Goats; But alſo enjoyned from God to men, in reſpect either of our affection, or of our yoke, and familiar ſociety, whereof Saint *Paul*: *Be not unequally yoked with Infidels, Come out from among them, and ſeparate your ſelves.* In all this we agree: In the latitude of this laſt only we differ: I find you call for a double ſeparation. A firſt ſeparation in the gathering of the Church: A ſecond in the menaging of it: The firſt at our entrance into the Church, the ſecond in our continuance: The firſt of the Church, from Pagans and Worldlings, an initiatory profeſſion; The ſecond of lewd men from the Church by juſt cenſures; You ſpeake confuſedly of your owne ſeparation; one while of both, another while of either ſingle. For the firſt, either confeſſe it done by our Baptiſme, or elſe you ſhall be forced to hold, wee muſt rebaptize: But of this Conſtitutive ſeparation anon. For the ſecond of ſinners, whether in judgement, or life, ſome are more groſſe, hainous, incorrigible: others leſſe notorious, and more tractable: thoſe other muſt be ſeparated by juſt cenſures; not theſe. Which cenſures if they be neglected, the Church is foule, and (in your Paſtors word) faulty, and therfore cals for our teares, not for our flight. Now of Churches faulty and corrupted, ſome raze the foundation,

Character of Beaſt. Pref. Iohnſ. Inquir.

A foundation, others on the true foundation build timber, hay, ſtubble: from thoſe we muſt ſeparate, from theſe we may not. **Peters** rule is eternall, *whither ſhall wee goe from thee? thou haſt the words of eternall life*: where theſe words are found, woe be to us, if we be not found. Amongſt many good ſeparations then, yours cannot bee ſeparated from evill, for that we ſhould ſo farre ſeparate from the evill, that therefore we ſhould ſeparate from Gods children in the communion of the holy things of God, that for ſome (after your worſt done) not fundamentall corruptions, we ſhould ſeparate from that Church, in whoſe wombe we were conceived, and from betwixt whoſe knees we fell to God: in a word, (as one of yours once ſaid) to ſeparate not only from viſible evill, but from viſible good, as all Antichriſtian: who but yours can thinke leſſe than abſurd and impious? Grant, we ſhould be cleane ſeparated from the world; yet if we be not, muſt you be ſeparated from us? Doe but ſtay till God have ſeparated us from B himſelfe: will the wiſe Husbandman caſt away his Corne-heap for the chaffe and duſt? Shall the Fiſher caſt away a good draught, becauſe his Drag-net hath Weeds? Doth God ſeparate from the faithfull ſoule, becauſe it hath ſome corruptions her Inmates, though not her commanders? Certainly, if you could thorowly ſeparate the World from you, you would never thus ſeparate your ſelves from us: Begin at home, ſeparate all ſelfe-love, and ſelfe-will, and uncharitableneſſe from your hearts, and you cannot but joyne with that Church, from which you have ſeparated: Your Doctor would perſwade us, you ſeparate from nothing but our corruptions: you are honeſter, and grant it from our Church: it were happy for you, if he lied not; who in the next page confutes himſelfe, ſhewing that you ſeparate from us, as Chriſt from the Samaritans, namely from the Church, not the corruptions onely; and not as hee did from the Jewes, namely from their corruptions, not from their Church: His memory C ſaves our labour, and marres his diſcourſe.

Iohn 6.68.

H.Cl. Epiſtle before Treatiſe of Sin againſt the Holy Ghoſt.

Neque propter paleam relinquam aream Domini, neque propter piſces malos rumpimus retia Domini. Aug. epiſt. 48.

Anſw. Counterpoyſon, p. 2.

Counterpoyſon, pag 7. & 8. &c.

SEP.

The ſeparation we have made in reſpect of our knowledge, and obedience; is indeed late, and new: yet is it in the nature and cauſes thereof as ancient as the Goſpell, which was firſt founded in the enmity which God himſelfe put betwixt the ſeed of the Woman, and the ſeed of the Serpent, Gen. 3.15. *which enmity hath not only beene ſucceſſively continued, but alſo viſibly manifeſted by the actuall ſeparation of all true Churches, from the World in their collection and conſtitution, before the Law, under the Law, and under the Goſpell*, Gen. 4.13, 14.16. & 6. 1, 2. & 7.1.7. *with* 1 Pet. 3.20.12. & 12.2. Levit. 20.24.26. Nehem. 9.2. Ioh. 17.14. 16. Acts 2.40. & 19.9. 1 Cor. 6.17.

D

SECTION V.

YEt, if not equity, it were well you could plead age: This your ſeparation in the nature and cauſes of it (you ſay) is no leſſe ancient than the firſt inſtitution of enmity betwixt the two ſeeds: you might have gone a little higher, and have ſaid, than our firſt Parents running from God in the Garden, or their ſeparation from God by their ſinne: But we take your time, & eaſily beleeve that this your late ſeparation was founded upon that ancient enmity of the ſeed of the Serpent with the Womans. That ſubtill devil, when he ſaw the Church breath from the perſecutions of Tyrants, vexed her no leſſe with her owne diviſions; ſeeking that by fraud, which by violence he could not effect: Hence all the fearfull Schiſmes of the Church, whereof yours is part. This enmity hath not only beene ſucceſſively continued, but alſo too viſibly manifeſted by the actuall (but wilfull) ſeparation of Heretikes and Sectaries E from the Church in all ages: But I miſtake you; yours is as ancient as the Goſpell: What? that *Evangelium æternum* of the Friers? whoſe name they accurſedly borrowed from *Revel.* 14.6. Or that *Evangelium Regni* of the Familiſts? Or that *Evangelium aliud*, whereof Saint *Paul* taxeth his Galatians? None of all theſe, you ſay; but as that Goſpell of Peace, of Truth, of Glory; ſo ancient, and never knowne till *Bolton*, *Barrow*, and *Browne*? Could it eſcape all the holy Prophets, Apoſtles, Doctors of the old, middle, and latter world, and light only upon theſe your three Patriarchs? Perhaps, *Novatus* or *Donatus* (thoſe Saints with their Schooles) had ſome little glimpſe of it; but this

The antiquity and examples of ſeparation.

Euſ. l. Hiſt. Eccl.

Hen. Steph. Apol Herod Fox. Act. & Monu. H.N his booke. *Gal* 1.6. *Epheſ* 6.17. *Coloſſ.* 1.5. 1 *Tim.* 1.11. τρία, β. βελτίστα.

perfection of knowledge is but late and new : So many rich Mines have lien long unknowne,
and great parts of the World have been diſcovered by late Venturers. If this A
courſe have come late to your knowledge and obedience, not ſo to others: For loe, it
was practiſed ſucceſſively in the conſtitution and collection of all true Churches,
through all times, before the Law, under the Law, after it : We have acknowledged
many ſeparations: but as ſoone ſhall you find the time paſt in the preſent, as your late
ſeparation, in the ancient and approved. You quote Scriptures, though (to your praiſe)
more dainty indeed than your fellowes. Who cannot doe ſo ? Who hath not ? Even
Satan himſelfe cites the word againſt him which was the word of his Father. Let us
not number, but weigh your texts : The rather, for that I find theſe as your Maſterproofes,
ſet as Challengers in every of your defences: In *Gen.* 4. 13. *Cain* a bloody Fratricide
is excommunicated: In *Gen.* 6. 1, 2. The ſonnes of God maried the daughters of
men : In *Gen.* 7. 1. & 7. *Noah* is approved as righteous and enters the Arke : In 1 *Pet.* B
3. 20, 21. The reſt in *Noahs* time were diſobedient, and periſhed : What of all this?
Alas, what mockage is this of the Reader, and Scriptures ? Surely, you even joyne
Scriptures, as you ſeparate your ſelves: This is right as your Paſtor, to prove all members
of the viſible Church, elect and precious ſtones, cites, 1 *King.* 7. 9. where is ſpeech
only of *Salomons* houſe in the Forreſt of Lebanon, his Porch for his Throne, his Hall,
his Palace for *Phoraohs* daughter, and when he comes to deſcribe the office of his imaginary
Doctor, thwacks fourteene Scriptures into the margent, whereof not any one
hath any juſt colour of inference to his purpoſe : and in this diſcourſe of the power of
the Church (that he might ſeeme to honour his margent with ſhew of texts) hath repeated
ſix places twice over in the ſpace of ſix lines. For theſe of yours: you might object
the firſt to the Cainites, not to us: *Cain* was caſt out worthily. Do we either deny,
or utterly forbeare this cenſure? Take heed you follow him not, in your voluntary exile, C
to the land of Nod. The ſecond you might object to thoſe mungrell Chriſtians
that match with Turkes and Pagans. There are ſonnes of God, that is, members of the
viſible Church; and daughters of men which are without the bounds, meere Infidels;
it is ſinne for thoſe ſons to yoke themſelves with thoſe daughters. What is this to us?
Noah was righteous, the multitude diſobedient : Who denies it ? yet *Noah* ſeparated
not from the corrupted Church, till the floud ſeparated him from the earth, but continued
an ancient Preacher of righteouſneſſe, even to that perverſe and rebellious generation.
But it ſufficeth you, that *Cain* and the Giants were ſeparated from the reſt :
We yeeld it: what will follow hence, ſave onely that notorious Malefactors muſt bee
caſt out, and profeſſed Heathen not let into the Church ? We hold and wiſh no leſſe :
your places evince no more. Theſe before the Law: In *Levit.* 20. 24, 26. God choſe out
Iſrael from other people : This was Gods act, not theirs: a ſequeſtring of his Iſraelites D
from the Gentiles, not of Iſrael from it ſelfe : yours is your owne, and from men, in
all maine points, of your owne profeſſion : But therefore Iſrael muſt be holy : If any
man deny holineſſe to be required of every Chriſtian, let him feele your *Maranatha.*
In *Neh.* 9. 2. The Iſraelites ſeparated themſelves from the ſtrangers, which were Infidels:
whether in their marriage, or devotion : Neither Gods ſervice, nor an Iſraelites
bed was for Heathens. This was not the conſtituting of a new Church, but reforming
of the old ; If therefore you can parallel us with Pagans, and your ſelves will be
Jews, this place fits you. Laſtly, what if there be an hatred betwixt the World and
Chriſts true Diſciples, *Ioh.* 17. 14. 16 ? what if *Peter* charged his Auditors to ſave themſelves
from the errors and practice of that froward Generation, whoſe hands were yet
freſhly imbrewed with the bloud of Chriſt, *Act.* 2. 40 ? What if the ſame which *Peter*
taught, *Paul* practiſed, in ſeparating his followers from hearing ſome obſtinate and E
blaſphemous Jewes, *Act.* 19. 9? what if the Church of Corinth were Saints by calling,
1 *Cor.* 1. 2? and therefore muſt be ſeparated from the yoke of infidels, 2. 6. 17? Are
theſe your patternes ? Are theſe fit matches for your brethren, baptized in the ſame
water and name, profeſſing every point of the ſame true faith, uſing (for ſubſtance)
the ſame worſhip with you ? *Hee that ſaith hee is in the light and hateth his brother, is in
darkneſſe,* 1 *Iohn* 2. 9.

Iren. de Valen. l. 1. Innumerabilem multitudinem Scripturarum quas ipſi finxerunt, afferunt ad ſtuporem inſenſatorum.

Vid. Preface to M. *Iacobs* and *Iohnſon*, Confer. and *Barr. paſſ.*

Deſcription of the true viſible Church.

Nihil autem mirum ſi & ex ipſius inſtrumento aptentur argumenta, cum oporteat hæreſes eſſe, quæ eſſe non poſſunt, ſi non & perperam Scripturæ intelligi poſſunt. Tertul. de Reſurrect.

Ibid.

So *Barrow* termes Maſter Gyffords Refut. pag. 102.

Si Chriſtianus Iudaicæ prævaricanti carnaliter conjungatur, à communione Eccleſiæ ſegrègetur. Diſt. 28. q. 1. Cave & cap. ſi quis Iudaica, &c. 1 *Pet.* 3. 19. 2 *Pet.* 2. 5.

SEP.

Which ſeparation the Church of England *neither hath made, nor doth make, but ſtands actually one with all that part of the World within the Kingdome, without ſeparation: for which cauſe, amongſt others, we have choſen by the grace of God, rather to ſeparate our ſelves to the Lord from it, than with it from him, in the viſible conſtitution of it.*

SECTION VI.

BUt all theſe examples, perhaps are not ſo much to warrant what you have done, as to condemne the Church of England for what ſhe hath not done: for ſuch a ſeparation ſhee neither hath made nor doth make, but ſtands actually one with all that part of the World within the Kingdome without ſeparation. Loe, here the maine ground of this Schiſme, which your *Proto-Martyr Barrow* hammers upon in every page; an ill conſtitution: Thus he comments upon your words: For where ſuch prophane confuſe multitudes, without any exception, ſeparation or choice, were all of them from publike Idolatrie, at one inſtant received or rather compelled to be members of the Church, in ſome pariſh or other, where they inhabited, without any due calling to the faith, by the preaching of the Goſpell going before, or orderly joyning together in the faith, there being no voluntary or particular confeſſion of their owne faith and duties made or required of any, and laſtly, no holy walking in the faith amongſt them; who can ſay that theſe Churches conſiſting of this people, were ever rightly gathered or built according to the rule of Chriſts Teſtament? In his words and yours I finde both a miſcollection, and a wrong charge. For the former: the want of noting one poore diſtinction, breeds all this confuſion of Doctrine, and ſeparation of men: for there is one caſe of a new Church to be called from Heatheniſme to Chriſtianity, another of a former Church to be reformed from errors, to more ſincere Chriſtianitie. In the firſt of theſe is required indeed a ſolemne initiation by Baptiſme; and before that, a voluntary and particular confeſſion of faith, and therefore a cleare ſeparation, and exception of the Chriſtian, from the infidell: In the latter, neither is new Baptiſme lawfull (though ſome of you belike of old were in hand with a rebaptization: which not then ſpeeding, ſucceedeth now to your ſhame) nor a new voluntarie and particular confeſſion of Faith, beſides that in baptiſme (though very commendable) will ever be proved ſimply neceſſary to the being of a Church; ſo long as the erring parties doe actually renounce their doctrines, and in open profeſſion embrace the truth; and (as generally in the publike confeſſion) ſo particularly upon good occaſion give juſt teſtimonies of their repentance: This is our caſe, we did not make a new Church, but mended an old: your *Cliſton* is driven to this hold by neceſſitie of Argument; Otherwiſe he ſees there is no avoiding of Anabaptiſme: Mended, ſaith your Doctor, and yet admitted the miſceline rabble of the prophane? Say now, that ſuch ſeparation were not made: Let ſome few be holy, and the more part prophane: Shall the lewdneſſe of ſome diſanull Gods Covenant with others? This is your mercy; Gods is more: who ſtill held Iſrael for his, when but few held his pure ſervice: Let that Divine Pſalmiſt teach you how full the Tents of Iſrael were of mutinous Rebels in the Deſart; yet the Pillar by day and night forſooke them not; and *Moſes* was ſo farre from rejecting them, that he would not endure God ſhould reject them to his owne advantage: Looke into the blacke cenſures, and bitter complaints of all the Prophets, and wonder that they ſeparated not: Looke into the increaſed maſſe of corruptions, in that declined Church; whereof the bleſſed eyes of our Saviour were witneſſes, and marvell at his ſilent and ſociable incuriouſneſſe: yea, his charge of not ſeparating; Ye know not of what ſpirit you are: Now you flie to conſtitution, as if notorious evils were more tolerable in continuance, than in the collection of Aſſemblies: *Sardi* had but a few names that had not defiled their garments; God praiſes theſe, bids them not ſeparate from the reſt. *Thyatira* ſuffers a falſe propheteſſe: the reſt that have not this learning, yet are bidden but to hold their owne; not to ſeparate from the Angell, which hath not ſeparated *Iezabel* from the Church.

What ſeparation is to be made by Churches in their planting or reſtauration.

In his Preface to the Reader, and in his cauſes of ſeparation defended, *pag.*4.
Ejuſdem pag. 10. Refutat. of M. *Gyff.* p. 22 & 2. *Tranſgreſ.* p 5. 52. & 55. 66 & 70. 85 & 86. &c.
Inconſtance of *Browne*, p. 110.
Inquiry into M. *white*, confeſſed by *Fr Iohnſon* pag. 63.
Paſſage twixt *Cliſton* and *Smith*: And concerning the conſtitution of the Churches, &c. But the conſtituting of Churches now after the defection of Antichriſt, may more properly be called a repairing than a conſtitution, &c.

Matth 23.

Revel. 3 4.

Revel. 2. 24.

SECTION VII.

What ſeparation the Church of *England* hath made.
Bar.p.[illegible]*.& 55*
F.Iohnſ againſt *M H.*
Act.& Mon. paſſim.

YOur charge is no leſſe injurious; that the Church of England hath made no ſeparation: Concerning which you have learned of your Martyr, and overſeers ſo to ſpeake, as if before her late diſclamation of popery, in Queene *Elizabeths* time, ſhee had not beene. Her monuments could have taught you better, and have lead you to her ancient Pedigree not much below the Apoſtolike dayes, and in many deſcents have ſhewed you not a few worthy witneſſes and patrons of Truth; all which, with their holy and conſtant off-ſpring, it might have pleaſed you to have ſeparated from this imputation of not ſeparating: Will you know therefore how the Church of England hath ſeparated? In her firſt converſion ſhee ſeparated her ſelfe from Pagans: in her continuance ſhe ſeparated her ſelfe from groſſe heretiques, and ſealed her ſeparation with bloud: in her reformation ſhe ſeparated her ſelfe from wilfull Papiſts, by her publike profeſſion of Truth, and proclaimed hatred of error? and ſhee daily doth ſeparate the notoriouſly evill, by ſuſpenſions, by excommunications, though not ſo many as yours; Beſides the particular ſeparations of many from the acknowledged corruptions, in judgement, profeſſion, practice. All theſe will be avowed in ſpight of all contradiction: with what forehead then can you ſay; The whole Church of England hath not at all ſeparated?

Troubl.& excom. *pag* 191.
M.Spi.pag 1.

After all your ſhifts and idle tales of conſtitution, you have ſeparated from this Church againſt the Lord; not with the Lord, from it: If there be Chriſt with us, if the Spirit of God in us, if Aſſemblies, if calling by the word: whatſoever is, or is not elſe in the Conſtitution, there is whatſoever is required to the eſſence of a Church. No corruption either in gathering or continuance can deſtroy the truth of being, but the grace of being well: If Chriſt have taken away his Word and Spirit, you have juſtly ſubduced; elſe you have gone from him in us.

Fr.Iun.lib.de Eccleſ.

And when you have all done, the Separatiſts Idoll, viſible Conſtitution, will prove but an appendance of an externall forme, no part of the eſſence of a true Church: and therefore your ſeparation no leſſe vaine than the ground, than the Authors. Laſtly, if our bounty ſhould (which it cannot) grant, that our collection was at firſt deeply faultie: cannot the *Ratihabition* (as the Lawyers ſpeake) be drawne backe? may not an after-allowance rectifie and confirme it? In contracts (your owne ſimilitude) a following conſent juſtifies an act done before conſent: and why not in the contract betwixt God, and his viſible Church? Loe, he hath confirmed it by his gratious benedictions, and as much as may be in ſilence given us abundant proofes of his acceptation: That after-act, which makes your Baptiſme lawfull, why can it not make our Church?

Ratihabitio retrahi, &c. Subſequens conſenſus Iacobi in Leam fecit eos conjuges d.29.q.1.S ſed objicitur
Barrow againſt *Gyff.*

SECTION VIII.

Conſtitution of a Church.

BUt for as much as Conſtitution is the very ſtate of Browniſme, Let us (I beſeech you) inquire a little into the complexion of your Conſtitution: Whether Phyſicke, or Law, or Architecture have lent you it: ſure I am, it is in this uſe, Apocryphall: Never man uſed it thus ſcrupulouſly till your times: Though, what need you the helpe of Fathers or Schooles: new words muſt expreſſe new *Paradoxes*. It is no treaſon to coine termes: What then is Conſtitution? Your Doctor can beſt tell us: As the Conſtitution of a Common-wealth, or of a Citie, is a gathering or uniting of a people together into a civill Politie: So (ſaith he) the Conſtitution of the Common wealth of Iſrael, and of the City of God, the new Ieruſalem, is a gathering and uniting of people into a divine Politie. The forme of which Polity, is Order: which order is requiſite in all actions, and Adminiſtrations of the Church, as the Apoſtle ſheweth, and ſpecially in the Conſtitution thereof: ſo that next unto faith in God, it is to be eſteemed moſt neceſſary for all holy ſocieties. Hence *Paul* rejoyced in the *Coloſſians* Order and Faith: To this Conſtitution therefore, belong a people, as the matter; ſecondly, a calling, or gathering together, as the forme, whereof the Church conſiſteth. The Conſtitution of the Church of England is falſe in both: Why ſo? Have we not a people? Are not thoſe people called together? To prevent this, you ſay our Conſtitution is falſe, not none Why falſe? Becauſe

H Anſworth. Counterp.pag. 170.

*Coloſſ.*2.5.

cauſe thoſe people have neither Faith, nor Order. For Faith firſt: Who are you that dare thus boldly breake into the cloſets of God, the hearts of men? and condemne them to want that, which cannot be ſeene by any but divine eyes? How dare you intrude thus into the Throne of your Maker? Conſider, and conferre ſeriouſly: What faith is it, that is thus neceſſarily required to each member in this Conſtitution? Your owne Doctor ſhall define it: Faith required to the receiving in of members, is the knowledge of the Doctrine of ſalvation by Chriſt, 1 *Cor.* 12.9.*Gal.*3.2. Now I beſeech you in the feare of God, lay by a while all unchriſtian prejudice, and peremptory verdicts of thoſe ſoules, which coſt Chriſt as much blood as your owne: and tell me ingenuouſly, whether you dare ſay, that not only your Chriſtian brethren with whom you lately converſed, but even your fore-fathers which lived under Queene *Elizabeths* firſt confuſed Reformation, knew not the Doctrine of ſalvation by Chriſt: if you ſay they did not, your raſh judgement ſhall be puniſhed fearefully, by him whoſe office you uſurpe. As you look to anſwer before him that would not breake the bruiſed Reed, nor quench the ſmoaking Flax; preſume not thus, above men and Angels. If they did, then had they ſufficient claime both to true Conſtitution and Church: But this faith muſt be teſtified by obedience; ſo it was. If you thinke not ſo, yours is not teſtified by love: both were weake, both were true: Weakneſſe in any grace or worke, takes not away truth: Their ſinnes of ignorance could no more diſanull Gods Covenant with them, than multiplicity of wives with the Patriarchs.

Tertul. de Præſcript
Tu vt homo extrinſecus vnumquemque noſti, putas quod vides, vides autem quouſque oculos habes, ſed oculi Domini ſunt alti, Homo in faciem, Deus in præcordia contemplatur.
Principles and inferences concerning the viſible Church *Anno* 1607.pag.13.

SECTION IX.

WHat wanted they then? Nothing but Order; and not all Order, but yours: Order, a thing requiſite and excellent; but let the world judge whether eſſentiall. Conſider now, I beſeech you in the bowels of Chriſt Jeſus, whether this be a matter for which heaven and earth ſhould be mixed: whether for want of your Order, all the world muſt be put out of all order, and the Church out of life and being. Nothing (ſay wee) can bee more diſorderly, than the confuſion of your Democracy, or popular ſtate (if not Anarchie:) Where all (in a ſort) ordaine and excommunicate; We condemne you not for no true members of the Church: what can be more orderleſſe (by your owne confeſſions) than the *Trineune* Church at *Amſterdam*? which yet you grant but faulty. If there be diſproportion and diſlocation of ſome parts, is it no true humane body? Will you riſe from the feaſt, unleſſe the diſhes bee ſet on in your owne faſhion? Is it no City, if there bee mud-wals halfe broken, low Cottages unequally built, no State-houſe? But your order hath more eſſence than you can expreſſe; and is the ſame which Politicians in their trade call (τάξιν τῆς πόλεως) an incorporating into one common civill body, by a voluntary union, and that under a lawfull government: Our Church wants both: wherein there is both conſtraint, and falſe office. Take your owne reſemblance and your owne asking: Say that ſome Tyrant (as *Baſilius* of Ruſſia) ſhall forcibly compell a certaine number of Subjects into Moſco, and ſhall hold them in by an awfull Garriſon, forcing them to new lawes and Magiſtrates, perhaps hard and bloudy: They yeeld; and making the beſt of all, live together in a cheerefull communion, with due commerce, loving converſation, ſubmiſſive execution of the enjoyned lawes: In ſuch caſe, Whether is Moſco a true City, or not? Since your Doctor cites *Ariſtotle*, let it not irke him to learne of that Philoſopher, who can teach him, that when *Caliſthenes* had driven out the Tyrant from Athens, and ſet up a new Government, and received many ſtrangers, and bondmen into the Tribes, it was doubted, not which of them were Citizens, but whether they were made Citizens unjuſtly. If you ſhould find a company of true Chriſtians in utmoſt *India*, would you ſtand upon termes, and inquire how they became ſo? whiles they have what is neceſſary for that heavenly profeſſion; what need your curioſity trouble it ſelfe with the meanes?

Order 2. Part of Conſtitution, how farre requiſite and whether hindered by conſtraint
D. Allij. againſt the Deſcript.
Confeſſ. of the *Browniſts.*
Brow. State of true Chriſtians.
Enquire into *M. White. Anſ.* & *ibid. Ariſt. Pol.* 3 *cap.* 1.

Ariſt Pol. 3. *c.* 1.
Edeſius & Frumentius pueri a Meropio Tyrio Philoſopho in Indiam deportati, poſtea ibi Chriſtianam religionem plantarunt, Ruffin. lib. 1. *cap.* 9. *Fæmina inter Iberes.*

SECTION

SECTION X.

YOu ſee then what an idle plea conſtraint is in the conſtitution of a City, the ground of all your exception: But it is otherwiſe in Gods city, the Church; why then doth his Doctorſhip parallel theſe two? And why may not even conſtraint it ſelfe have place in the lawfull conſtitution or reformation of a Church? Did not *Manaſſes* after his comming home to God, charge and command *Iuda* to ſerve the Lord God of Iſrael? Did not worthy *Ioſiah*, when he had made a covenant before the Lord, cauſe all that were found in Ieruſalem, and *Benjamin*, to ſtand to it, and compelled all that were found in Iſrael, to ſerve the Lord their God? What have Queene *Elizabeth*, or King *Iames* done more? Or what other? did not *Aſa* upon *Obeds* prophecie, gather both *Iuda* and *Benjamin*, and all the ſtrangers from *Ephraim*, *Manaſſes*, and *Simeon*, and enact with them, that whoſoever would not ſeeke the Lord God, ſhould bee ſlaine? What meanes this perverſeneſſe? You that teach wee may not ſtay Princes leiſure to reforme, will you not allow Princes to urge others to reforme? What crime is this, that men were not ſuffered to bee open Idolaters, that they were forced to yeeld ſubmiſſion to Gods ordinances? Even your owne teach, that Magiſtrates may compell Infidels to heare the doctrine of the Church; and Papiſts, you ſay elſe-where (though too roughly) are Infidels: But you ſay, not to be members of the Church: Gods people are of the willing ſort: True, Neither did they compell them to this: They were before entred into the viſible Church by true Baptiſme, though miſerably corrupted: They were not now initiated, but purged: Your ſubtill Doctor can tell us from *Bernard*, that faith is to be perſwaded, not to be compelled: yet let him remember that the gueſts muſt be compelled to come in, though not to eat when they are come. Compelled, not by perſwaſions; for theſe were the firſt invitations; therefore by further meanes; Though this conceit hath no place with us, where men are urged not to receive a new faith, but to performe the old; to abandon that wicked Idolatry which had defiled them, and to entertaine but that truth, which the very power of their Baptiſme challenged at their hand: but this was the old ſong of the Donatiſts; Farre be it from our conſcience, to compell any man to the faith. If God did not draw us, and by a ſweet violence bend our wils to his, when ſhould we follow him? Either you have not read, or not cared for the practice of the ancient Church, and *Auguſtines* reſolution concerning the ſharp penalties impoſed upon the Donatiſts (would God none of your kindred) in his time; with his excellent defences of theſe proceedings.

Conſtraint requiſite. *2 Chron.* 33.16. *2 Chr.* 34.32.33. *2 Chron.* 15. 13. *Barr.* againſt *Gyff. Brow.* Reformation without tarrying. *Greenwood* Conference with *Cooper*, *Browne*, Reformation without tarrying. Conference with Doctor *Andr.* M. *Hutch.* Conference with Doctor *Andr.* Reformation without tarrying. *Ber. fides ſuadenda non cogenda* Counterpoiſon. *Dixit Pater-familias ſervis, Quoſcunque inveneritis, cogite intrare, &c. Aug. Epiſt.* 48. *Pleſſ. de Ecleſ. c.* 10. *Aug. Quod ſi cogi per legem aliquem vel ad bona licuiſſet, vos ipſi miſeria nobis ad fidem puriſſimam cogi debuiſtis: ſed abſit à noſtra conſcientia, ut ad fidem noſtram aliquem cogamus. Aug. Epiſt.* 48. *&* 68. *Qui phrenticum ligat, & qui letharg. excitat, ambobus moleſtus, ambos amat, Ibid Clamant, Neminem ad unitatem cogendam; quid hoc aliud quam quod de vobis quidam. Quod volumus ſanctum eſt.*

SECTION XI.

BUt tell us then, what ſhould have beene done? The Goſpell ſhould have beene every where preached; All converts ſhould have beene ſingled out, and have given a voluntary and particular confeſſion of their Faith, and Repentance: I anſwer you: The Goſpell was long and worthily preached in the dayes of King *Edward*; enough to yeeld both Martyrs to the ſtake, and Profeſſors to the ſucceeding times. Were their holy Sermons, their learned writings, and their precious bloud (which was no leſſe vocall) of no force? Afterwards in the beginning of Famous Queene *Elizabeths* reparation, what confluence was there of zealous Confeſſors returning now from their late exile? How painfully and divinely did they labour in this Vineyard of God? How did they (with their many holy Partners, which had ſhrowded themſelves during that ſtorme of perſecution, in a dangerous ſecrecie) ſpread themſelves over this Land, and each-where drew flockes of hearers to them, and with them? Is all this nothing to their ingratefull Poſteritie? If you murmure that there were no more, take heed leſt you forget there were ſo many: for us, we doe ſeriouſly bleſſe God for theſe, and triumph in them.

Conſtitution of the Church of *England*. *Barrow and Greenw. paſſim.*

All this premiſed; now comes a Chriſtian Edict from the State, that every man ſhall yeeld obedience to this Truth, wherin they had beene thus inſtructed: It was performed

A med by the moſt; whoſe ſubmiſſion, what was it but an actuall profeſſion of their
faith, and repentance? And ſince ſuch was their face, who dares judge of their hearts?
More than this, if ever can bee ſhewed abſolutely neceſſary in ſuch a State of the
Church to the very conſtitution, and repaired being thereof, I doe here vow never
to take the Church of *England* for my Mother.

We know, and grieve to ſee how ſcornfully your whole Sect, and amongſt the reſt
your reſolute Doctor turnes over theſe gracious entrances and proceedings of theſe
two Royall and bleſſed Reformers; and whom ſhould he finde to raiſe his ſcoffes
upon, but that Saint-like Hiſtorian M. *Fox*? Now (ſayes Mr. *Fox*) a new face of
things began to appeare, as it were in a Stage, new Players comming in, the old thruſt
out: Now (ſaith your Doctors Comment) new Biſhops came in, as players upon
the old ſtage of the Popiſh Church, as if the Church were no whit altered, but the
men: Shall we ſay, this is too much malice, or too little wit, and conſcience? Even
B in the Lord Protectors daies, that holy man reports, that after the Scriptures reſtored,
and Maſſes aboliſhed, greater things followed theſe ſofter beginnings, in the reformation
of the Churches: Learned and godly Divines were called for from forren
parts, a ſeparation was made (though not ſo much willing, as wilfull) of open and
manifeſt Adverſaries from Profeſſors, whether true or diſſembled: Commiſſioners
were appointed to viſit every ſeverall Dioceſſe. Every Bench of them had ſeverall
godly and learned Preachers to inſtruct the people in the truth, and to diſſwade them
from Idolatrie and Superſtition. The Popes Supremacy not thruſt, but taught
downe: All wil-worſhip whatſoever, oppugned by publike Sermons: Images deſtroyed,
Pilgrimages forbidden, the Sacraments injoyned to be reverently and holily
miniſtred, Eccleſiaſticall perſons reformed in life, in Doctrine: Proceſſions laid
C downe, Preſence and attendance upon Gods word commanded, the holy expending
of Sabbath daies appointed, due preparation to Gods table called for, ſet times of
teaching injoyned to Biſhops, and other Miniſters, all Shrines and Monuments of Idolatry
required to bee utterly taken from publike and private houſes: All this, before
his Parliament: By that, all bloudy lawes againſt Gods truth were repealed, zealous
Preachers encouraged, ſo as (ſaith that worthy Hiſtorian) God was much glorified,
and the people in many places greatly edified. What need I goe further than this
firſt yeere? Heare this and be aſhamed, and aſſure your ſelves, that no man can ever
reade thoſe holy Monuments of the Church, but muſt needs ſpet at your ſeparation.
After that ſweet and hopefull Prince, what his Renowned Siſter Queene *Elizabeth*
did, the preſent times doe ſpeake, and the future ſhall ſpeake, when all theſe Murmurers
ſhall ſleepe in the duſt. The publike Diſputations, zealous preachings,
D reſtaurations of baniſhed Religion and men, Extirpations of Idolatry, Chriſtian Lawes,
wiſe and holy proceedings, and renewed covenants with God, are ſtill freſh in the
memories of ſome, and in the eares of all; ſo as all the World will juſtly ſay, you have
loſt ſhame with Truth, in denying it: Yea, to fetch the matter yet further, If the
Reader ſhall looke back to the dayes of their puiſſant Father King *Henry* the Eighth,
he cannot but acknowledge (eſpecially during the time of Queene *Anne*, and before
thoſe ſix bloudy Articles) a true face of a Church (though over-ſpred with ſome Morphue
of corruptions) and ſome commendable forwardneſſe of Reformation: for
both the Popes Supremacie was abrogated, the true Doctrine of juſtification commonly
taught, confidence in Saints untaught, the vanity of Pardons declared, worſhip
of Images and Pilgrimages forbidden, learned and godly Miniſters required,
their abſences and miſ-demeanors inhibited, the Scriptures tranſlated, publikely and
E privately enjoyned ro be read and received, the Word of God commanded to be ſincerely
and carefully preached: and to all this, Holy Maſter *Fox* addeth for my concluſion,
ſuch a vigilant care was then in the King and his councell, how by all wayes
and meanes to redreſſe Religion, to reforme errours, to correct corrupt cuſtomes, to
helpe ignorance, and to reduce the miſ-leading of Chriſts Flocke, drowned in blind
Popery, Superſtitious Cuſtomes, and Idolatry, to ſome better forme of Reformation,
whereunto he provided not only theſe Articles, Precepts, Injunctions above
ſpecified, to informe the rude people, but alſo procured the Biſhops to helpe forward
the

H. Anſworth. Counterp.

Acts and monuments, Edit. 5. pag. 1180. Counterp. 226.

P. Martyr. P. Fagius. Bucer. &c.

Six Articles, 1547. *Pag.* 1182. *Col.* 2. 60.

Acts and Monuments, *Page* 999. and 1000.

Acts and Monuments, Edition 5. p. 1002.

Barr. againſt *Gyff.* Conference with *Sperin.* and Maſter *Egerton.*

Greenw.& *Bar.* Arg. to Maſter *Cartw.* Maſter *Travers*, Maſter *Clark.Browne.* Reformation without tarrying.

the ſame cauſe of decayed Doctrine, with their diligent preaching, and teaching of the people. Goe now and ſay, that ſuddenly in one day, by Queene *Elizabeths* Trumpet, or by the ſound of a Bell, in the name of Antichriſt, all were called to the Church: Goe, ſay with your Patriarch, that we erect Religions by Proclamations, and Parliaments.

Upon theſe premiſes I dare conclude, and doubt not to maintaine againſt all Separatiſts in the World, that **England** (to goe no higher) had in the dayes of King *Henry* the Eighth, a true viſible Church of God: and ſo by conſequent their ſucceeding ſeed was by true Baptiſme juſtly admitted into the boſome thereof; and therefore that even of them, without any further profeſſion, Gods Church was truly conſtituted. If you ſhall ſay, that the following idolatry of ſome of them in Queene *Maries* dayes excluded them: Conſider, how hard it will be to prove, that Gods covenant with any people, is preſently diſanulled by the ſinnes of the moſt, whether of ignorance, or weakneſſe; and if they had herein renounced God, yet that God alſo mutually renounced them. To ſhut up your conſtitution then: There is no remedy: Either you muſt goe forward to Anabaptiſme, or come backe to us. All your Rabbins cannot anſwer that charge of your rebaptized brother: If we be a true Church, you muſt returne; if we be not (as a falſe Church is no Church of God) you muſt rebaptize: If our Baptiſme be good, then is our conſtitution good. Thus your owne principles teach. The outward part of a true viſible Church is a Vow, Promiſe, Oath, or Covenant betwixt God and the Saints: Now I aske, Is this made by us in baptiſme, or no? If it be, then we have, by your confeſſion (for ſo much as is outwardly required) a true viſible Church: ſo your ſeparation is unjuſt: If it be not, then you muſt rebaptize; for the firſt Baptiſme is a nullity: and (if ours be not) you were never thereby as yet entred into any viſible Church.

Maſter *Smith* againſt *R. Cliſton.* Principl. and Infer. pag. 11.

SEP.

To the title of a Ring-leader, wherewith it pleaſeth this Piſtler to ſtile me, I anſwer that if the thing I have done be good, it is good and commendable to have beene forward in it; if it be evill, let it be reproved by the light of Gods Word, and that God, to whom I have done that I have done, will (I doubt not) give me both to ſee, and to heale mine errour by ſpeedie repentance: if I have fled away on foot, I ſhall returne on Horſe-backe: But as I durſt never ſet foot into this way, but upon a moſt ſound and unreſiſtable conviction of conſcience by the word of God: (as I was perſwaded) ſo muſt my retiring be wrought by more ſolid reaſons from the ſame word, than are to be found in a thouſand ſuch prettie Pamphlets, and formall flouriſhes as this is.

SECTION XII.

The Anſwerers title.

AS for the title of Ring-leader, wherewith I ſtiled this Pamphleter; if I have given him too much honour in his Sect, I am ſorry: Perhaps I ſhould have put him (pardon an homely, but in this ſenſe, not unuſuall word) in the taile of this Traine: Perhaps, I ſhould have endorſed my Letter to M^{r}. *Smith*, and his ſhadow; So I perceive he was: Whatſoever, whether he lead or follow, God meets with him. If he lead: *Behold, I will come againſt them that propheſie falſe dreames* (ſaith the Lord) *and doe tell them, and cauſe my people to erre by their lyes.* If hee come behind; *Thou ſhalt not follow a multitude in evill* (ſaith God.) If either, or both, or neither, If he will goe alone; *Wo unto the fooliſh Prophets* (ſaith the Lord) *which follow their owne ſpirits, and have ſeene nothing.* Howſoever, your evill ſhall be reproved by the light of Gods word: Your conjunction I cannot promiſe, your reproofe I dare; If thereupon you finde grace to ſee and heale your errours, we ſhould with all brotherly humbleneſſe attend on foot upon your returne on Horſe-backe; but if the ſway of your miſ-reſolved conſcience be headie and unreſiſtable, and your retiring hopeleſſe; theſe not ſolid reaſons, theſe pretty Pamphlets, theſe formall flouriſhes ſhall one day be fearefull and materiall evidences againſt you before that awfull Judge, which hath already ſaid, That judgements are prepared for the Scorners, and ſtripes for the backe of Fooles.

Ierem. 23.32.

Ezech. 13.2.

Prov. 19.21.

Sep.

Your pitying of us and ſorrowing for us, eſpecially for the wrong done by us, were in you commendable affections, if by us juſtly occaſioned; but if your Church be deepely drencht in Apoſtaſie, and you cry, Peace, Peace, when ſodaine and certaine deſolation is at hand, it is you that doe wrong, though you make the complaint: and ſo being cruell towards your ſelves, and your owne, whom you flatter, you cannot be truly pitifull towards others whom you bewaile. But I will not diſcourage you in this affection, leſt we finde few in the ſame fault: the moſt in ſtead of pity and compaſſion, affording us nothing but fury and indignation.

SECTION XIII.

I Profeſſed to beſtow pity and ſorrow upon you and your wrong: You entertaine both harſhly, and with a churliſh repulſe: What ſhould a man doe with ſuch diſpoſitions? Let him ſtroke them on the backe, they ſnarle at him, and ſhew their teeth: Let him ſhew them a Cudgell, they fly in his face: you allow not our actions, and returne our wrong; Ours is both the injury and complaint: How can this be? You are the agents, we ſit ſtil, and ſuffer in this rent: Yet (ſince the cauſe makes the Schiſme) let us inquire, not whoſe the action is, but whoſe the deſert: Our Church is deepe drencht in Apoſtaſie; and we cry Peace, Peace: No leſſe than a whole Church at once, and that not ſprinkled, or wetſhod, but drencht in Apoſtaſie; What, did we fall off from you, or you from us? Tell me, were we ever the true Church of God? and were wee then yours? Wee cannot fall, unleſſe wee once ſtood: Was your Church before this Apoſtaſie? Shew us your Anceſtors in opinion: Name me but one that ever taught as you doe, and I vow to ſeparate: Was it not? Then wee fell not from you: Every Apoſtaſie of the Church muſt needs be from the true Church. A true Church, and not yours? And yet can there be but one true; See now whether in branding us with Apoſtaſie, you have not proved yours to be no true Church: Still I am ignorant: Queene *Maries* dayes (you ſay) had a true Church, which ſeparated from Popery, choſe them Miniſters, ſerved God holily, from thence was our Apoſtaſie: But, were not the ſame alſo (for the moſt part) Chriſtians in King *Edwards* dayes? Did they then, in that confuſed allowance of the Goſpell, ſeparate? Or (I pray you) were *Cranmer*, *Latimer*, *Ridley*, *Hooper*, and the reſt, parts of that Church, or no? Was there any other ordination of Miniſters than from them? Reject theſe, and all the world will hiſſe at you; Receive them, and where is our Apoſtaſie? what Antichriſtianiſme have we, wherof theſe were freed? But you leape back (if I urge you farre) from hence to the Apoſtles times, to fetch our once true Church from farre, that it might be deare: you ſhall not carve for us, we like not theſe bold over-leapes of ſo many Centuries: I ſpeake boldly, you dare not ſtand to the triall of any Church, ſince theirs: Now, I heare your Doctor ſay, this Challenge ſavours of *Rome*: Antiquity is with you, a Popiſh plea: we have willingly taken up our Adverſaries, at this (by pretence, their owne) weapon: You debar it in the conſcience of your own novell ſingularity: Yet your Paſtor can be content to make uſe of *Tertullian* alone againſt all Fathers; That ſuch things are juſtly to be charged with vanity, as are done without any precept, either of the Lord, or of the Apoſtles: And the Apoſtles did faithfully deliver to the Nations the Diſcipline they received of Chriſt, which we muſt beleeve to be the tumultuary Diſcipline of the refined houſefull at *Amſterdam*: What? all in all Ages, and places till now Apoſtates? Say if you can, that thoſe famous Churches, wherein *Cyprian*, *Athanaſius*, *Ambroſe*, *Hierome*, *Auſten*, *Chryſoſtome*, and the reſt of thoſe bleſſed Lights lived, were leſſe deepe in this Apoſtaſie than ours? O Apoſtaticall Fathers, that ſeparated not! yea, ſay if you dare, that other reformed Churches are not over the Ankles with us in this Apoſtaſie: What hard news is this to us, when as your Oracle dare ſay not much leſſe, of the reformed Churches of *Netherlands*, with whom you live? Thus he writes: For not hearing of them in other Congregations in theſe Countries; this I anſwer, That ſeeing by the mercy of God, we have ſeen and forſaken the corruptions, yet remaining in the publike miniſtration, and condition of theſe Churches, (if they be all like to theſe of this City) we cannot therefore partake with

The Apoſtaſie of the Church of *England*.

A Treatiſe of the Miniſtery of *England*, againſt *M.H.* pag.125.

H. Anſworth his fore-ſpeech to his Count. Inqu. into *Wh.* *Tertul l. de Ora.* *Tertul l. de Præſcript.* *So. de Virginib. Veland.* That no continuance of time can prejudice Truth. *Si me reprehendas errantem, patere me quæſo errare cum talibus. Auguſt. Hieron.* *Fr. Iohnſon* in his Anſw. to *T. Wh.* pag.26. Anſ. againſt *Brough.* pag 17. Theſe *Dutch* Churches offend not only in practicall diſorders, but in their Conſtitution, Government, Worſhip, &c.

with them, in ſuch caſe, without declining, & Apoſtaſie from the truth, which we have A our ſelves already received and profeſſed. See here, to partake with them in Gods ſervice is Apoſtaſie; If ſo in the acceſſories, alas, what crime is in the principall? It were but apoſtaſie to heare an *Engliſh* ſermon; a *Dutch* is no leſſe: Wo is you that you dwell ſtill in *Meſhech*: Good men; it were not more happy for you than the Church, that you were well in Heaven. No leſſe than Apoſtaſie? Let no Reader be appalled at ſo fearfull a word; this is one of the termes of Art, familiar to this way: Find but any one page of a *Dutch* printed Volume without Apoſtaſie, Excommunication, Commingling, Conſtitution, & ſuſpect it not theirs: Hereſie is not more frequent at *Rome*, than Apoſtaſie at *Amſterdam*; nor Indulgences more ordinary there, than here Excommunications. Common uſe makes terrible things eaſie: Their owne Mr. Sl. for holding with the *Dutch* Baptiſme, and Read-prayers, is acknowledged to be caſt out for an Apoſtate: yea, their Doctor Maſter *Anſworth* is noted with this marke from B themſelves: There is much latitude (as happie is) in their Apoſtaſie: For when *Stanſhal*, *Mercer*, and *Iacob Iohnſon* were to be choſen Officers in their Church, and exception was taken by ſome at their Apoſtaſie, anſwer was made, It was not ſuch Apoſtaſie as debarred them from Office, it was but a ſlip. *Iohn Marke* (whether, as *Iſichius* and *Theophylact* thinke, the bleſſed Evangeliſt, or ſome other holy Miniſter) is by the whole Parlour at *Amſterdam*, branded with this lame Apoſtaſie; who departed indeed, but from *Paul* in his journey, not from *Chriſt* in his faith, and therefore his (ἀποστάντα) is expounded by (μὴ συνελθόντα) *Act*. 15.38. why doe we thinke much to drinke of an Evangeliſts Cup? Yet let this ignorant Epiſtler teach his cenſorious Anſwerer one point of his owne (that is the Separatiſts) skill: and tell him that he objects two crimes to one poore Church, which are incompatible; want of Conſtitution, and Apoſtaſie. Thus writes your Maſter of us: If it were admitted, (which can never be proved) that they C ſometimes had beene true eſtabliſhed Churches. Loe here, we never had true Conſtitution, therefore we are not capable of Apoſtaſie: If we once had it, and ſo were true Churches, heare what your Paſtor ſaith: As Chriſt giveth to all true Churches their being, ſo we muſt leave it unto him to take it away, when, and as he pleaſeth. And therefore ſince he hath not removed his Candleſticke, nor taken away his Kingdome, in ſpight of all objected Apoſtaſies, wee ſtill continue ſo: and by conſequent your ſeparation upon this ground is moſt unjuſt. An Apoſtate had wont to be the fearfull ſurname of damned *Iulian*: *Tortus* was an eaſie accuſer, to whom yet, we may ſay with *Elihu*, *Num dicis Regi, Apoſtata?* Behold, now ſo many Apoſtataes as men: Holy *Cyprian* deſcribes him by forſaking Chriſts colours, and taking up Armes for Gentiliſme in life, or hereſie in judgement: And *Auſten* tells us, there cannot be a greater D ſinne than Apoſtaſie; making elſe-where this ſinner worſe than the Infidell. And the old vulgar can give no worſe terme to (בליעל) where he finds it, yea to (המורים) Rebels themſelves. What doth this brand to a Church, not Chriſtian only, (though you deny it) but famous: Of whom is truly verified (after all your ſpleene) that which the Spirit writes to the Angell of Epheſus: *Laboraſti & non Defeciſti*: Say if you can, what Article of the Chriſtian and Apoſtolike faith have we renounced? What Hereſie maintaine we? Wherein have we run from the Tents of Chriſt? What hold we that may not ſtand with life in Chriſt, and ſalvation? We challenge all men and Devils in this point, for our innocence: Diſtinguiſh for ſtarke ſhame, of ſo foule a word; or (which is better) eat it whole; and let not this blemiſh bee left upon your ſoule and name in the Records of God, and the world; that you once ſaid of a Church too good for yours, Drencht in Apoſtaſie. If wee crie Peace, whiles you crie Apoſtaſie; E ſurely we flatter, whiles you raile: betwixt theſe two dangerous extremes, we know an wholſome meane, ſo to approve, that we foſter not ſecuritie: ſo to cenſure, that we neither revile, nor ſeparate: and in one word, to doe that which your Paſtor could exhort the Separators from your Separation (for even this Schiſme hath Schiſmes) If wee ſhould miſlike, yet to reſt in our differences of judgement, and notwithſtanding peaceably to continue with the Church: Had you taken this courſe, you ſhould neither have needed to expect our pity, nor to complaine of our cruelty. Surely, whether our love bee cruell, or not, your hatred is: whereof, take heed leſt you heare

Troubl. and Excom. at *Amſterdam pag*. 10.
Brown charged with it by *Bar*. Letter to Maſter *Egerton*.
G. Iohnſon ibid. pag. 104
Fr. Iohnſ. Inqui.
Act. 15.38.
Departing, that is, not going with them.
Bar. pref. to the Separation defend.
In his Obſervations, p. 251.
We doe not there cōdemne the Pariſh-Aſſemblies as ſeparated from *Chriſt*, but prove them not as yet gathered to *Chriſt*.
So Conf. with *Sperin. p*. 9. *Fr. Iohnſons* Inquiry pag. 36.
H. Bar. Obſervation. 242.

No faults diſanull the being of a Church, until contempt of Gods Word be added thereunto after due conviction.
The faults and errors of a Church, may be ſeverely reproved and convinced according to the quality thereof, and yet the Church not be condemned.
N. B.
Iob. 24 19.
Vulg. Edit. Cypr. Epiſt ad Cornel. Non eſt majus peccatum quam apoſtatare a Deo.
Aug. in Pſal. 18.
Prov. 6. 12.
Iob. 34. 18.
Ezech. 2. 3.
Apocal. 2. 3.
Thou haſt laboured and not given in

A heare from old *Iacob*, *Curſed be their wrath, for it was fierce, and their rage, for it was cruell.*

How can you expect compaſſion, when you breath fire, and write gall? Never mention the fury of others indignation, till the venomous and deſperate writings of *Barrow* and *Greenwood* be either worne out with time, or by the Thunderbolts of your (not rare) cenſures be ſtruck downe to Hell, whence their maliciouſneſſe came. I forbeare to recapitulate: how much rather had I helpe to bury, than to revive ſuch unchriſtian exprobrations?

Tertul. de Pat. Si hominibus placetur, Dominus offenditur; ſi vero illud enitimur & laboramus ut poſſimus Deo placere, & convitia & maledicta debemus humana contemnere.

Confeſſed by *M. Iohn. loc. ſeq.* Inquir. of *Th. White. pag. 65* *Gen. 49. 7.* *Cypr de ſimplic. prel. Quid facit in corde Chriſtiano Luporum feritas, & canum rabies? Auguſt. Confeſſ. lib. 9. cap. 9. Qualia ſolet eructare turgens indigeſta diſcordia.*

SEP.

B *The firſt action laid againſt us, is of unnaturalneſſe and ingratitude towards our Mother the Church of England, for our cauſeleſſe ſeparation from her: to which unjuſt accuſation, and triviall querimony, our moſt juſt defence hath beene, and is, that to our knowledge we have done her no wrong, we doe freely, and with all thankfulneſſe acknowledge every good thing ſhee hath, and which our ſelves have there received.*

SECTION XIV.

The Separatiſts acknowledgements of the graces of the Church of England.

INgratitude and unnaturalneſſe to your Mother is objected, in that you flie from her, yea now (woe is me) that you ſpet in her face, and marke her for an Harlot: Would God the accuſation were as far from being juſt, as from being triviall: Yet perhaps you intend it not in the lightneſſe of this charge, but the commonneſſe: you have cauſed me to ſmart for my charity, yet I forbeare it not: What is your defence? C That you have done her no wrong, to your knowledge. Modeſtly ſpoken, but doubtfully: we know your wrong, but we know not your knowledge. It is well, if your wrong be not wilfull: an ignorant wrong is both in more hope of amends, and of mercie: But is not this caution added, rather for that you thinke no hard meaſure can poſſibly be a wrong to ſo vile a Church? I aske, and would be denied: No, you doe freely, and with all thankfulneſſe acknowledge every good thing ſhe hath: Whatſoever you doe to us, I will not any more in favour of you, wilfully wrong my ſelfe: you have bidden me now to take you as a compleat Separatiſt: and ſpeake this for your ſelfe and yours; Let the Reader now judge whether the wrong of your Sect be wilfull; and acknowledgement of our good, free and thankfull. Your firſt falſe named Martyr ſhall give the firſt witneſſe of the titles of our Church: Who (ſaith he) that were not drunke and intoxicate with the Whores Cup, could affirme this confuſe D Babel, theſe cages of uncleane Birds, theſe Priſons of foule and hatefull ſpirits, to be the Spouſe of Chriſt? And elſe-where, he cals the people of our Church, Goats and Swine. Is this any wrong to your knowledge? The ſame Author: They have not (ſaith he) in their Churches any one thing in their practice and proceedings, not one pin, naile, or hook according to the true patterne: Do you not now freely and thankfully acknowledge our Churches good things? What is more ordinary with him, and his brother in evill, *Iohn Greenwood*, than to call our Miniſters *Baals* Prieſts, *Cainites*, the marked ſervants of Antichriſt, Sellers of the Whores wares, Worſhippers of the Beaſt? Is this yet any wrong to your knowledge? Paſtor *Iohnſon* ſtickes not to ſay, that the Miniſtery and Worſhip of the Church of England were taken out of the Whores Cup; and plainly ſtiles our Church (as which of you doe not?) Daughter of the great Babylon, that mother of Whoredomes and abominations of the earth: E yet more; That Hierarchie, Worſhip, Conſtitution, and Government, which they profeſſe and practiſe, being directly Antichriſtian, doe utterly deſtroy true Chriſtianity, ſo as their people and Churches cannot in that eſtate bee judged true Chriſtians: Doe you not now freely and thankfully acknowledge our good things? What can any Devill of Hell ſay worſe againſt us than this, That wee are no Chriſtians? Or what good can there bee in us, if no true Chriſtianity? If wee denied every Article of the Chriſtian Creed: if wee were Mahumetans (as your good Paſtor ſtickes not to compare us) if the moſt damned Heretikes under

H. Barr. Præf. to the ſepar. defended. Cauſes of ſepar def. p. 14. Confer. with Doctor *Andr.*

Pref. to ſepar. def.

Giff. refuted touch. *Donat.* Obſervat of *M. H. Bar. p. 239* *Fr. Iohnſ.* Reaſon 9. againſt *M. Iac pag. 74.* *Iohnſon* againſt *M. Iac. Excep 3.* *Nota bene.*

Heaven, what could he ſay,but no Chriſtians? Your Teacher and Paſtor (which is a wonder) agree: For your Doctor *Ainſworth* makes this one head of his poyſonous Counterpoyſon,that Chriſt is not the Head, Mediator, Prophet, Prieſt, King of the Church of England: You, their Diſciple, are not yet promoted to this height of immodeſty; yet what are your good things? Even to you wee are Apoſtates, Traytors, Rebels,Babyloniſh: this is well for a Learner: Hereafter(if you will heare me)keepe our good things to your ſelfe,and report our evill.

Ibid.

Counterpoyſ. p.127.& 131.

Yea,that your uncharitableneſſe may be,above all examples,monſtrous; You do not onely deny us any intereſt in the Church of Chriſt, but exclude us (what you may) from all hope and poſſibility of attaining the honour of Chriſtendome: For when a godly Miniſter proteſted to Maſter *Barrow*, the truth of his Miniſtery; upon the approbation alſo of his people,he received this anſwer from him: Though you had ſuch allowance,it could nothing availe, but rather overthrow your Miniſtery, they being as yet ungathered to Chriſt,and therefore neither may not in this eſtate chuſe them a Miniſter,nor any exerciſe a Miniſtery unto them,without hainous ſacrilege. O deſperate judgement; we neither are Chriſtians,nor can be! No Chriſtianity without Faith, no Faith without the Miniſtery of the Word,no Word to us without Sacrilege: What are we,that the very offer of bringing us to God ſhould be criminall? Theſe are your acknowledgements of our good; who have learned of your Paſtor to kiſſe and kill all at once; to bleſſe and curſe with one breath: your mercies are cruell.

Barr. Conference with M. *Sperin.* as *Barr.* himſelfe hath written pag. 9.

Fr.Iohnſ. ſeven Reaſ.againſt *Iac.*pag.46.
G *Iohnſ.*Pref.to the Paſtor.

SECTION XV.

BUt who can wonder at your unnaturalneſſe to the Church, that heares what meaſure you mete to your owne? Errour is commonly joyned with cruelty: The outragious demenors of the *Circumcelliones* in *Auguſtines* time, and more than barbarous tyranny of the *Arrians* before him, are well knowne by all Hiſtories, and not enough by any: God forbid, that I ſhould compare you to theſe. Heare rather of *Novatus*,the Father of a not unlike Sect, of whom *Cyprian* reports, that hee would neither beſtow bread on his father alive, nor buriall on him dead, but ſuffered him both to ſtarve and ſtinke in the ſtreet: and for his wife (leſt he ſhould be mercifull to any) he ſpurned her with his heele: and ſlew his owne childe in her body: What need I ſeeke ſo farre? I grieve to thinke and report,that your owne Paſtor hath paralleld this cruelty: His owne brother (which is no leſſe ſavage) though one of your Sect,is the publike accuſer and condemner of him in this crime to all the world: who after a pitifull relation of his eight yeeres quarrells with him, and foure yeeres Excommunication,in his Epiſtle before a large Volume to this purpoſe, writes thus:

The unnaturalneſſe of ſome principall Separatiſts.

Ruffin lib.2.Eccleſ.Hiſt. cap.3. Aug.ep.& Poſid in vita Aug.

Euſeb.Hiſt.Eccl. Damnis graviſſimis & cædibus afficiebant, armati diverſis telis.

Socrat. l.2.c 22. & 30.Cyprian.l. 2.Epiſt.8.Novati pater in vico fame mortuus, nec poſtea ab illo ſepultus.Sic Optat. lib.1.Purpureus Donatiſta occidit ſororis filios, &c.

* G.*Iohnſ* Diſcourſe of troubles & excommunications at Amſterdam, printed 1603.
*Ibid.*p.5.

After all theſe, hath not our kind, carefull, and old Father come a long journey to make Peace? Hath hee not laboured with you, the Elders and the Church, to bring you to peace? Hath hee not uſed the helpe and counſell of the reformed Churches herein? Yet will you not bee reclamed; but adding that ſinne above all, have alſo monſtrouſly excommunicated your Father the Peace-ſeeker, &c. And ſtraight; How oft deſired he you, (as if he had beene the ſonne, and you the father) even with teares, that you would repent? In a word, how came hee and I to your doore, ſhewing you that it might be (upon his departing) you ſhould ſee his face no more? &c. Yet you forced him by your ill dealing,ſtill to leave upon you his Curſe, and all the Curſes written in Gods Booke againſt unthankfull and diſobedient children. Thus farre a brother concerning a brother, againſt father and brother. Other ſtrangely-unkinde uſages of both, I had rather leave to the diſcovery of Maſter *White*, and this miſerable Plaintiſe, who have written enough to make an enemie aſhamed. But whereupon was all this fearefull broyle in a pure Church? For nothing but a little lace, and Whale-bone in his wives ſleeve. The Trojane warre could not bee ſlandered with ſo weighty a beginning. As for your Elder, *Daniel Studly* (whom your Paſtor ſo much extolleth) if Maſter *Whites* Apoſtaſie may bee your ſhift againſt his Relation; let him ſpeake, who ſhould have beene a Fellow Elder with him, baniſhed for your truth, though ejected by your cenſure: Marke (ſaith *G. Iohnſ.* of this *Studly*) how the Lord hath judged him with unnaturalneſſe to his owne

Diſcovery of *Browniſme*
Vid G.Iohnſ. Booke.

Inq. into *Th. Whites* Diſcov.

Same Epiſt. 15.

children,

A children, ſuffering them to lye at other mens feet, and hang on other mens hands, whiles he, his wife, and her daughter fared daintily, and went prankingly in Apparell even in this place of baniſhment. It is no joy to me to blazon theſe, or your other ſins, would God they were fewer, and leſſe in us all. Only it was fit the world ſhould know, as how undutifull you are to your common Parent, ſo that Father, Brother, Children beare part with your Mother in theſe your crueltles.

They ſay, *Filia Sponſæ.*
Mihi accuſatio etiam vera contra fratrem diſplicet. Hieron. adverſus Ruffin.

Sep.

The ſuperabundant grace of God covering and paſſing by the manifold enormities in that Church wherewith theſe good things are inſeparably commingled, and wherein wee alſo through ignorance and infirmity were inwrapped. But what then? ſhould we ſtill have continued in ſinne, that grace might have abounded? If God have cauſed a further truth, like a light in a darke place, B *to ſhine in our hearts, ſhould we ſtill have mingled that light with darkneſſe, contrary to the Lords owne practice,* Geneſ. 1.4. *and expreſſe precept?* 2 Cor. 6.14.

Section XVI.

IF then ſuch be the good things of our Church; What good can you acknowledge to have received from her? Nothing gives what it hath not: A Baptiſme perhaps; Alas, but no true Sacrament, you ſay: yea, the ſeale of graceleſneſſe and miſchiefe; As little are you beholden to the Church for that, as the Church to you, for your good acceptation: Why are you not baptized? You that cannot abide a falſe Church, why doe you content your ſelves with a falſe Sacrament? eſpecially, ſince our Church, being not yet gathered to Chriſt, is no Church, and therefore her baptiſme a nullity.

What the Separatiſts thinke themſelves beholden to the Church of England for.
Bar. Exam. before the Archbiſhop and *L. Anderſon.*
Browne, ſtate of Chriſtians p. 39
Qui non habet quod det, quomodo det? vox Donat. Opt. lib. 1.

C What elſe doe you owe to the liberality of this ſtep-dame? You are cloſe; your Paſtor is laviſh for you both; who thus ſpeaks of himſelfe, and you, and us: I confeſſe that whiles I was Miniſter in your Church of England, I ſtood in an Antichriſtian eſtate; yet doubt I not, but even then, being of the Elect of God, I was partaker through faith, of the mercy of God in Chriſt to ſalvation: but as for you (M. *Iacob* and his fellow-Chriſtians) whiles you thus remaine, you cannot in that eſtate approve your ſelves to have the promiſe of ſalvation. Behold here, the Church of England gave you but an Antichriſtian eſtate; if God give ſecret mercy, what is that to her?

Bar. ſupra Fr. Iohn againſt *M. Iacob p.* 41. Exc. 2.

Gods ſuperabundant grace doth neither abate ought of her Antichriſtianiſme, nor move you to follow him in covering, and paſſing by the manifold enormities in our Church, wherewith thoſe good things are inſeparably commingled: Your owne D mouth ſhall condemne you: Doth God paſſe over our enormities, and doe you ſticke, yea, ſeparate? Doth his grace cover them, and doe you diſplay them? Have you learned to be more juſt than your Maker? Or if you be not above his juſtice, why are you againſt his mercy? God hath not diſclaimed us, by your owne confeſſion; you have prevented him. If Princes leaſures may not bee ſtayed in reforming, yet ſhall not Gods in rejecting? Your ignorance enwrapped you in your errours; his infinite wiſdome ſees them, and yet his infinite mercy forbeares them: ſo might you at once have ſeene, diſliked, ſtayed; if you did not herein goe contrary to the courſes of our common God, how happy ſhould both ſides have beene? yea, how ſhould there bee no ſides? How ſhould wee bee more inſeparably commingled, than our good and evill?

But ſhould you have continued ſtill in ſinne that grace might have abounded? E God forbid: you might have continued here without ſin, (ſave your owne) and then grace would no leſſe have abounded to you, than now your ſinne abounds in not continuing: What need you to ſurfet of another mans Trencher? Others ſinnes need no more to infect you, than your graces can ſanctifie them. As for your further light, ſuſpect it not of God: ſuſpect it to bee meere darkneſſe: and if the light in you bee darkneſſe, how great is that darkneſſe? What? ſo true and glorious a light of God, and never ſeene till now? No Worlds, Times, Churches, Patriarchs, Prophets, Apoſtles, Martyrs, Fathers, Doctors, Chriſtians, ever ſaw this truth looke forth beſides you untill you? Externall light was Gods firſt creature, and ſhall this ſpirituall light, whereby all Churches ſhould be diſcerned, come thus late? Miſtruſt therefore your eyes, and your light: and feare *Eſayes* woe, and the Jewes miſerable diſappointment: wee wait for light, but loe, it is darkneſſe: for brightneſſe, but we walke in obſcurity.

Gen. 1.2. *Eſay* 5.20. Woe to them that put darkneſſe for light. *Eſay* 59.9.

Sep.

But the Church of England (*ſay you*) *is our Mother, and ſo ought not to be avoided: But ſay I, we muſt not ſo cleave to holy Mother Church, as we neglect our Heavenly Father, and his commandements, which we know in that eſtate we could not but tranſgreſſe, and that hainouſly, and againſt our conſciences, not onely in the want of many Chriſtian Ordinances, to which wee are moſt ſtraightly bound both by Gods Word and our owne neceſſities.*

Section XVII.

The Motherhood of the Church of England, how far it obligeth us.

THe Church of England is your Mother, to her ſmall comfort; ſhe hath borne you, and repented. Alas, you have given her cauſe to powre out *Iobs* curſes upon your Birth day, by your not onely forſaking but curſing her: Stand not upon her faults, which you ſhall never prove capitall: Not onely the beſt Parent might have brought forth a rebellious ſonne to be ſtoned. What then? Doe we prefer duty to piety, and ſo plead for our holy Mother Church, that we neglect our Heavenly Father, yea, offend him? See what you ſay: it muſt needs be an Holy Mother that cannot be pleaſed without the diſpleaſure of God: A good wife, that oppoſes ſuch an husband: a good ſonne that upbraids this unjuſtly: Therefore is ſhe a Church, your Mother, holy, becauſe ſhee bred you to God, cleaves to him, obeyes his commandements, and commands them. And ſo farre is ſhee from this deſperate contradiction, that ſhe voweth not to hold you for her ſonne, unleſſe you honour God as a Father. It is a wilfull ſlander that you could not but hainouſly tranſgreſſe under her: I dare take it upon my ſoule, that all your tranſgreſſion which you ſhould neceſſarily have incurred by her obedience, is nothing ſo hainous, as your uncharitableneſſe in your cenſures and diſobedience. Conſcience is a common plea, even to thoſe you hate: we inquire not how ſtrong it is, but how well informed: not whether it ſuggeſt this, but whereupon. To goe againſt the conſcience is ſinne, to follow a miſ-informed conſcience is ſinne alſo: If you doe not the firſt, we know you are faulty in the ſecond: He that is greater than the conſcience, will not take this for an excuſe: But wherein ſhould have beene this tranſgreſſion; ſo unavoydable, hainous, againſt conſcience? Firſt, in the want of many ordinances, to which we are moſt ſtrictly bound, both by Gods Word, and our owne neceſſities.

Deut. 21.22, 23.

Mater Eccleſia, Mater eſt etiam Matris noſtra. Aug. Epiſt. 38.

Section XVIII.

CAn you thinke this hangs well together? You ſhould here want many of Gods Ordinances: why ſhould you want them? Becauſe you are not ſuffered to enjoy them: who hinders it? Superiour powers: Did ever man wilfully and hainouſly offend, for wanting of that which he could not have? What hath conſcience to doe with that which is out of our power? Is neceſſity with you become a ſinne, and that hainous? *David* is driven to lurke in the wilderneſſe, and forced to want the uſe of many divine Ordinances: It was his ſorrow, not his tranſgreſſion: He complaines of this, but doth he accuſe himſelfe of ſinne? Not to deſire them had beene ſin, no ſinne to be debarred them: Well might this be *Sauls* ſinne, but not his. Have you not ſins enow of your owne, that you muſt needs borrow of others? But I ſee your ground: You are bound to have theſe Ordinances; and therefore without Princes, yea againſt them: ſo it is your tranſgreſſion to want them in ſpight of Magiſtrates: *Gaudentius* the Donatiſt taught you this of old; and this is one of the Hebrew Songs which M^{r}. *Barrow* ſings to us in Babylon, that we care not to make Chriſt attend upon Princes, and to bee ſubject to their Lawes and Government: and his Predeceſſor (the root of your Sect) tels us in this ſenſe the Kingdome of Heaven muſt ſuffer violence, and that it comes not with obſervation: that men may ſay, Loe the Parliament, or loe, the Biſhops decrees: and in the ſame Treatiſe; The Lords Kingdome muſt wait on your

The want of pretended Ordinances of God, whether ſinfull to us: and whether they are to be ſet up without Princes.

οὐ γὰρ συμβολήμασι, &c. ἀλλὰ ψυχῆς μολυσμῷ.

Nemo per exteriorem violentiam corrumpitur, ſi interior innocentia cuſtodiatur. cap. 11. *q* 3. *Cuſtodi, &c.*

A your policy, forſooth; and his Church muſt bee framed your civill State, &c. Juſt as
that Donatiſt of old, in *Auguſtine, Quid vobis, &c.* What have you to doe with world-
ly Emperours? and as that other in *Optatus: Quid Imperatori cum Eccleſia?* What hath
the Emperour to doe with the Church? Yea, your Martyr feares not to teach us, that
Gods ſervants being as yet private men, may and muſt together build his Church,
though all the Princes of the world ſhould prohibit the ſame upon paine of death:
Belike then you ſhould ſin hainouſly, if you ſhould not bee Rebels. The queſtion is
not, whether we ſhould aske leave of Princes to be Chriſtians; but whether of Chri-
ſtian Princes we ſhould aske leave to eſtabliſh circumſtances of Government: God
muſt be ſerved though we ſuffer; our blood is well beſtowed upon our Maker: but in
patience, not in violence. Private profeſſion is one thing; Publike Reformation
and Injunction is another; Every man muſt doe that in the maine: none may doe this,
B but they of whom God ſayes, I have ſaid, Ye are Gods: and of them, There is diffe-
rence betwixt Chriſtian and Heathen Princes: If (at leaſt) all Princes were not to
you Heathen: If theſe ſhould have beene altogether ſtayed for, Religion had come
late: If the other ſhould not bee ſtayed for, Religion would ſoone be over-laid with
confuſion: Laſtly, the body of Religion is one thing, the ſkirts of outward Govern-
ment another: that may not depend on men to be embraced, or (with loyalty) proſe-
cuted: theſe (upon thoſe generall rules Chriſt) both may, and do, and muſt: If you cut
off but one lap of theſe with *David*, you ſhall bee touched: To deny this power to
Gods Deputies on Earth, what is it, but ye take too much upon you, *Moſes* and *Aaron*,
all the Congregation is holy: wherefore lift ye your ſelves above the Congregation
of the Lord? See, if herein you come not too neere the wals of that Rome, which ye
ſo abhorre and accurſe, in aſcribing ſuch power to the Church, none to Princes. Let
C your Doctor tell you, whether the beſt Iſraelites in the times of *Abiiah, Aſa, Iehoſa-*
phat, Ezekiah, Ioſiah, tooke upon them to reforme without, or before, or againſt their
Princes? Yea, did *Nehemiah* himſelfe without *Artahſhat* (though an Heathen King) ſet
upon the walls of Gods City? Or what did *Zerubbabel*, and *Ieſhua* without *Cyrus*? In
whoſe time *Haggai* and *Zechariah* propheſied indeed, but built not: And when con-
trary Letters came from above, they laid by both Trowels and Swords: They would
be Jewes ſtill, they would not be Rebels for God: Had thoſe letters injoyned Swines
fleſh, or Idolatry, or forbidden the uſe of the Law, thoſe which now yeelded, had ſuf-
fered, and at once teſtified their obedience to authority, and piety to him that ſits in
the aſſembly of theſe earthen gods. I urge no more: Perhaps you are more wiſe, or
leſſe mutinous: you might eaſily therefore purge your conſcience from this ſinne, of
wanting what you might not perforce enjoy.

D Say that your Church ſhould employ you backe to this our *Babylon*, for the calling
out of more Proſelytes: you are intercepted, impriſoned: Shall it be ſinne in you not
to heare the Propheſies at *Amſterdam*? The Clink is a lawfull excuſe: If your feet be
bound, your conſcience is not bound. In theſe Negatives, outward force takes away
both ſinne and blame, and alters them from the patient to the actor: ſo that now you
ſee your ſtraight bonds (if they were ſuch) looſed by obedience, and over-ruling
power.

Ad docendum populum Iſraeliticum, omnipotens Deus Prophetis praeconium dedit; non Regibus imperavit. Aug. lib. 2. contra Gau. c. 11.
Barr. cauſes of ſeparat. def. p. 6.
Barr. Reformation without tarrying.
Aug. contra Petilian lib. 2.
Optatus Milevit. lib. 3.
Bar. ſecond Examination before the Lord Archbiſhop and Lord Chiefe-Juſtice compar. with his reply to M. *Gyff.* Art. 5.
1 Sam. 24. 6.
Numb. 16. 3.
Counterpoyſ. pag. 2. 30.
2 Chron. 13.
2 Chr. 14. & 15.
2 Chron. 29.
2 Chron. 30.
2 Chron. 34.
Ezr. 4. 23, 24.

SECTION XIX.

But what [a] bonds were theſe ſtraight ones? Gods Word and your owne neceſſi-
tie: Both ſtrong and indiſſoluble.
E Where God hath bidden, God forbid that wee ſhould care for the forbid-
dance of men: I reverence from my ſoule (ſo doth our Church, their deare ſiſter) thoſe
worthy forraine Churches which have choſen and followed thoſe formes of outward
Government that are every way fitteſt for their owne condition. It is enough for your
Sect to cenſure them: I touch nothing common to them with you: *While the world
ſtandeth, where will it ever be ſhewed out of the Sacred Booke of God, that he hath
charged, Let there be perpetuall Lay-Elders in every Congregation: Let every Aſ-
ſembly have a Paſtor and Doctor, diſtinct in their charge and offices: Let all Deciſions,

[a] The bonds of Gods Word unjuſtly pleaded by the Separ.

* *Aug. Epiſt. 58. Paſtores autem & Doctores quos maxime ut diſcernerem voluiſti, eoſdem puto eſſe ſicut & tibi viſum eſt, ut non alios Paſtores, alios Doctores intelligeremus, ſed ideo cùm praediviſſet Paſtores, ſubiunxiſſe Doctores, ut intelligerent Paſtores ad officium ſuum pertinere doctrinam.*

ons, Excommunications, Ordinations, be performed by the whole multitude: Let private Chriſtians (above the firſt turne, in extremitie) agree to ſet over themſelves a Paſtor, choſen from amongſt them, and receive him with Prayer, and (unleſſe that Ceremony be turned to pompe and Superſtition) by impoſition of hands. Let there be Widowers (which you call Releevers) appointed every where to the Church-Service. Let certaine diſcreet and able men which are not Miniſters, be appointed to preach the Goſpell, and whole truth of God to the people.

Barr. againſt *Gyff.* inveighs for this cauſe againſt the Conſiſtory of *Geneva.* *Fr.Iohnſ.* complaints of the *Dutch* and *Fr.* Churches. Deſcription of a viſible Church cannot make a Diſtinct. in the Definition of their Offices.

All the learned Divines of other Churches are in theſe left, yea, in the moſt of them cenſured by you: Hath God ſpoken theſe things to you alone? Plead not Revelations, and we feare you not. Pardon ſo homely an example: As ſoone, and by the ſame illumination ſhall G. *Iohnſ.* prove to your Conſiſtory the lace of the Paſtors wives ſleeve, or rings, or Whale-bones, or others amongſt you (as your Paſtor confeſſeth) knit-ſtockings, or corke-ſhooes forbidden flatly by Scriptures, as theſe commanded. We ſee the letter of the Scriptures with you: you ſhall fetch bloud of them with ſtraining, ere you ſhall wring out this ſenſe: No, no, (*M.R.*) never make God your ſtale: Many of your ordinances came from no higher than your owne braine: Others of them though God acknowledges, yet he impoſed not: Pretend what you will: Theſe are but the cords of your owne conceit, not bonds of Chriſtian obedience.

State of Chriſtians 119. Deſcription of viſible Church. *H.Clap.* Epiſt before his Treatiſe of Sinne againſt the Holy Ghoſt. *Browniſts* 4. Poſition. Trouble and Excom. at Amſter. *Fr.Iohnſ.* in a Letter to *M.Smith.*

Section XX.

The neceſſity of their pretended ordinance.

THe firſt of theſe then, is eaſily untwiſted: your ſecond is neceſſitie: Than which what can be ſtronger? what law, or what remedy is againſt neceſſitie? What we muſt have we cannot want: Oppoſe but the publike neceſſitie to yours: your neceſſitie of having, to the publike neceſſitie of withholding: and let one of theſe neceſſities (like two nailes) drive out another: So they have done, and your owne neceſſitie (as the ſtronger) hath prevailed; for that other neceſſitie might be eluded by flight: you have ſought and found elſe-where what the neceſſitie of our lawes denied, and the neceſſitie of your conſcience required. Beware leſt unjuſtly: Sinne is as ſtrong bond to a good heart as impoſſibilitie; Chriſtians cannot doe what they ought not: contrary to the lawes of your Prince and Countrey: you have fled not only from us, but from our Communion. Either is diſobedience no ſin, or might you doe this evill, that good may come of it? But what neceſſity is this? ſimple and abſolute, or conditionall? Is there no remedie but you muſt needs have ſuch Elders, Paſtors, Doctors, Releevers, ſuch offices, ſuch executions? Can there be no Church, no Chriſtians without them? What ſhall we ſay of the families of the patriarkes, of the Jewiſh congregations under the Law, yea, of Chriſt and his Apoſtles? Either deny them to have beene viſible Churches, or ſhew us your diſtinct offices amongſt them: But as yet (you ſay) they were not: Therefore God hath had a true Church (thouſands of yeeres) without them: Therefore they are not of the eſſence of the Church: You call mee to the times ſince Chriſt: I demand then, was there not a worthy Church of God in Jeruſalem from the time of Chriſts Aſcenſion, till the election of the ſeven Deacons. Thoſe hundred and twentie Diſciples, *Act.* 1.15. and three thouſand Converts, *Act.* 2.41. Thoſe continuall Troupes that flocked to the Apoſtles, were they no true Church? Let the Apoſtles and Evangeliſts be Paſtors and Doctors: where were their Elders, Deacons, Releevers? Afterwards when Deacons were ordained, yet what newes is there of Elders, till *Act.* 11? yet that of Jeruſalem was more forward than the reſt: We will not (as you are wont) argue from Scriptures negatively: no proofe, yet much probabilitie is in *S.Pauls* ſilence: Hee writes to *Rome*, *Corinth*, and other Churches: thoſe his Divine letters in a ſweet Chriſtian civility ſalute even ordinary Chriſtians: And would he have utterly paſſed by all mention of theſe Church-officers, amongſt his ſo preciſe acknowledgement of leſſer titles in others, if they had beene ere this ordained? yet all theſe more than true Churches, famous ſome of them, rich, forward and exemplary. Onely the *Philippian* Church is ſtiled with Biſhops and Deacons, but no Elders beſides them. The Churches of Chriſt ſince theſe, (if

Nulla neceſſitas maior eſt charitate. Hieron. Apol. ad Ruff.

Fr.Iun. de Eccle. Sed accidunt perſæpe tempora quibus aut nova Eccleſia generatur, aut altera pars interrumpitur (ſcilicet ϖεριςαύλμοι) & tamen Eccleſia eſſe non deſinit, forma nimirum eſſentiali adhuc permanente.

Act. 7 beg.

Cyp. l. 3. *Ep.* 9. *Meminiſſe Diaconi debent quoniam Apoſtolos (id eſt) Epiſcopos & præpoſitos Dominus elegit. Diaconos autem poſt aſcenſum Domini in Cœlos Apoſtoli ſibi conſtituerunt Epiſcopatus ſui & Eccleſiæ miniſtros.*

Rom. 1.8.
1 *Cor.* 1.5.
1 *Theſ.* 1.7.
Gal. 4.15.

Philip. 1.2.

A (if at leaſt you will grant that Chriſt had any Church till now) have continued in a recorded ſucceſſion thorow many hundreds of yeares. Search the Monuments of her Hiſtories: ſhew us where ever in particular Congregations all theſe your neceſſary Offices (as you deſcribe them) were either found or required. It was therefore a new-no-neceſſitie that bound you to this courſe, or (if you had rather) a neceſſitie of Fallibilitie: If with theſe God may be well ſerved, he may be well ſerved without them. This is not that *vnum neceſſarium* that Chriſt commends in *Mary*: you might have ſate ſtill with leſſe trouble, and more thankes.

SEP.

But alſo in our moſt ſinfull ſubjection to many Antichriſtian enormities, which we are bound to eſchue as hell. B

SECTION XXI.

BUt beſides that we ought to have had ſomewhat which we want, we have ſomewhat which we ſhould have wanted: Some? yea, many Antichriſtian enormities. To ſay we are abſolute, and neither want nor abound, were the voice of Laodicea or Tyrus in the Prophet: Our Church as ſhe is true, ſo humble: and is as farre from arrogating perfection, as acknowledging falſhood: If ſhe have enormities, yet not ſo many: or if many, not Antichriſtian. Your *Cham* hath eſpied ninetie one nakedneſſes in this his mother, and glories to ſhew them; All his malice cannot ſhew one fundamentall errour: and when the foule mouth of your falſe Martyr hath ſaid all, they are but ſome ſpots and blemiſhes, not the old running iſſues, and incurable botches of *Ægypt*: the particulars ſhall plead for themſelves. Theſe you eſchew as hell: C While you goe on thus uncharitably both alike; Doe you hate theſe more, than Maſter *Smith*, and his faction hates yours; His Character ſhall be judge: So doe we value your deteſtation, as you his. It were well for you, if you eſchewed theſe enormities leſſe, and hell more: Your ſinfull ſubjection to theſe unchriſtian humors, will prove more fearefull than to our Antichriſtian enormities.

The enormities of the Church in common.

Fr. Iohnſ. againſt M. Iacob.

Bar. Gyff. refuted, i. *Tranſgreſ.* p. 18.

SEP.

Shee is our mother: ſo may ſhee be, and yet not the Lords Wife: every mother of children is not a wife. Ammi *and* Ruhamah *were bidden to plead with their mother Apoſtat* Iſrael, *and pleads that ſhe was not the Lords Wife, nor he her Husband,* Hoſ. 2. 1, 2. *And though you forbid us a thouſand times, yet muſt we plead: not to excuſe our fault, but to juſtifie our innocencie: and that not only not ſo much in reſpect of our ſelves, as of the truth: which without ſacrilege we may not* D *ſuffer to be condemned unheard. And if you yet heare her not, rather blame your ſelves as deafe, than us as dumbe.* Hieroni. ad Euſtoch. Epitaph. Paulæ ex Pſal. 67.

SECTION XXII.

SHe may be your Mother (you ſay) and not the Lords Wife. It is a good Mother that hath Children, and no Husband: Why did you not call her plaine Whore? Your old Embleme is, As is the mother, ſo is the Daughter. Theſe are the modeſt circumlocutions of a good ſonne, who cares not to prove himſelfe a Baſtard, that his Mother may be markt for an Harlot: be you a true *Lo-ammi*; but England ſhall never (I hope) prove an Apoſtate Iſrael: Wee have no Calves in our Dan and Bethel, none of *Ieroboams* Idolatry: We have ſtill called God *Iſhi*, and never burnt incenſe to *Baalim*: It is your Synagogue that hath fallen away from us, as Iſrael from Juda: But E theſe Children were bidden to plead: Gods command ſhields them from the note of ungratious. *Abraham* muſt ſacrifice his Sonne; and this Sonne muſt condemne his Mother: ſhew us either our equall deſert, or your equall warrant. Where hath God proclaimed our Church not his? By whoſe hand hath he publiſhed her divorce? You have ſhamed her wombe, not ſhe her bed, nor God her demeanour.

The Church of England is the Spouſe of Chriſt.

Cypr. de ſimplic. Prælator. Adulterari non poteſt ſponſa Chriſti, incorrupta eſt & pudica.

1 *King.* 12. 29.

Hoſ. 2. 16. 2. 13.

Your tongues are your owne, who can forbid you? We know you will plead, and excuſe; and cenſure, and defend; till all the world be weary: we may pray with *Hierom* to this ſenſe that of the Pſalmiſt, *Increpa Domine Beſtias Calami*: yet wee ſee your Pens, *Aug.cont.Epiſt. Parmen.lib.*1.

Epiſt. Iunii ad Separ.

Pens, Tongues, and Preſſes, buſie & violent. I will not apply to you that which *Auguſt.* A
of his Donatiſts. Though truth compell you to be dumbe, yet iniquitie will not ſuffer you to be ſilent. But if you write whole Marts and worlds of Volumes, you ſhall never be able either to juſtifie your Innocence, or excuſe your fault: In the meane time, the noiſe of your contentions is ſo great, that your truth cannot be heard. Learned *Iunius*, and our learnedſt Divines, and neighbour Churches, have oft heard your clamours, never your truth: So little have you of this, and ſo much of the other, that we are ready to wiſh (as he of old) either our ſelves deafe, or you dumbe.

Sep.

Is not Babylon *the Mother of Gods people? whom he therefore commandeth to depart out of her, leſt being partakers of her ſinnes, they alſo partake of her plagues. And to conclude, what ſay you more againſt us, for your Mother the Church of England, than the Papiſts doe for their Mother,* B
and your Mothers Mother, the Church of Rome, againſt you, whom they condemne as unnaturall Baſtards and impious Patricides in your ſeparation from her?

Section XXIII.

How the Church of England hath ſeparated from *Babylon.*
*Gyff refut.*2. *tranſg.*
*Revel.*18.2.
Anſ. fore-ſpeech to Counterpoyſe.

THe ſpirit of your *Proto-Martyr*, would hardly have digeſted this title of *Babylon* Mother of Gods people; a murdering Step-mother, rather: Shee cannot be a Mother of Children to God, and no Church of God: Notwithſtanding, Gods people (would he ſay) may be in her, not of her. So Babylon bore them not, but Sion in Babylon; But I feare not your exceſſe of charitie: You fly to your Doctors challenge; and aske what we ſay againſt you for us, which Rome will not ſay for her ſelfe againſt us: Will you juſtifie this Plea of *Rome*, or not? If you will, why doe you revile her? If you will not, why doe you object it? C

A Simone Zelota Niceph. Alii à Ioſ. Arimath. cujus hic ſepulchrum cernitur. Angli Paſcha Græco more celebrarunt. Iacob. Armin. Diſp. Cant. 8.8. *Fr. Iun. l. ſing. de Eccle.*

Heare then what we ſay both to you and them, our enemies both: and yet the enemies of our enemies: Firſt, wee diſclaime, and defie your Pedegree and theirs. The Church of *Rome* was never our Mothers Mother: Our Chriſtian faith came not from the ſeven-hilles: Neither was derived either from *Auguſtine* the Monke, or Pope *Gregory*. *Britany* had a worthy Church before either of them lookt into the world: It is true that the ancient Romane Church was ſiſter to ours: here was neere kindred, no dependance: And not more conſanguinitie, than (while ſhe continued faithfull) Chriſtian love: Now ſhe is gone a whoring, her chaſte ſiſter juſtly ſpitteth at her: yet even ſtill (if you diſtinguiſh, as your learned Antagoniſt hath taught you, betwixt the Church and Papacie) ſhe acknowledges her Siſterhood, though ſhe refraines her converſation: as ſhe hath many ſlaviſh and factious abettors of her knowne and groſſe errours (to whom we deny this title) affirming them the body, whereof Antichriſt is D
the head, the great Whore, and Mother of abominations; ſo againe how many thouſands hath ſhe, which retaining the foundation according to their knowledge, (as our learned *Whitakers* had wont to ſay of *Bernard*) follow *Abſolom* with a ſimple heart: all which to reject from Gods Church, were no better than preſumptuous cruelty. It were well for you before God and the world, if you could as eaſily waſh your hands of unnaturall impietie, and trecherouſneſſe, as we of Baſtardy and unjuſt ſequeſtration. There can be no Baſtardie, where was never any Motherhood, wee were nephewes to that Church, never ſonnes: unleſſe as *Rome* was the mother Citie of the world, ſo by humane inſtitution, we ſuffered our ſelves to be ranged under her Patriarchall authority, as being the moſt famous Church of the Weſt: a matter of courteſie, and pretended Order; no neceſſity, no ſpirituall obligation. As for our ſequeſtration, your mouth and theirs may be ſtopt with this Anſwer: As all corrupted Churches, E
ſo ſome things the Church of *Rome* ſtill holds aright; a true God in three perſons, true Scriptures, though with addition, a true *Chriſt*, though mangled with foule and erroneous conſequences; true Baptiſme, though ſhamefully deformed with rotten Traditions; and many other undeniable truths of God: ſome other things (and too many) her wicked Apoſtaſie hath deviſed and maintained abominably amiſſe; the body of her Antichriſtianiſme, groſſe errours, and (by juſt ſequell) hereſies; their Popes Supremacie, infallibilitie, Illimitation, Tranſubſtantiation, Idolatrous and ſuper-

ſuperſtitious worſhip, and a thouſand other of this branne: in regard of all theſe latter, we profeſſe to the world a juſt and ancient ſeparation from this falſe faith and devotion of the Romiſh Church; which neither you will ſay, nor they ſhall ever prove faultie: yea rather they have in all theſe ſeparated from us, who ſtill irrefragably profeſſe to hold with the ancient, from whom they are departed. In regard of the other, wee are ſtill with them, holding and embracing with them what they hold with Chriſt: neither will you (I thinke) ever prove that in theſe we ſhould differ. As for our communion, they have ſeparated us by their proud and fooliſh excommunications: if they had not, wee would juſtly have begun: from their Tyrannie and Antichriſtianiſme, from their miſerable Idolatrie: but as for the body of their poore ſeduced Chriſtians, which remaine amongſt them upon the true foundation (as doubtleſſe there are thouſands of them which laugh at their Pardons, Miracles, Superſtitions, and their truſt in merits repoſing only upon Chriſt) wee adhere to them in love and pitie, and have teſtified our affection by our bloud, ready upon any juſt call to doe it more; neither would feare to joyne with them in any true ſervice of our common God: But the full diſcourſe of this point, that honourable and learned *Pleſſes* hath ſo foreſtalled, that whatſoever I ſay, would ſeeme but borrowed. Unto his rich Treatiſe I referre my Reader, for full ſatisfaction: Would God this point were thorowly knowne, and well weighed on all parts. The neglect or ignorance whereof hath both bred and nurſed your ſeparation, and driven the weake and inconſiderate into ſtrange extremities.

Phil Morn. du Pleſſes Lib. de Eccle. cap. 10.

This ſay we of our ſelves in no more Charitie than Truth: But for you; how dare you make this ſhameleſſe compariſon? Can your heart ſuffer your tongue to ſay, that there is no more difference betwixt *Rome* and us, than there is betwixt us and you? How many hundred errours, how many damnable hereſies have we evinced with you, in that (ſo compounded) Church? ſhew us but one miſ-opinion in our Church that you can prove within the ken of the foundation: Let not zeale make you impudent: Your Doctor could ſay (ingenuouſly ſure) that in the Doctrines which ſhe profeſſeth, ſhe is farre better and purer than the Whore Mother of *Rome*, and your laſt Martyr, yet better: If you meane (ſaith he) by a Church (as the moſt doe) that publike profeſſion whereby men doe profeſſe ſalvation to be had by the death and righteouſneſſe of Jeſus Chriſt, I am free from denying any Church of Chriſt to be in this Land: for I know the Doctrine touching the holy Trinity, the natures and offices of the Lord Jeſus, free juſtification by him; both the Sacraments, &c. publiſhed by her Majeſties authoritie, and commanded by her lawes, to be the Lords bleſſed and undoubted Truths, without the knowledge and profeſſion whereof no ſalvation is to be had: Thus hee with ſome honeſtie, though little ſenſe. If therefore your will doe not ſtand in your light, you may well ſee, why wee ſhould thus forſake their communion, and yet not you ours. Yet though their corruptions be incomparably more, we have not dared to ſeparate ſo farre from them, as you have done from us for leſſe: Still we hold them even a viſible Church, but unſound, ſicke, dying; ſicke, not of a conſumption onely, but of a leproſie or plague (ſo is the Papacie to the Church) diſeaſes, not more deadly than infectious: If they be not rather in *Sardies* taking; of whom the ſpirit of God ſaith, thou haſt a name that thou liveſt, but thou art dead; and yet in the next words bids them awake, and ſtrengthen the things which are ready to die. And though our judgement and practice have forſaken their erroneous doctrines and ſervice, yet our charitie (if you take that former diſtinction) hath not utterly forſaken and condemned their perſons. This is not our cooleneſſe, but equalitie: your reprobation of us for them hath not more zeale than headſtrong uncharitableneſſe.

Counterp. p. 171.

I. *Penry* Exam. before M *Fanſhaw* and Juſt. *Young.*

Fr. Iun. l de Eccleſ. M. Hooker. Ecleſ. pol. Du Pleſſes, l. de Eccl. Iacob. Armin. Diſput D Reynolds Th. ſſ D. Field of the hurch.

Revel. 3. & 2.

Sep.

And were not Luther, Zuinglius, Cranmer, Latimer, *and the reſt begot to the Lord in the Wombe of the Romiſh Church? did they not receive the knowledge of his Truth when they ſtood actuall members of it? whom notwithſtanding afterwards they forſooke, and that juſtly for her fornication.*

SECTION XXIV.

The ſeparation made by our holy Martyrs.

A BUt how could you without bluſhing once name *Cranmer*, *Latimer*, and thoſe other holy Martyrs, which have beene ſo oft objected to the conviction of your Schiſme? Thoſe Saints ſo forſooke the Romiſh Church, as we have done, died witneſſes of Gods truth in that Church, from which you are ſeparated: lived, preached, governed, ſhed their bloud in the communion of the Church of England, which you diſclaime and condemne as no Church of God, as meerly Antichriſtian: Either of neceſſity they were no Martyrs, yea, no Chriſtians, or elſe your Separations and Cenſures of us are wicked. Chuſe whether you will; They were in the ſame caſe with us; we are in the ſame caſe with them; no difference but in the time: either their bloud will be upon your heads, or your owne: this Church had then the ſame conſtitution, B the ſame confuſion, the ſame worſhip, the ſame miniſtery, the ſame government (which you brand with Antichriſtianiſme) ſwayed by the holy hands of theſe men of God; condemne them, or allow us. For their Separation: They found many maine errours of Doctrine in the Church of Rome (in the Papacy nothing but errors) worth dying for: ſhew us one ſuch in ours, and we will not only approve your Separation, but imitate it.

SEP.

But here in the name of the Church of England, *you waſh your hands of all* Babyloniſh *abominations, which you pretend you have forſaken, and her for them. And in this regard you ſpeak thus: The Reformation you have made of the many and maine corruptions of the* Romiſh *Church, we doe ingenuouſly acknowledge, and doe withall embrace with you all the truths which to our knowledge you have received in ſtead of them. But* Rome *was not built all in a day.* C *The myſtery of iniquity did advance it ſelfe by degrees: and as the riſe was, ſo muſt the fall be. That Man of Sinne, and Lawleſſe man, muſt languiſh and die away of a conſumption,* 2 Theſſ. 2.8. *And what though many of the higheſt Towers of* Babel, *and of the ſtrongeſt Pillars alſo be demoliſhed, and pulled downe, yet may the building ſtand ſtill, though tottering to and fro (as it doth) and only underpropped and upheld with the ſhoulder and arme of fleſh, without which in a very moment it would fall flat upon, and lie levell with the earth.*

SECTION XXV.

What ſeparation England hath made.

THe Church of England doth not now waſh her hands of Babyloniſh abominations, but rather ſhewes they are cleane. Would God they were no more foule with your ſlander than her owne Antichriſtianiſme. Here will be found D not pretences, but proofes of our forſaking Babylon; of your forſaking us, not ſo much as well-coloured pretences: You begin to be ingenuous; while you confeſſe a reformation in the Church of England: not of ſome corruptions, but many; and thoſe many not ſlight, but maine.

The gifts of Adverſaries are thankleſſe: As *Ierome* ſaid of his *Ruffinus*; ſo may we of you, that you wrong us with praiſes: This is no more praiſe than your next page gives to Antichriſt himſelfe. Leave out many, and though your commendations be more uncertaine, we ſhall accept it: ſo your indefinite propoſition ſhall ſound to us as generall, That wee have reformed the maine corruptions of the Romiſh Church: None therefore remaine upon us, but ſlight and ſuperficiall blemiſhes. So you have forſaken a Church of foule skin, but of a ſound heart; for want of beautie, not of truth.

But you ſay many, not All, that if you can picke a quarrell with one, you might re- E ject all: yet ſhew us that one maine and ſubſtantiall errour, which we have not reformed: and you doe not more embrace thoſe truths with us which we have received, than we will condemne that falſhood which you have rejected, and embrace the truth of that Separation which you have practiſed.

The degrees whereby that ſtrumpet of Babylon got on horſeback you have learned of us, who have both learned and taught, that as Chriſt came not abruptly into the world, but with many preſages, and prefigurations, (The day was long dawning ere this Sunne aroſe) ſo his adverſary (that Antichriſt) breakes not ſuddenly upon the

Church,

A Church, but comes with much preparation and long expectance: and as his riſe, ſo his fall muſt be graduall, and leiſurely: Why ſay you then, that the whole Church every where, muſt at once utterly fall off from that Church where that Man of Sinne ſitteth? His fall depends on the fall of others, or rather their riſing from under him: If neither of theſe muſt be ſudden, why is your haſte? But this muſt not be, yet ought: as there muſt be hereſies, yet there ought not: It is one thing what God hath ſecretly decreed, another what muſt be deſired of us: If we could pull that Harlot from her ſeat, and put her to *Iezabels* death, it were happy: Have we not endevoured it? What ſpeake you of the higheſt Towers, and ſtrongeſt pillars, or tottering remainders of Babylon? we ſhew you all her roofes bare, her walls razed, her vaults digged up, her monuments defaced, her Altars ſacrificed to deſolation: Shortly, all her buildings demoliſhed, not a ſtone upon a ſtone, ſave in rude heapes, to tell that here once was Babylon: B Your ſtrife goes about to build againe that her Tower of confuſion. God divides your languages: It will be well; if yet you build not more than we have reſerved.

Sep.

You have renounced many falſe doctrines in Popery, and in their places embraced the truth. But what if this truth be taught under the ſame hatefull Prelacie in the ſame deviſed office of Miniſtery, and confuſed communion of the prophane multitude, and that mingled with many errours?

Section XXVI.

You will now be free both in your profeſſion and gift; You give us to have renounced many falſe doctrines in Popery: and to have embraced ſo many truths: we take it untill more: You profeſſe where you ſticke, what you miſ-like: C In theſe foure famous heads, which you have learned by heart from all your predeceſſours: An hatefull Prelacie, A deviſed Miniſtery, a confuſed and prophane communion, and laſtly, the intermixtures of grievous errours.

The maine grounds of Separation.

Barr. and *Gr.* againſt *Gyff.* Confer. & Exam. *Paſſim.*

Penry in his Exam.

What if this truth were taught under a hatefull Prelacy? Suppoſe it were ſo; Muſt I not embrace the truth becauſe I hate the Prelacy? What if Iſrael live under the hatefull Ægyptians? What if *Ieremie* live under hatefull *Paſhur*? What if the Jewes live under an hatefull Prieſthood? What if the diſciples live under hatefull Scribes? What are others perſons to my profeſſion? If I may be freely allowed to be a true profeſſed Chriſtian, what care I under whoſe hands? But why is our Prelacy hatefull? Actively to you, or paſſively from you? In that it hates you? Would God you were not more your owne enemies: Or rather becauſe you hate it? your hatred is neither any newes, nor paine: Who or what of ours is not hatefull to you? Our Churches, Bels, Cloathes, D Sacraments, Preachings, Prayers, Singings, Catechiſmes, Courts, Meetings, Burials, Mariages: it is marvell that our aire infects not: and that our heaven and earth (as *Optatus* ſaid of the Donatiſts) eſcape your hatred: not the forwardeſt of our Preachers (as you terme them) have found any other entertainment; no enemie could be more ſpightfull; I ſpeake it to your ſhame. Rome it ſelfe in divers controverſary diſcourſes hath bewrayed leſſe gall, than Amſterdam: the better they are to others, you profeſſe they are the worſe: yea, would to God that of *Paul* were not verified of you; hatefull, and hating one another: but we have learned, that of wiſe Chriſtians, not the meaſure of hatred ſhould be reſpected, but the deſert: *David* is hated for no cauſe, *Michaiah* for a good cauſe: Your cauſes ſhall be examined in their places onwards. It were happy, if you hated your owne ſinnes more, and peace leſſe: our Prelacie would trouble you E leſſe, and you the Church.

*Exod.*1.2,3,&c.

*Ierem.*20.1.

Ierem 5 *ult.*

*Iohnſ.*præf.to his 7.Reaſ.

*Iohnſ.*7.Reaſ. p 66.

*Tit.*3.4.

*Pſal.*69.4.

Section XXVII.

For our deviſed office of Miniſtery, you have given it a true title. It was deviſed indeed by our Saviour, when he ſaid, Goe teach all Nations and baptize; and performed in continuance, when he gave ſome to be Paſtors and Teachers; and not onely the Office of Miniſtery in generall, but ours whom he hath made able to teach, and deſirous, ſeparated us for this cauſe to the worke, upon due triall admitted us, ordained us by impoſition of hands of the Elderſhip, and praier, directed us in the right diviſion

The truth and warrant of the Miniſtery of England.

Mat 28 19.

*Epheſ.*4.11.

2 *Tim.*2.2.

1 *Tim.*3 1.

Act. 13.
1 *Tim.* 3.6.
1 *Tim.* 5.22.
1 *Tim.* 2.15.
Diſcourſe of the trouble and Excom. at Amſt.

diviſion of the Word, committed a charge to us; followed our Miniſtery with power, A and bleſſed our labours with gracious ſucceſſe, even in the hearts of thoſe whoſe tongues are thus buſie to deny the truth of our vocation: Behold here the deviſed Office of our Miniſtery: What can you deviſe againſt this? Your Paſtor, who (as his brother writes) hopes to worke wonders by his logicall skill, hath killed us with ſeven Arguments, which he profeſſeth the quinteſſence of his owne, and *Penries* extractions, whereto your Doctor refers us as abſolute. I would it were not tedious, or worth a Readers labour to ſee them ſcanned. I proteſt before God and the world, I never read more groſſe ſtuffe ſo boldly and peremptorily faced out: ſo full of Tautologies and beggings of the Queſtion never to be yeelded. Let me mention the maine heads of them, and for the reſt be ſorry that I may not be endleſſe.

Certaine Arg. againſt the Miniſt. of England.
Counterpoyſe.

To prove therefore that no communion may be had with the Miniſtery of the Church of England, he uſes theſe ſeven demonſtrations; Firſt, Becauſe it is not that B Miniſtery which Chriſt gave, and ſet in his Church. Secondly, Becauſe it is the Miniſtery of Antichriſts Apoſtaſie. Thirdly, Becauſe none can communicate with the Miniſtery of England, but he worſhips the beaſts image, and yeeldeth ſpirituall ſubjection to Antichriſt. Fourthly, Becauſe this Miniſtery deriveth not their power and function from Chriſt. Fiftly, Becauſe they miniſter the holy things of God by vertue of a falſe ſpirituall calling. Sixtly, Becauſe it is a ſtrange Miniſtery, not appointed by God in his word. Seventhly, Becauſe it is not from Heaven, but from Men.

Now I beſeech thee Chriſtian Reader, judge whether that which this man was wont ſo oft to object to his brother (a crackt braine) appeare not plainely in this goodly equipage of reaſons? For what is all this, but one and the ſame thing tumbled ſeven times over? which yet with ſeven thouſand times babbling ſhall never be the more probable. That our Miniſtery was not given and ſet in the Church by Chriſt, but C Antichriſtian, what is it elſe to be from men, to be ſtrange, to be a falſe ſpirituall calling, not to be derived from Chriſt, to worſhip the image of the Beaſt? So this great challenger that hath abridged his nine arguments to ſeven, might aſwell have abridged his ſeven to one and a halfe. Here would have been as much ſubſtance, but leſſe glory: As for his maine defence: Firſt, we may not either have, or expect now in the Church that Miniſtery which Chriſt ſet: Where are our Apoſtles, Prophets, Euangeliſts? If we muſt allwayes looke for the very ſame adminiſtration of the Church which our Saviour left, why doe we not challenge theſe extraordinary functions? Doe we not rather thinke, ſince it pleaſed him to begin with thoſe Offices which ſhould not continue, that herein he purpoſely intended to teach us, that if we have the ſame heavenly buſineſſe done, we ſhould not be curious in the circumſtances of the perſons? But for thoſe ordinarie callings of Paſtors and Doctors (intended to perpetuity) with D what forehead can he deny them to be in our Church? How many have we that conſcionably teach and feed, or rather feed by teaching? Call them what you pleaſe, Superintendents (that is) Biſhops, Prelates, Prieſts, Lecturers, Parſons, Vicars, &c. If they preach Chriſt truly, upon true inward abilities, upon a ſufficient (if not perfect) outward vocation: ſuch a one (let all hiſtories witneſſe) for the ſubſtance, as hath been ever in the Church ſince the Apoſtles times: they are Paſtors and Doctors allowed by Chriſt: We ſtand not upon circumſtances and appendances of the faſhions of ordination, manner of choice, attire, titles, maintenance: but if for ſubſtance theſe be not true Paſtors and Doctors, Chriſt had never any in his Church, ſince the Apoſtles left the earth. All the difficultie is in our outward calling: Let the Reader grant our grave and learned Biſhops to be but Chriſtians, and this will eaſily bee evinced lawfull, even by their rules: For, if with them every plebeian Artificer hath power to E elect and ordaine by vertue of his Chriſtian profeſſion (the act of the worthieſt ſtanding for all) how can they deny this right to perſons qualified (beſides common graces) with wiſdome, learning, experience, authority? Either their Biſhoprick makes them no Chriſtians (a poſition which of all the world beſides this Sect, would be hiſſed at) or elſe their hands impoſed are thus farre (by the rules of Separatiſts) effectuall. Now your beſt courſe is (like to an Hare that runnes backe from whence ſhee was ſtarted) to flie to your firſt hold: No Church, therefore no Miniſtery: So now, not the

Vbi res convenit quis non verba contemnat? Aug. de Ordin. 2.

Brow. ſtate of Chriſtians.

Church hath deviſed the Miniſtery, but the Miniſtery hath deviſed the Church: I follow you not in that idle circle: Thence you have beene hunted already: But now, ſince I have given account of ours; I pray you tell me ſeriouſly, Who deviſed your Office of Miniſtery; I dare ſay, not Chriſt, not his Apoſtles, not their Succeſſors: What Church ever in the world can be produced (unleſſe in caſe of extremity for one turne) whoſe conſpiring multitude made themſelves Miniſters at pleaſure? what rule of Chriſt preſcribes it? What reformed Church ever did, or doth practiſe it? what example warrants it? where have the inferiours laid hands upon their Superiours? What congregation of Chriſtendome in all records afforded you the neceſſary patterne of an unteaching Paſtor, or an unfeeding Teacher?

It is an old policy of the faulty, to complaine firſt: Certainly, there was never Popiſh Legend a more errand device of man than ſome parts of this Miniſtery of yours, ſo much gloried in for ſincere correſpondence to the firſt Inſtitution.

SECTION XXVIII.

YOur ſcornfull exception at the confuſed communion of the profane multitude, ſavours ſtrong of Phariſee, who thought it ſinne to converſe (*cum terræ filiis*) the baſe vulgar, and whoſe very Phylacteries did ſay, Touch me not, for I am cleaner than thou. This multitude is prophane (you ſay) and this communion confuſed: If ſome be profane, yet not all; for then could be no confuſion in the mixture; If ſome be not profane, why do you not love them as much as you hate the other? If all maine truths be taught amongſt ſome godly, ſome profane; why will you more ſhun thoſe profane, than cleave to thoſe Truths, and thoſe godly? If you have duly admoniſhed him, and deteſt and bewailed his ſin; what is another mans profaneneſſe to you? If profaneneſſe be not puniſhed, or confuſion be tolerated, it is their ſin, whom it concerneth to redreſſe them: If the Officers ſin, muſt we run from the Church? It is a famous and pregnant proteſtation of God by **Ezekiel**: *The righteouſnes of the righteous ſhall be upon him, and the wickednes of the wicked ſhall be upon himſelfe.* And if the Fathers ſowre Grapes cannot hurt the childrens teeth, how much leſſe ſhall the neighbours? But whither will you run from this Communion of the profane? The ſame fault you finde with the *Dutch* and *French*; yea, in your owne. How well you have avoided it in your ſeparation, let M. *White*, *George Iohnſon*, Maſter *Smith* be ſufficient witneſſes, whoſe plentifull reports of your knowne uncleanneſſes, ſmothered miſchiefes, malicious proceedings, corrupt packings, communicating with knowne offenders, bolſtering of ſinnes, and willing connivences, as they are ſhamefull to relate, ſo might well have ſtopt your mouth from excepting at our confuſed Communion of the prophane.

Confuſed communion of the profane.

Perplexæ ſunt iſtæ duæ civitates in hoc ſeculo invicemq; permixtæ, donec ultimo judicio dirimantur. Aug. de Civit. Dei l. 1 3.

Eze. 18 20.

Orig Vnuſquiſq; propter proprium peccatum morietur, in propria juſtitia vivet, &c.

Fr. Iohnſ. Artic againſt the Dutch and Fr.

Anſw. againſt *Broughton*.

Diſcover. of *Brown*.

Troubles and excom. at *Amſt.*

Charact. præf. *Iidem in publico accuſatores, in occultorei, in ſemetipſos cenſores pariter & nocentes: Damnant foris quod intus operantur.*

SEP.

Shall ſome generall Truths (yea, though few of them in the particulars may be ſoundly practiſed) ſweeten and ſanctifie the other errors? Doth not one Hereſie make an Hereticke? and doth not a little Leaven, whether in doctrine or manners, leaven the whole lumpe? 1 Cor. 5. 6. Gal. 5. 9. Hag. 2. 13. *If Antichriſt held not many truths, wherewith ſhould he countenance ſo many forgeries, or how could his worke be a myſtery of iniquitie? which in* Rome *is more groſſe and palpable; but in* England *ſpun with a finer threed, and ſo more hardly diſcovered. But to wade no further in univerſalities; we will take a little time to examine ſuch particulars as you your ſelfe have picked out for your moſt advantage, to ſee whether you be ſo cleare of* Babels *Towers in your owne evidence, as you beare the world in hand.*

SECTION XXIX.

HOw many and grievous errors are mingled with our Truths, ſhall appeare ſufficiently in the ſequell; If any want, let it be the fault of the accuſer. It is enough for the Church of Amſterdam to have no errors. But ours are grievous: Name them, that our ſhame may be ſequell to your griefe: So many they are, and ſo grievous, that your Martyr, when he was urged to inſtance, could find none but our opinion concerning Chriſts deſcent into Hell; & except he had over-reached, not that.

Our errors intermingled with Truth.

Barr. Confer. with *M. Hutchinſ.* &c. and *D. Andr.*

Call you our Doctrines ſome generall truths? Look into our Confeſſions, Apologies, Articles, and compare them with any, with all other Churches; and if you finde a more particular, ſound, Chriſtian, abſolute profeſſion of all fundamentall truths in any Church, ſince Chriſt aſcended into Heaven, renounce us as you do, and we will ſeparate unto you: But theſe truths are not ſoundly practiſed: Let your Paſtor teach you, that if errors of practice ſhould be ſtood upon, there could be no true Church upon earth: Pull out your owne beame firſt: we willingly yeeld this to be one of your truths, that no truth can ſanctifie error: That one hereſie makes an Hereticke: but learne withall that every error doth not pollute all truths: That there is hay and ſtubble, which may burne, yet both the foundation ſtand, and the builder be ſaved: Such is ours at the worſt, why doe you condemne where God will ſave? No Scripture is more worne with your Tongues and Pens, than that of the Leaven, 1 *Cor.* 5.6. If you would compare Chriſts Leaven with *Pauls*, you ſhould ſatisfie your ſelfe. Chriſt ſayes, *the Kingdome of heaven is as Leaven*; *Paul* ſayes, *A groſſe ſinne is Leaven*: Both *leavens the whole lumpe*: neither may be taken preciſely, but in reſemblance: not of equalitie (as he ſaid well) but of quality: For notwithſtanding *the leaven of the Kingdome*, ſome part you grant is unſanctified; So notwithſtanding *the Leaven of ſin*, ſome (which have ſtriven againſt it to their utmoſt) are not ſowred: The leavening in both places muſt extend onely to whom it is extended: the ſubjects of regeneration in the one; the partners of ſin in the other: So our Saviour ſaith, *Ye are the ſalt of the earth*; yet too much of the earth is unſeaſoned: The truth of the effect muſt bee regarded in theſe ſpeeches, not the quantity: It was enough for *S. Paul* to ſhew them by this ſimilitude, that groſſe ſins where they are tolerated, have a power to infect others: whether it be (as *Hierome* interprets it) by ill example, or by procurement of judgements: and thereupon the inceſtuous muſt be caſt out: All this tends to the excommunicating of the evill, not to the ſeparating of the good: Did ever *Paul* ſay, If the inceſtuous be not caſt out, ſeparate from the Church? Shew us this, and we are yours: Elſe it is a ſhame for you that you are not ours: If Antichriſt hold many truths, and we but many, we muſt needs be proud of your praiſes: We hold all his truths, and have ſhewed you, how we hate all his forgeries, no leſſe than you hate us: Yet the myſterie of iniquitie is ſtill ſpun in the Church of England; but with a finer thread: So fine, that the very eyes of your malice cannot ſee it; yet none of our leaſt Lots have eſcaped you: Thanks be to our good God, we have the great myſtery of godlineſſe ſo fairely and happily ſpunne amongſt us, as all, but you, bleſſe God with us, and for us: As ſoone ſhall yee finde Charity and Peace in your Engliſh Church, as hereſie in our Church of England.

Inquir. into *M. White*, *p.* 35.
Mat. 13 33.

M. Bredwell.

Hierom. in hoc ignoratis, quia malo exemplo poſſum plurimi interire? Sed & per unius delictũ in omnem populum Iudæorum iram Dei legimus adveniſſe.

1 *Tim.* 3.16.

Sep.

Where (ſay you) are thoſe proud Towers of their univerſall Hierarchie? One in Lambeth, *another in* Fulham: *and whereſoever a Pontificall Prelate is, or his Chancellor, Commiſſarie, or other Subordinate, there is a Tower of* Babel *unruinated. To this end I deſire to know of you whether the office of Archbiſhops, Biſhops, and the reſt of that ranke, were not parts of that accurſed Hierarchie in Queene* Maries *dayes, and members of that man of ſinne? If they were then as ſhoulders and armes under that head the Pope, and over the inferiour members; and have now the ſame Eccleſiaſticall Iuriſdiction derived and continued upon them, whereof they were poſſeſſed in the time of Poperie (as it is plaine they have by the firſt Parliament of Queene* Elizabeth) *why are they not ſtill members of that body, though the head the Pope bee cut off?*

Section XXX.

To the particular inſtances: I aske where are the proud Towers of their Univerſall Hierarchie? You anſwer roundly: One in *Lambeth*, another in *Fulham*, &c. What Univerſall? Did ever any of our Prelates challenge all the world as his Dioceſſe? Is this ſimplicitie or malice? If your Paſtor tell us, that as well a World as a Province, Let me returne it; If he may be Paſtor over a Parlor-full, why not of a Citie? And if of a City, why not of a Nation? But theſe you will prove unruinated

Whether our Prelacy be Antichriſtian.
Seven Argu. firſt Anſw.
Counterpoyſe.

Towers of that Babel: You aske therefore whether the Office of Archbiſhops, Biſhops, and the reſt of that ranke, were not in Queene *Maries* dayes, parts of that accurſed Hierarchie, and members of that man of ſinne. Doubtleſſe they were: Who can denie it? But now (ſay you) they have the ſame Eccleſiaſticall Juriſdiction continued: This is your miſerable Sophiſtrie: Thoſe Popiſh Archbiſhops, Biſhops, and Clergie were members of Antichriſt: not as Church-Governours, but as Popiſh; while they ſwore ſubjection to him, while they defended him, whiles they worſhipt him above all that is called God, and extorted this homage from others, how could they be other but limmes of that Man of ſinne? ſhall others therefore which defie him, reſiſt, trample upon him, ſpend their lives and labours in oppugnation of him, be neceſſarily in the ſame caſe, becauſe in the ſame roome? Let me helpe your Anabaptiſts with a ſound Argument: The Princes, Peeres, and Magiſtrates of the Land in Queene *Maries* dayes were ſhoulders and armes of Antichriſt; their calling is ſtill the ſame; therefore now they are ſuch: Your Maſter *Smith* upon no other ground, diſclaimeth Infants Baptiſme, crying out that this is the maine relique of Antichriſtianiſme: But ſee how like a wiſe Maſter you confute your ſelfe: They are ſtill members of the body, though the head (the Pope) be cut off: The head is Antichriſt, therefore the body without the head is no part of Antichriſt: He that is without the head Chriſt, is no member of Chriſt: ſo contrarily; I heare you ſay, the very Juriſdiction and Office is here Antichriſtian, not the abuſe: What? in them, and not in all Biſhops ſince, and in the Apoſtles times? Alas, who are you that you ſhould oppoſe all Churches and times? Ignorance of Church-ſtorie, and not diſtinguiſhing betwixt ſubſtances and appendances, perſonall abuſes, and callings, hath led you to this errour: Yet ſince you have reckoned up ſo many Popes, let me helpe you with more: Was there not one in Lambeth, when Doctor *Cranmer* was there? One in Fulham, when *Ridley* was there? One in Worceſter, when *Latimer* was there? One at Wincheſter, when *Philpot* was there? We will goe higher; Was not *Hilarius* at Arles, *Paulinus* at Nola, *Primaſius* at Utica, *Eucherius* at Lyons, *Cyril* at Alexandria, *Chryſoſtome* at Conſtantinople, *Auguſtine* at Hippo, *Ambroſe* at Millaine? What ſhould I be infinite? Was not *Cyprian* at Carthage, *Evodius*, and after him *Ignatius* in Saint *Iohns* time at Antioch, *Polycarpus* at Smyrna, *Philip* at Cæſarea, *Iames* and *Simeon* and *Cleophas* at Hieruſalem, and (by much conſent of Antiquitie) *Titus* in Creet, *Timothy* at Epheſus, *Marke* at Alexandria: yea, to bee ſhort, was there not every where in all Ages, an allowed Superioritie of Church-Governours under this title? Looke into the frequent Subſcriptions of all Councels, and their Canons: Looke into the Regiſters of all times, and finde your ſelfe anſwered; Let Reverend * *Calvin* bee our Advocate: I would deſire no other words to confute you, but his: Hee ſhall tell you that even in the primitive Church, the Presbyters choſe one out of their number in every Citie, whom they titled their Biſhop, leſt diſſention ſhould ariſe from equality. Let *Hemingius* teach you that this was the practice of the pureſt Church: Thus it was ever; and if Princes have pleaſed to annex either large maintenances, or ſtiles of higher dignitie, and reſpect unto theſe, doe their additions annihilate them? Hath their double honour made voyd their callings? Why, more than extreme needineſſe? If *Ariſtotle* would not allow a Prieſt to be a Tradeſman, yet *Paul* could yeeld to homely Tent-making: if your Elders grow rich or noble, doe they ceaſe to be, or begin to be unlawfull? But in how many Volumes hath this point beene fully diſcuſſed? I liſt not to gleane after their full carts.

Character of the Beaſt againſt *R. Cliſton.*

Arch-deacon.

Beatiſſimus Papa paſſim in epiſt. Ignat. ad Trallian. Euſeb. l.3 Ex Euſeb. Hier. Catal. g. Scrip. Epiphanio, &c.

* *Calv. Inſt. l 4. Hieron. Evagrio. Heming. Poteſt. Eccl. claſ. 3. c. 10. Hinc Eccleſia purior ſecuta tempora Apoſtol. fecit alibi Patriarchas; quorum erat curare ut Epiſcopi ejuſq; Dioeceſeos rite eligerentur, ut ſuum munus Epiſcopi ſinguli probe adminiſtrarent, &c. Ariſt. Pol. 7. Potentia divitiarũ & paupertatis humilitas vel humiliorem vel inferiorem Epiſcopũ non facit. Hieron. Evagr.*

Sep.

And ſo doe all the Reformed Churches in the World (of whoſe teſtimonie you boaſt ſo loud) renounce the Prelacie of England, *as part of that* Pſeudo-Clergie, *and Antichriſtian Hierarchie derived from* Rome.

SECTION XXXI.

The judgement and practice of other reformed Churches.

* Anſw. Counterpoyſ. third Conſid.

Pſal 20.7.
Bez. de Miniſtr. Evang. cap. 18.
Cited alſo by D. *Down. p.* 29.
Hemingius.
Iudicat cæteros Miniſtros ſuis Epiſcopis obtemperare debere. Poteſt. Eccl. c. 10

FRom your owne verdict you deſcend to the teſtimonies of all Reformed Churches: I bluſh to ſee ſo wilfull a ſlander fall from the pen of a Chriſtian. That all Reformed Churches renounce our prelacie as Antichriſtian, what one hath done it? Yea, what one forraine Divine of note, hath not given to our Clergie the right hand of Fellowſhip? ſo farre is it from this, that *I. Alaſco* was the allowed Biſhop of our firſt Reformed ſtrangers in this land; ſo far, that when your Doctor found himſelfe urged (by *M. Spr.*) with a cloud of witneſſes for our Church & Miniſtery, as *Bucer, Martyr, Fagius, Alaſco, Calvin, Beza, Bullinger, Gualter, Simler, Zanchius, Iunius, Rollocus,* and others, he had nothing to ſay for himſelfe, but, Though you come againſt us with Horſe-men and Chariots, yet we will remember the name of the Lord our God; and turnes it off with the accuſation of a Popiſh plea and reference to the practice of the Reformed: And if therfore they have ſo renounced it, becauſe their practice receives it not; Why, like a true Make-bate do you not ſay, that our Churches have ſo renounced their Government? Theſe ſiſters have learned to differ, and yet to love and reverence each other: and in theſe caſes to enjoy their owne formes, without preſcription of neceſſitie or cenſure. Let Reverend *Beza* be the Trumpet of all the reſt, who tells you that the Reformed Engliſh Churches continue, upheld by the authoritie of Biſhops, and Archbiſhops, that they have had men of that Ranke, both famous Martyrs, and worthy Paſtors and Doctors: and laſtly, congratulates this bleſſing to our Church: or let *Hemingius* tell you the judgement of the Daniſh Church: *Indicat cæteros Miniſtros, &c.* It judgeth, ſaith he, that other Miniſters ſhould obey their Biſhops in all things, which make to the edification of the Church, &c. But what doe I oppoſe any to his nameleſſe *All*? his owne ſilence confutes him enough in my ſilence.

SEP.

It ſeemes, the ſacred (ſocalled) Synod aſſumeth little leſſe unto her ſelfe in her determinations: otherwiſe, how durſt ſhee decree ſo abſolutely, as ſhe doth, touching things reputed indifferent, viz. *that all men in all places muſt ſubmit unto them without exception, or limitation? Except ſhee could infallibly determine, that theſe her Ceremonies thus abſolutely impoſed, ſhould edifie all men at all times, how durſt ſhe thus impoſe them? To exact obedience in and unto them, whether they offend or offend not, whether they edifie or deſtroy, were intolerable preſumption.*

SECTION XXXII.

Our Synods determination of things indifferent. Article 21.

Obligatio ſine coertione nulla. Reg. Iur.
Non ſura dicenda ſunt, &c. De civit. lib. 19.
Anſw. to the Admon. p. 279. cited alſo by D. *Sparks, p.* 14.

Aug. Epiſt. 86. *In his enim rebus, de quibus nihil certi ſtatuit Scriptura divina, mos populi Dei vel inſtituta majorum pro lege tenenda ſunt*
Livius deca. 1. 4. *Nulla lex ſatis commoda omnibus eſt, id modo queritur, ſi majori parti & in ſumma prodeſt.*

THere was never a more idle and beggerly cavill than your next: your Chriſtian Reader muſt needs think you hard driven for quarrels, when you are faine to fetch the Popes infallibility, out of our Synod, whoſe flat Decree it was of old; That even generall Councels may erre, and have erred. But wherein doth our ſacred Synod aſſume this infallibility, in her determinations? Wherefore is a Synod, if not to determine? But of things reputed indifferent? What elſe are ſubject to the conſtitutions of men? Good and evill are either directly, or by neceſſarie ſequell ordred by God; theſe are above humane power: What have men to doe, if not with things indifferent? All neceſſary things are determined by God, indifferent by men from God, which are as ſo many particulars, extracts from the generals of God: Theſe things (ſaith learned *Calvin*) are indifferent, and in the power of the Church: Either you muſt allow the Church this, or nothing. But theſe decrees are abſolute, what lawes can be without a command? The law that tyes not is no law: No more than that (ſaith *Auſtin*) which ties us to evill. But for all men, and all times? How for all? For none (I hope) but our owne. And why not for them? but without exception and limitation: Doe not thus wrong our Church: our late Arch-biſhop (if it were not piacular for you to read ought of his) could have taught you in his publike writings, theſe five limitations of injoyned ceremonies: Firſt, that they be not againſt the Word of God: Secondly, that Juſtification or Remiſſion of ſins be not attributed to them: Thirdly, that the Church be not troubled with their multitude: Fourthly, that they be not decreed as neceſſarie, and not to be changed; And laſtly, that men be not ſo tied to them, but that by occaſion they may be omitted, ſo it be without offence and contempt; you

A ſee our limits: but your feare is in this laſt, contrary to his. He ſtands upon offence in omitting, you in uſing: As if it were a juſt offence to diſpleaſe a beholder, no offence to diſpleaſe and violate authority: What Law could ever bee made to offend none? Wiſe *Cato* might have taught you this, in *Livie*, that no Law can bee commodious to all: Thoſe lips which preſerve knowledge, muſt impart ſo much of it to their hearers, as to prevent their offence: Neither muſt Law-givers ever fore-ſee what conſtructions will be of their Lawes, but what ought to be: Thoſe things which your Conſiſtory impoſes, may you keepe them if you liſt? Is not the willing neglect of your owne Parlour-Decrees puniſhed with Excommunication? And now what is all this to infallibility? The ſacred Synod determines theſe indifferent Rites, for decency and comlineſſe to be uſed of thoſe whom it concernes, therefore it arrogates to it ſelfe infallibility: A concluſion fit for a Separatiſt.

B You ſtumble at the Title of Sacred: every ſtraw lies in your way; your *Calepine* could have taught you, that Houſes, Caſtles, Religious buſineſſes, old age it ſelfe, have this ſtile given them: and *Virgil* (*vittaſque reſolvit Sacrati capitis*:) no Epithete is more ordinary to Councels and Synods: The reaſon whereof may be fetched from that Inſcription of the Elibertine Synod; of thoſe nineteene Biſhops is ſaid: when the holy and Religious Biſhops were ſet: How few Councels have not had this Title? To omit the late; The holy Synod of *Carthage*, under *Anaſtaſius*: The holy and peaceable Synod at *Antioch*: The holy Synod of God, and Apoſtolicall, at *Rome* under *Iulius*. The Holy and great Synod at *Nice*: and not to be endleſſe: The holy Synod of *Laodicea* (though but provinciall.) What doe theſe idle exceptions argue but want of greater?

Cum conſediſſent ſancti & religioſi Epiſcopi. Bin. Tom 1. p. 239. Sancta Synod. Carthagi. 4 ſub Anaſtaſio, 553 Sancta & Pacifica Synod. Antiochen. 1. p. 420. Sancti Dei & Apoſtolica Synodus, 413. Pervenit ad Sanctam Synodum Can. Nic. 18. 309. Sancta Synod. Laodicena, 288.

C

Sep.

To let paſſe your Eccleſiaſticall Conſiſtories, wherein ſinnes and abſolutions from them are as veniall and ſaleable as at Rome; *Is it not a Law of the Eternall God, that the Miniſters of the Goſpell, the Biſhops or Elders ſhould be apt and able to teach?* 1 Timoth. 3.2. Titus 1.9. *and is it not their grievous ſinne to be unapt hereunto?* Eſa. 56. 10, 11. *And yet who knoweth not that the Patrons amongſt you preſent, that the Biſhops institute, the Archdeacons induct, the Churches receive, and the Lawes both Civill and Eccleſiaſticall allow and juſtifie Miniſters unapt and unable to teach? Is it not a Law of the eternall God, that the Elders ſhould feed the flocke over which they are ſet, labouring amongſt them in the Word and Doctrine?* Acts 20. 28. 1 Pet. 5. 1.2. *And is it not ſinne to omit this duty? Plead not for* Baal. *Your diſpenſations for Non-reſidencie and Pluralities of Benefices, as for two, three, or more: yea* tot quot, *as many as a man will have or can get, are ſo many Diſpenſations with the Lawes of God, and ſinnes of men. Theſe things* D *are too impious to be defended, and too maniſeſt to be denied.*

Section XXXIII.

Some great men, when they have done ill, out-face their ſhame with enacting Lawes to make their ſins lawfull. While you thus charge our practice, you bewray your owne: Who having ſeparated from Gods Church, deviſe ſlanders to colour your ſinne: We muſt be ſhamefull, that you may be innocent: You load our Eccleſiaſticall Conſiſtories with a ſhameleſſe reproach: Farre be it from us to juſtifie any mans perſonall ſinnes; yet it is ſafer ſinning to the better part: Fie on theſe odious compariſons: ſinnes as ſaleable as at *Rome*? Who knowes not that to be the Mart of all the World? Perjuries, Murders, Treaſons are there bought, and ſold: when E ever in ours? The Popes coffers can eaſily confute you alone: What tell you us of theſe? let me tell you: Mony is as fit an advocate in a Conſiſtorie, as favour or malice: Theſe, ſome of yours have complained of, as bitterly as you of ours: As if we liked the abuſes in Courts: as if corrupt executions of wholſome Lawes muſt bee imputed to the Church, whoſe wrongs they are. No leſſe hainous, nor more true is that which followeth. True Elders (not yours) ſhould be indeed, διδακτικοι. This wee call for as vehemently (not ſo tumultuouſly) as your ſelves.

Sinnes ſold in our Courts.

G. Iohnſ. Trouble and Excommunications at *Amſterdam*.

That they ſhould feed their Flocks with Word and Doctrine, we require more than

you:

Can.34.

M. Hookers fiſt booke of Eccleſiaſticall Policy pag. 26.

D. Downam of the office and dignity of the Miniſterie Counterpoyſ. pag. 79.

you: That Patrons preſent, Biſhops inſtitute, Arch-Deacons induct ſome, which are unable, we grant and bewaile. But that our Church-Lawes juſtifie them, we deny, and you ſlander: For our Law (if you know not) requires, that every one to be admitted to the Miniſtery, ſhould underſtand the Articles of Religion, not only as they are compendiouſly ſet downe in the Creed, but as they are at large in our Booke of Articles, neither underſtand them onely, but be able to prove them ſufficiently out of the Scripture, and that not in Engliſh onely, but in Latine alſo: This competency would prove him (for knowledge διδακτικον: If this be not performed, blame the perſons) cleere the Law. Profound Maſter *Hooker* tels you, that both Arguments from light of Nature; Lawes, and Statutes of Scripture, the Canons that are taken out of ancient Synods, the Decrees and Conſtitutions of ſincereſt times, the ſentences of all antiquity, and in a word, every mans full conſent and conſcience, is againſt ignorance in them that have charge and cure of ſoules. And in the ſame booke; Did any thing more aggravate the crime of *Ieroboams* Apoſtaſie, than that he choſe to have his Clergie the ſcumme and refuſe of his whole Land? Let no man ſpare to tell it them, they are not faithfull towards God, that burden wilfully his Church, with ſuch ſwarmes of unworthy Creatures. Neither is it long, ſince a zealous and learned Sermon dedicated to our preſent Lord Archbiſhop by his owne Chaplaine, hath no leſſe taxed this abuſe, whether of inſufficiencie, or negligence (though with more diſcretion) than can bee expected from your malicious Pen. Learne henceforth not to diffuſe crimes to the innocent.

Diſt.34.Can. Lector. Papa poteſt contra Apoſtolum diſpenſare, & Cauſ.25 q.1. Can ſunt quidā Diſpenſat. in Evangelio. &c. De conceſſ. prebend. Tit 8. Ca. Propoſuit ſecundum plenitudinem poteſtatis de jure poſſumus ſupra jus diſpenſare, & Gloſſa paulo infra Papa contra Apoſtolum diſpenſat, &c Sum. confer p.52. M. *Whites diſco.*

For the reſt: your *Baal*, in our Diſpenſations for Pluralities, would thus plead for himſelfe: Firſt, he would bid you learne of your Doctor to diſtinguiſh of ſinnes: Sins (ſaith hee) are either controvertible, or manifeſt: if controvertible or doubtfull, men ought to beare one with anothers different judgment; if they doe not, &c. they ſin: ſuch is this: if ſome be reſolved, others doubt; and in whole Volumes plead, whether conuenience, or neceſſity: how could your charitie compare theſe with ſinnes evicted? Secondly, hee would tell you that theſe Diſpenſations are intended and directed, not againſt the offence of God, but the danger of Humane Lawes: not ſecurring from ſinne, but from loſſe: But, for both theſe points of Non-reſidence and ſufficiencie, if you ſought not rather ſtrife than ſatisfaction; his Majeſties Speech in the Conference at *Hampton* Court, might have ſtayed the courſe of your quarrellous Pen: No reaſonable mind, but would reſt in that Gratious and royall determination. Laſtly Why looke you not to your owne Elders at home? even your handfull hath not avoided this crime of Non-reſidency: What wonder is it, if our world of men have not eſcaped?

Sep.

You are wiſer; and I hope honeſter than thus to attempt, though that received Maxime amongſt you (No Ceremony, no Biſhop; no Biſhop, no King) ſavours too ſtrongly of that Weed. But what though you be loyall to earthly Kings and their Crownes and Kingdomes, yet if you bee Traytors and Rebels againſt the king of his Church Ieſus Chriſt, and the Scepter of his kingdome, not ſuffering him by his Lawes and officers to reigne over you, but inſtead of them do ſtoop to Antichriſt in his Offices and Ordinances; ſhall your loyaltie towards men, excuſe your Treaſons againſt the Lord? though you now cry never ſo loud, Wee have no King but Cæſar, Iohn. 19. 15. *yet is there another King, one Ieſus, which ſhall returne and paſſe a heavy doome upon the rebellious,* Luke 19. 27. *Theſe enemies, which would not have me reigne over them, bring them and ſlay them before me.*

Section XXXIIII.

Our Loyalty to Princes cleered theirs queſtioned *Bar.* againſt *Gyfford.* Inconſt. of *Brown.* p. 113.

YOu that confeſſe our wiſdome and honeſty, muſt now plead for your owne: your hope is not more of us, than our feare of you. To depoſe Kings, and diſpoſe Kingdomes is a proud worke: you want power, but what is your will? For Excommunication it is cleare enough: While you fully hold that every private man hath as much power in this cenſure, as the Paſtor; and that Princes muſt be equally ſubject with them to theſe their cenſures. Let any man now deviſe if the *Browniſts* could have

A a King, how that King could ſtand one day unexcommunicated? Or if this cenſure meddle onely with his ſoule, not with his Scepter: How more than credible is it, that ſome of your Aſſemblies in Queene *Elizabeths* dayes concluded, that ſhee was not (even in our ſence) Supreme Head of the Church, neither had authority to make Lawes Eccleſiaſticall in the Church? It is well if you will diſclaime it: But you know your received poſition; That no one Church is ſuperiour to other: No authoritie therefore can reverſe this Decree; your will may doe it: yea, what better than Rebellion appeares in your next clauſe? While you accuſe our Loyaltie to an earthly King, as treaſonable to the King of the Church, Chriſt Jeſus; If our Loyalty be a ſinne, where is yours? If we be Traytors in our obedience, what doe you make of him that commands it? Whether you would have us each man to play the *Rex*, and erect a new Government, or whether you would have accuſe us as Rebels to Chriſt in obeying the old: *God* bleſſ King *Iames* from ſuch Subjects. But whoſe is that ſo unſavourie weed; No B Biſhop, no King? Know you whom you accuſe? let me ſhew you your Adverſarie; it is King *Iames* him-ſelfe in his *Hampton* Conference: is there not now ſuſpition in the word? ſurely you had cauſe to feare that the King would prove no good ſubject: Belike, not to Chriſt: What doe you elſe in the next but proclaime his oppoſition to the King of Kings? or ours in not oppoſing his? As if we might ſay with the Iſraelites, O Lord our God, other Lords beſides thee have ruled us: If we would admit each of your Elders to be ſo many Kings in the Church, we ſhould ſtoope under Chriſts Ordinances: Shew us your commiſſion, and let it appeare whether we be Enemies, or you Vſurpers; Alas, you both refuſe the rule of this true Deputie, and ſet up falſe; Let this fearefull doome of Chriſt light where it is moſt due: *Even ſo let thine enemies periſh O Lord.*

Ibid.

Inquiry into *Th'rhite.*

Pag.36.

*Eſa.*26.13.

C

SEP.

Not to ſpeake of the errour of univerſall Grace; and conſequently, of Free-will that groweth on apace amongſt you, what doe you elſe but put in for a part with God in converſion? though not through freedome of will, yet in a deviſed Miniſtery, the meanes of converſion: it being the Lords peculiar as well to appoint the outward Miniſtery of converſion, as to give the inward grace.

SECTION XXXV.

GOe on to ſlander: Even that which you ſay you will not ſpeake, you do ſpeake with much ſpight and no truth: What hath our Church to doe with errors of univerſall grace or Free-will? Errors which her Articles doe flatly oppoſe: what ſhameleſneſſe is this? Is ſhee guilty even of that which ſhee condemnes? If ſome D few private judgements ſhall conceive, or bring forth an error, ſhall the whole Church doe penance? Would God that wicked and hereticall Anabaptiſme, did not more grow upon you than thoſe errours upon us, you had more need to defend, than accuſe: But ſee (Chriſtian Reader) how this man draggs in crimes upon us, as *Cacus* did his Oxen: We doe (forſooth) part ſtakes with God in our converſion; wherein? in a deviſed Miniſterie: the meanes of converſion; well fetcht about: There may bee a Miniſterie, without a converſion; and (*è converſo*) There may be a converſion without a Miniſtery: Where now are the ſtakes parted? yet thus we part ſtakes (with the Apoſtle) that we are Gods Fellow labourers in this great worke: He hath ſeparated us to it, and joyned us with him in it, it is he (as we have proved) that hath deviſed our Miniſterie: yea, your ſelfe ſhall prove it: it is his peculiar to appoint the outward Miniſtery, that gives the inward grace. But hath not God given inward grace, by our E outward Miniſterie? Your hearts ſhall be our witneſſes: What will follow therefore, but that our Miniſterie is his peculiar appointment?

Errors of Free-will, &c. fained upon the Church of England.

1 *Cor.*3:9.
Θεοῦ γὰρ συνεργοὶ ἐσμεν.

SEP.

Where (ſay you) are thoſe rotten heapes of Tranſubſtantiating of bread? and where (ſay I) learned you your devout kneeling to, or before the bread, but from the error of Tranſubſtantiation? Yea, what leſſe can it inſinuate, than either that, or ſome other the like idolatrous conceit? If there were not ſomething more in the Bread and Wine than in the water at Baptiſme, or in the

Word read or preached, why ſhould ſuch ſolemne kneeling be ſo ſeverely preſſed at that time, rather than upon the other occaſions? And well and truly have your owne men affirmed that it were farre leſſe ſinne, and appearance of an Idolatrie that is nothing ſo groſſe, to tie men in their Prayers, to kneele before a Crucifix, than before the Bread and Wine: and the reaſon followeth, for that, Papiſts commit an Idolatrie far more groſſe and odious in worſhiping the Bread, than in worſhiping any other of their Images or Idols whatſoever. Apol. of the Min. of Linculn. Dioc. part. 1. pag. 66.

Section XXXVI.

Kneeling at the Sacrament of the Lords Supper.
De conſecr. d. 2. Ego Bereng. Apol.

OUr kneeling you derive (like a good Herald) from the errour of Tranſubſtantiation: but to ſet downe the deſcent of this pedigree, will trouble you: we doe utterly deny it, and challenge your proofe. How new a fiction Tranſubſtantiation is, appeares out of *Berengaries* Recantation to Pope *Nicolas*: The error was then ſo young, it had not learned to ſpeak; ſhew us the ſame noveltie in our kneeling. Till of late, men held not the Bread to be God; of old, they have held it ſacred: This is the geſture of reverence in our Prayer at the receit, as Maſter *Burgeſſe* well interpreted it, not of Idolatrous adoration of the Bread. This was moſt-what in the elevation: the aboliſhing whereof cleares us of this imputation: you know wee hate this conceit, why doe you thus force wrongs upon the innocent? Neither are we alone in this uſe: The Church of *Bohemy* allowes and practiſes it: and why is this error leſſe palpable in the wafers of *Geneva*? If the King ſhould offer us his hand to kiſſe, we take it upon our knees: how much more when the King of Heaven gives us his Sonne in theſe pledges? But if there were not ſomething more than juſt reverence, why doe we ſolemnly kneele at the Communion, not at Baptiſme? Can you finde no difference? In this (beſides that there is both a more lively and feeling ſignification of the thing repreſented) we are the parties, but in the other witneſſes: This therefore I dare boldly ſay, that if your partner M. *Smith* ſhould ever (which God forbid) perſwade you to rebaptize, your fitteſt geſture (or any others at full age) would be to receive that Sacramentall water, kneeling: How glad you are to take all ſcraps, that fall from any of ours for your advantage? Would to God this obſervation of your malicious gathering, would make all our reverend Brethren wary of their cenſures: Surely, no idolatry can be worſe than that Popiſh ἀρτολατρεια. The Bread, and the Crucifix ſtrive for the higher place: if we ſhould therefore be ſo tied to kneele before the Bread, as they are tied to kneele before the Crucifix, their ſentence were juſt: They adore the Crucifix, not we the Bread: they pray to the Crucifix, not we to the Bread: they direct their devotions (at the beſt) by the Crucifix to their Saviour, we doe not ſo by the Bread, we kneele no more to the Bread, than to the Pulpit when we joyne our praiers with the Miniſters: But our quarrell is not with them; you that can approve their judgements in diſlike, might learne to follow them in approbation, and peaceable Communion with the Church: if there be a galled place, you will be ſure to light upon that. Your charity is good; whatſoever your wiſdome be.

Sep.

To let paſſe your devout kneeling unto your Ordinary when you take the Oath of Canonicall obedience, or receive abſolution at his hands, which (as the maine actions are religious) muſt needs be religious adoration, what is the adoring of your truly humane (though called Divine) Service booke in and by which you worſhip God, as the Papiſts doe by their Images? If the Lord Ieſus in his Teſtament have not commanded any ſuch Booke, it is accurſed and abominable: if you thinke he have, ſhew us the place where, that we may know it with you; or manifeſt unto us that ever the Apoſtles uſed themſelves, or commended to the Churches after them any ſuch Service booke. Was not the Lord in the Apoſtles time, and Apoſtolike Churches, purely and perfectly worſhipped, when the Officers of the Church in their miniſtration manifeſted the ſpirit of prayer which they had received according to the preſent neceſſities and occaſions of the Church before the leaſt parcell of this patchery came into the World? And might not the Lord now be alſo purely and perfectly worſhipped, though this printed image, with the painted and carved Images, were ſent backe to Rome, *yea, or caſt to Hell, from whence both they and it came? Speake in your ſelfe,* A *ſelfe, might not the Lord be intirely worſhipped with pure and holy worſhip, though none other Booke but the holy Scriptures were brought into the Church? If yea (as who can deny it that knowes what the worſhip of God meaneth) what then doth your Service-booke there? The Word of God is perfect, and admitteth of none addition. Curſed be he that addeth to the Word of the Lord, and curſed be that which is added, and ſo be your great Idoll the Communion-booke, though like* Nabuchadnezzars *Image ſome part of the matter be Gold and Silver, which is alſo ſo much the more deteſtable, by how much it is the more highly advanced amongſt you.*

SECTION XXXVII.

Whether our Ordinary and Service-booke be made Idols by us.

YEt more Idolatry? And which is more, New, and ſtrange; ſuch (I dare ſay) as will never be found in the two firſt Commandements. Behold, here two new Idols, Our Ordinary, and our Service-booke, a ſpeaking Idoll, and a written Idoll. B *Calecute* hath one ſtrange Deitie the Devill, *Siberia* many, whoſe people worſhip every day what they ſee firſt. *Rome* hath many merry Saints; but Saint Ordinary, and Saint Service-booke were never heard of till your Canonization. In earneſt, doe you thinke we make our Ordinary an Idoll? What elſe? you kneele devoutly to him when you receive either the Oath or Abſolution. This muſt needs be religious adoration: is there no remedy? You have twice kneeled to our Vice-Chancellor, when you were admitted to your degree; you have oft kneeled to your Parents, and God-fathers, to receive a bleſſing; did you make Idols of them? the party to be ordained, kneels under the hand of the Presbyterie: doth he religiouſly adore them? of old they were wont to kiſſe the hands of their Biſhops, ſo they did to Baal: God and our Superiours have had ever one and the ſame outward geſture: Though here, not the Agent is ſo much regarded, as the Action: if your Ordinary would have ſuffered you C to have done this peece of Idolatry, you had never ſeparated.

Paulus in vita Ambroſ.

But the true God Bel, and Dragon of England is the humane-Divine-Service-Book: Let us ſee what aſhes or lumpes of pitch this *Daniel* brings: We worſhip God in, and by it, as Papiſts doe by their Images: Indeed, we worſhip God in, and by prayers contained in it: Why ſhould we not? Tell me, why is it more Idolatry for a man to worſhip God in, and by a prayer read, or got by heart, than by a prayer conceived? I utter both, they are both mine: if the heart ſpeak them both, feelingly and devoutly, where lies the Idoll? In a conceived prayer, is it not poſſible for a mans thought to ſtray from his tongue? in a prayer, learned by heart, or read, is it not poſſible for the heart to joyne with the tongue? If I pray therefore in ſpirit, and heartily utter my deſires to God, whether in mine owne words, or borrowed (and ſo made mine) what is the offence? But (ſay you) if the Lord Jeſus in his Teſtament have not commanded any D ſuch Booke, it is accurſed and abominable: But ſay I, if the Lord Jeſus hath not any where forbidden ſuch a Booke, it is not accurſed nor abominable: Shew us the place where, that we may know it with you: Nay but I muſt ſhew you where the Apoſtles uſed any ſuch Service-booke: ſhew you me, where the Apoſtles baptized in a Baſin: or where they received women to the Lords table: (for your ὠ ἄνθρωπος, 1 *Cor.* 11. will not ſerve) ſhew me that the Bible was diſtinguiſhed into Chapters and Verſes in the Apoſtles time: ſhew me that they ever celebrated the Sacrament of the Supper at any other time than evening, as your Anabaptiſts now doe: ſhew me that they uſed one prayer before their Sermons alwaies, another after; that they preached ever upon a Text: where they preached over a Table: or laſtly, ſhew me where the Apoſtles uſed that prayer which you made before your laſt prophecie; and a thouſand ſuch circumſtances. What an idle plea is this from the Apoſtolike times? And if I ſhould tell you E that Saint *Peter* celebrated with the Lords Prayer, you will not beleeve it: yet you know the Hiſtorie. But let the Reader know that your quarrell is not againſt the matter, but againſt the Booke; not as they are prayers, but as ſtinted, or preſcribed: Wherein all the world beſides your ſelves are Idolaters: Behold, all Churches that were, or are, are partners with us in this crime. Oh idolatrous Geneva, and all French, Scottiſh, Daniſh, Dutch, Churches! All which both have their ſet prayers with us, and approve them. *Quod ad formulam, &c.* As concerning a forme of Prayers and Rites Eccleſiaſticall (ſaith Reverend *Calvin*) I doe greatly allow that it ſhould be ſet and

Paſſag. twixt *Calvin* and *Smith*

Egyptii ubi laute epulati ſunt, poſt cœnā id faciunt. Socr. l. 5. c. 22.

Platin. initio.

Calvin Epiſt. ad Proteſt. Angl. Epiſt. 87.

and certaine, from which it ſhould not be lawfull for Paſtors in their function to depart. Judge now of the ſpirit of theſe bold Controllers, that dare thus condemne all A
Gods Churches through the world, as idolatrous. But ſince you call for Apoſtolike
examples, did not the Apoſtle *Paul* uſe one ſet forme of apprecations, of benedictions?
What were theſe but leſſer Prayers? The quantitie varies not the kinde: Will you
have yet ancienter precedents? The Prieſt was appointed of old to uſe a ſet forme
under the Law, *Num.6.23.* ſo the people, *Deu.26.3.4.5.&c.15.* Both of them a ſtinted
Pſalme for the Sabbath, *Pſal.92.* What ſaith your Doctor to theſe? Becauſe the Lord
(ſaith he) gave formes of Prayers and Pſalmes, therefore the Prelates may? Can we
think that *Ieroboam* had ſo ſlender a reaſon for his calves? Marke (good Reader) the
ſhifts of theſe men: This Anſwerer cals for examples, and will abide no ſtinting of
Prayers, becauſe we ſhew no patterns from Scripture. We doe ſhew patterns from
Scripture, and now their Doctor ſaith, God appointed it to them of old, muſt wee B
therefore doe it? So, whether we bring examples or none, we are condemned: But
Maſter Doctor, whom, I beſeech you, ſhould we follow, but God in his owne
ſervices? If God have not appointed it, you cry out upon inventions: if God have appointed it, you cry, We may not follow it: ſhew then where God ever injoyned an
ordinary ſervice to himſelfe, that was not ceremoniall (as this plainly is not:) which
ſhould not be a direction for us? But if ſtinting our prayers be a fault (for as yet you
meddle not with our blaſphemous Collects) it is well, that the Lords prayer it
ſelfe beareth us companie, and is no ſmall part of our Idolatry: Which, though it were
given principally as a rule to our prayers, yet ſince the matter is ſo heavenly, and moſt
wiſely framed to the neceſſitie of all Chriſtian hearts; to deny that it may be uſed intirely in our Saviours words, is no better than a fanaticall curiouſneſſe: yeeld one and
all, for if the matter be more divine, yet this ſtint is no leſſe faultie: This is not the C
leaſt part of our patchery: except you unrip this, the reſt you cannot. But might not
God be purely and perfectly worſhipped without it? Tell me, might not God be
purely and perfectly worſhiped without Churches, without houſes, without garments,
yea, without hands or feet? In a word, could not God be purely worſhipped, if you
were not? Yet would you not ſeeme a ſuperfluous creature: ſpeake in your ſelfe:
Might not God bee intirely worſhipped with pure and holy worſhip, though there
were no other Bookes in the world, but the Scripture? If yea, as who can denie it,
that knowes what the worſhip of God meaneth? What then doe the Fathers and
Doctors and learned Interpreters? To the fire with all thoſe curious Arts and Volumes, as your Predeceſſors called them: Yea, let me put you in minde, that God was
purely and perfectly worſhipped by the Apoſtolike Church, before ever the New
Teſtament was written. See therefore the idleneſſe of your proofes; God may be D
ſerved without a preſcription of Prayer, but (if all Reformed Churches in Chriſtendome erre not) better with it: The Word of God is perfect, and admits no addition:
curſed were we, if we ſhould adde ought to it: curſed were that which ſhould be added:
But curſed be they that take ought from it, and dare ſay, Ye ſhall not pray thus, *Our
Father, &c.* Doe wee offer to make our Prayers Canonicall? doe we obtrude them
as parts of Gods Word? why cavill you thus? why doth the ſame Prayer written
adde to the Word, which ſpoken addeth not? Becauſe conceived Prayer is commanded, not the other: But firſt, not your particular Prayer: Secondly, without mention
either of conception, or memorie, God commands us to pray in ſpirit, and with the
heart: Theſe circumſtances, only as they are deduced from his Generals, ſo are ours.
But whenceſoever it pleaſe you to fetch our Booke of publike Prayer, from Rome or
Hell; or to what Image ſoever you pleaſe to reſemble it; Let moderate ſpirits heare E
what the precious *Iewel* of England ſaith of it: We have come as neare as we could to
the Church of the Apoſtles, &c. neither onely have wee framed our Doctrine, but
alſo our Sacraments, and the forme of publike Prayers according to their Rites and
inſtitutions. Let no Jew now object Swines fleſh to us: He is no judicious man (that
I may omit the mention of *Cranmer, Bucer, Ridley, Taylor,* &c. ſome of whoſe hands
were in it, all whoſe voyces were for it) with whom one *Iewel* will not over-weigh
ten thouſand Separatiſts.

Anſw. to the Miniſt. Counterpoyſ. 327.

Counterpoyſ.

Omnibus arietibus gregis (id eſt) Apoſtolis ſuis dedit morem orandi, Dimitte nobis, &c. Aug. epiſt. 89.

Apolog. p. 170. Acceſſimus, &c.
H. Barr. againſt *Gyfford.*

SEP.

The number of Sacraments ſeemes greater amongſt you by one at the leaſt, than Chriſt hath left in his Teſtament, and that is Marriage; which howſoever you doe not in expreſſe termes call a Sacrament (no more did Chriſt and the Apoſtles call Baptiſme and the Supper Sacraments,) yet doe you in truth create it a Sacrament, in the adminiſtration and uſe of it. There are the parties to bee married and their marriage, repreſenting Chriſt and his Church, and their ſpirituall union: to which myſtery, ſaith the Oracle of your Service-Booke, expreſly, God hath conſecrated them: there is the Ring hallowed by the ſaid Service-Booke, (wheron it muſt bee laid) for the Element; there are the words of conſecration; In the name of the Father, and of the Sonne, and of the Holy Ghoſt: there is the place, the Church; the time uſually, the Lords day. the Miniſter, the Pariſh-Prieſt. And being made as it is a part of Gods worſhip, and of the Miniſters office, what is it if it be not a Sacrament? It is no part of prayer, or preaching, and with a Sacrament it hath the greateſt conſimilitude: but an Idoll I am ſure it is in the celebration of it, being made a Miniſteriall duty and part of Gods worſhip, without warrant, call it by what name you will.

SECTION XXXVIII.

Marriage not made a Sacrament by the Church of *England.*

HOw did Confirmation eſcape this number? how did Ordination? it was your over-ſight, I feare, not your charity: ſome things ſeeme, and are not: ſuch is this your number of our Sacraments? you will needs have us take in marriage into this ranke: why ſo? we doe not (you confeſſe) call it a Sacrament as the vulgar, miſinterpreting *Pauls Myſterium*, *Eph.* 5. why ſhould we not if we ſo eſteemed it? wherefore ſerve names, but to denotate the nature of things? if we were not aſhamed of the opinion, we could not be aſhamed of the word: No more (ſay you) did Chriſt and his Apoſtles call Baptiſme and the Supper, Sacraments; but we doe, and you with us: See now whether this clauſe doe not confute your laſt: where hath Chriſt ever ſaid, There are two Sacraments? Yet you dare ſay ſo: what is this but in your ſenſe an addition to the word? yea, we ſay flatly, there are but two: yet we doe (ſay you) in truth create it a Sacrament: how oft, and how reſolutely hath our Church maintained againſt Rome, that none but Chriſt immediately can create Sacraments? If they had this advantage againſt us, how could we ſtand? How wrongfull is this force, to faſten an opinion upon our Church which ſhe hath condemned? But wherein ſtands this our creation? It is true, the parties to bee married, and their marriage repreſent Chriſt, and his Church, and their ſpirituall union: Beware, leſt you ſtrike God through our ſides: what hath Gods Spirit ſaid, either leſſe, or other than this? *Eph*.5.25,26,27,& 32. Doth he not make Chriſt the husband, the Church his Spouſe? Doth he not from that ſweet conjunction, and the effects of it, argue the deare reſpects that ſhould be in mariage? Or what doth the Apoſtle allude elſewhere unto, when he ſayes (as *Moſes* of *Eve*) wee are the fleſh of Chriſts fleſh, and bone of his bone? And how famous amongſt the ancient is that reſemblance of *Eve* taken out of *Adams* ſide ſleeping, to the Church taken out of Chriſts ſide ſleeping on the Croſſe; Since marriage therefore ſo clearely repreſents this myſterie, and this uſe is holy and ſacred: what error is it, to ſay that marriage is conſecrated to this myſterie? But what is the Element? the Ring; Theſe things agree not; you had before made the two parties to be the matter of this ſacrament: What is the matter of the Sacrament, but Element? If they be the matter, they are the Element, and ſo not the Ring; both cannot be: if you will make the two parties to be but the receivers; how doth all the myſtery lie in their repreſentation? Or if the Ring be the Element, then all the myſtery muſt be in the Ring, not in the parties: Labour to bee more perfect, ere you make any more new Sacraments: but this Ring is laid upon the Service book: why not? For readineſſe, not for holineſſe: Nay but it is hallowed (you ſay) by the booke: If it bee a Sacramentall Element, it rather hallowes the booke, than the booke it; you are not mindfull enough for this trade: But what exorciſmes are uſed in this hallowing? Or who ever held it any other than a civill pledge of fidelity? Then follow the words of Conſecration: I pray you what difference is there betwixt hallowing, and conſecration? The Ring was hallowed before the booke, now it muſt be conſecrated: How idly? By what words? *In the name of the Father, &c.* Theſe words you know are ſpoken after the Ring is put on: was it ever heard of, that a Sacramentall Element was conſecrated after it was applied? See how ill your ſlanders are digeſted by you: The place is the Church, the time is the Lords day, the Miniſter is the actor; and is it not thus in all other reformed Churches as well as ours? Behold we are not alone: all Churches in the world (if this will doe it) are guilty of three Sacraments: Tell me, would you not have marriage ſolemnized publikely? You cannot miſlike: though your founder ſeemes to require nothing here but notice given to witneſſes, and then to bed: Well, if publike, you account it withall, a grave and weighty buſineſſe: therefore ſuch, as muſt be ſanctified by publike praier: What place is fitter for publike praier than the Church? Who is fitter to offer up the publike praier, than the Miniſter? who ſhould rather joyne the parties in Marriage, than the publike deputie of that God, who ſolemnly joyned the firſt couple? who rather than he which in the name of God may bleſſe them? The prayers which accompany this ſolemnitie, are parts of Gods worſhip, not the contract it ſelfe: This is a mixt action, therefore, compounded of Eccleſiaſticall and civill: impoſed on the Miniſter, not upon neceſſity, but expedience: neither eſſentiall to him, but accidentally annexed, for greater convenience. Theſe two frivolous grounds have made your cavill either very ſimple, or very wilfull.

Bro. ſtate of Chriſtians, 172.

Sep.

Your Court of faculties from whence your diſpenſations and tolerations for Non-reſidency, and Plurality of Benefices, are had together, with your commuting of Penances, and abſolving one man for another. Take away this power from the Prelates, and you maime the Beaſt in a limme.

Section XXXIX.

Commutation of Penance in our Church.

SEE if this man be not hard driven for accuſations, when hee is faine to repeat over the very ſame crime which he had largely urged before: All the world will know that you want variety, when you ſend in theſe twice-ſod Coleworts: Somewhat yet we finde new, Commutation of Penance. Our Courts would tell you, that here is nothing diſpenſed with, but ſome ceremony of ſhame in the confeſſion: which in the greater ſort is exchanged (for a common benefit of the poore) into a pecuniary mulct; yet (ſay they) not ſo as to abridge the Church of her ſatisfaction, by the confeſſion of the offender: and if you grant the Ceremony deviſed by them, why doe you finde fault that it is altered, or commuted by them? As for Abſolution, you have a ſpite at it, becauſe you ſought it, and were repulſed: If the cenſures be but their owne (ſo you hold) why blame you the menaging of them in what manner ſeemes beſt to the authors? This power is no more a limme of the Prelacy, than our Prelacy is that Beaſt in the *Revelation*: and our Prelacie holds it ſelfe no more *S. Iohns* beaſt, than it holds you *S. Pauls* beaſt, *Phil.* 3. 2.

Sep.

In your High Commiſſion Court very abſolute, where, by the Oath Ex officio, *men are conſtrained to accuſe themſelves of ſuch things as whereof no man will or can accuſe them; what neceſſity is laid upon them in this caſe, let your priſons witneſſe.*

Section XL.

Oath *Ex Officio*

IAske of Auricular Confeſſion; you ſend mee to our High Commiſſion Court: theſe two are much alike: But here is alſo very abſolute neceſſity of confeſſion: True; but as in a caſe of Juſtice, not of ſhrift: to cleare a truth, not to obtaine abſolution: to a bench of Judges, not to a Prieſts eare; Here are too many ghoſtly Fathers, for an auricular confeſſion: But you will miſtake, it is enough againſt us, that men are conſtrained in theſe courts to confeſſe againſt themſelves: why name you theſe courts only? Even in others alſo oaths are urged, (not onely *ex officio mercenario*, but *nobili*:) The honourableſt Court of Star-chamber gives an oath in a criminall caſe to the defendant; So doth the Chancery, and Court of Requeſts: Shortly, to omit forraine examples, how many inſtances have you of this like proceeding in the common Lawes of this Land? But with all you might learne, that no Enquiry *Ex officio* may bee thus made but upon good grounds, as Fame, Scandall, vehement preſumption,&c.going before,and giving juſt cauſe of ſuſpicion: Secondly, that this proceeding is not allowed in any caſe of crime, whereby the life, or lims of the examined party, may bee indangered: nor yet where there is a juſt ſuſpition of future perjury upon ſuch enforcement. Thus is the ſuſpected wife urged to cleare her honeſty by oath: Thus the Maſter of the houſe muſt cleare his truth, *Exod.* 22.8. Thus *Achan* and *Ionathan* were urged to be their owne accuſers, though not by oath: But if perhaps any ſiniſter courſe be taken by any corrupt Juſticer in their proceedings, muſt this be imputed to the Church? Looke you to your petty-Courts at home: which ſome of your owne have compared to theſe courſes, not onely to the Commiſſion-Court of *England*, but to the inquiſition of *Spaine*: See there your Paſtor defending himſelfe to be both an accuſer and Judge in the ſame cauſe: See their proceedings *Ex officio* without commiſſion: and if your priſons cannot witneſſe it, your excommunications may.

Dr. Coſens his Apol.

D. Avar. detern. de Iureiurando ἐπειώτω.

Num. 5.12.

Ioſh 7.19.

1 *Sam* 14.43.

G. Iohnſ. & M. Crud.

Trouble at *Amſterd.* p. 132.

Non poteſt quis in una cauſa eodem momento duas portare perſonas, ut in eodem judicio & accuſator ſit & judex. Optat Milevit. l 7.

Sep.

Though you have loſt the Shrines of Saints, yet you retaine their dayes, and thoſe holy as the Lords day, and that with good profit to your ſpirituall carnall Courts, from ſuch as profane them with the leaſt and moſt lawfull labour, notwithſtanding the liberty of the ſix dayes labour, which the Lord hath given: and as much would the Maſters of theſe Courts bee ſtirred at the caſting of theſe Saints dayes out of the Calendar, as were the Maſters of the poſſeſſed maid, when the Spirit of divination was caſt out of her, Act. 16. 19.

Section XLI.

WEe have not loſt, but caſt away the Idolatrous ſhrines of Saints: their daies we retaine; theirs, not for worſhip of them, which our Church condemneth, but partly for commemoration of their high deſerts, and excellent examples: partly for diſtinction: indeed therefore Gods dayes, and not theirs: their praiſes redound to him: ſhew us where we implore them, where wee conſecrate daies to their ſervice: The maine end of Holy-daies is for the ſervice of God, and ſome, as *Socrates* ſets downe of old, (*quo ſe a laborum contentione relaxent*) for relaxation from labour: and if ſuch daies may bee appointed by the Church (as were the Holy-daies of *Purim*, of the dedication of the wall of Jeruſalem, the dedication of the Temple) whoſe names ſhould they rather beare (though but for meere diſtinction) than the bleſſed Apoſtles of Chriſt? But this is a colour onely: for you equally condemne thoſe daies of Chriſts Birth, Aſcenſion, Circumſition, Reſurrection, Anunciation, which the Church hath beyond all memorie celebrated: what then is our fault? Wee keepe theſe holy as the Lords day, in the ſame manner, though not in the ſame degree: Indeed wee come to the Church, and worſhip the God of the Martyrs and Saints: is this yet our offence? No, but wee abſtaine from our moſt lawfull labour in them; True, yet not in conſcience of the day, but in obedience to the Church: If the Church ſhal indict a ſolemne Faſt, doe you not hold it contemptuous to ſpend that day in lawfull labour; notwithſtanding that liberty of the ſix dayes which God hath given? Why ſhall that bee lawfull in a caſe of dejection, which may not in praiſe and exultation? If you had not loved to cavill, you would rather have accepted the Apology, or excuſe of our ſiſter Churches in this behalfe, than aggravated theſe uncharitable pleas of your owne: yet even in this, your owne Synagogue at *Amſterdam* (if wee may beleeve your owne) is not altogether guiltleſſe: your hands are ſtill, and your ſhops ſhut upon feſtivall dayes; But wee accuſe you not: would God this were your worſt. The Maſters of our Courts would tell you, they would not care ſo much for this diſpoſſeſſion, as that it ſhould bee done by ſuch conjurers as your ſelfe.

Holy-daies how obſerved in the Church of England.

Socr. l. 5 *c* 21.

Eſt. 9 17.

Nehe. 12.27.

1 *Mac.* 4 59.

Iohn. 10.13.

Aug. Ep 44.

Scias a Chriſtianis Catholicis nullum coli mortuorum, nihil deniq; ut numen adorari, quod ſit factum & conditum à Deo Quetoto orbe terrarum, &c. ſicuti quoq; Domini paſſio & reſurrectio & in cœlum aſcenſus, & adventus Spiritus ſancti anniverſaria ſolemnitate celebrantur. Aug. Epiſt 118.

Churches of *France* and *Flanders* in *Harm* confeſſ.

Th. Whites. Diſcover p 19.

Sep.

If an ignorant and unpreaching Miniſtery bee approved amongſt you, and the people conſtrained by all kinde of violence to ſubmit unto it, and therewith to reſt (as what is more uſuall throughout the whole Kingdome?) then let no modeſt man once open his mouth to deny, that igno-

rance is conſtrained and approved amongſt you. If the ſervice ſaid or ſung in the Pariſh Church may be called devotion, then ſure there is good ſtore of unknowne devotion, the greateſt part in moſt pariſhes, neither knowing nor regarding what is ſaid, nor wherefore.

Section XLII.

Our approbation of an unlearned Miniſtery diſproved.

Confer. at Hampt.

YOur want of quarrels makes you ſtill run over the ſame complaints : which if you redouble a thouſand times, will not become juſt, may become tedious: God knowes how far we are from approving an unlearned Miniſtery: The proteſtations of our gracious King, our Biſhops, our greateſt Patrons of conformity in their publike writings, might make you aſhamed of this bold aſſertion : we doe not allow that it ſhould be, we bewaile that it will be: our number of Pariſhes compared with our number of Divines, will ſoone ſhew, that either many pariſhes muſt have none, or ſome Divines muſt have many Congregations, or too many Congregations muſt have ſcarce Divine-Incumbents. Our deare Soveraigne hath promiſed a medicine for this diſeaſe; But withall tells you that *Ieruſalem* was not built all on a day. The violence you ſpeake of is commonly in caſe of wilfull contempt, not of honeſt and peaceable deſire of further inſtruction, or in ſuppoſall of ſome tolerable abilitie in the Miniſtery forſaken; we doe heartily pray for labourers into this harveſt: wee doe wiſh that all *Iſrael* could propheſie: we publiſh the Scriptures, we Preach, Catechiſe, Write, and (Lord thou knoweſt) how many of us would doe more, if we knew what more could be done, for the information of thy people, and remedy of this ignorance which this adverſary reproves us to approve.

We doubt not but the ſervice ſaid in our Pariſh-Churches, is as good a ſervice to God, as the extemporary devotions in your Parlours : But, it is an unknowne devotion, you ſay : Through whoſe fault ? The Readers, or the Hearers, or the Matter? Diſtinct reading you cannot deny to the moſt Pariſhes: the matter, is eaſie Prayers, and *Engliſh* Scriptures: if the hearers be regardleſſe, or in ſome things dull of conceit, lay the fault from the ſervice to the men : All yours are free from ignorance, free from wandering conceits: we envy you not, ſome knowledge is no better than ſome ignorance, and careleſneſſe is no worſe than miſ-regard.

Sep.

What are your ſheet-penances for adultery, and all your purſe-penances for all other ſinnes? than which, though ſome worſe in Popery, yet none more common.

Section XLIII.

Penances injoyned in the Church of England.

Sacco & cineri incubare, corpus ſordibus obſcurare, presbyteris advolvi, & aris Dei adgeniculari. Tert. de penit.

Canon. Greg. Neocæſar. προσκλαυσις ἀκροασις, &c.

COmming now to the vaults of Popery, I aske for their Penances, and Purgatory; thoſe Popiſh Penances, which preſumptuous Confeſſors enjoyned as ſatisfactory, and meritorious upon their bold abſolutions: You ſend me to Sheet-penances and Purſe-penances: the one, ceremonious corrections of ſhame, enjoyned and adjoyned to publike Confeſſions of uncleanneſſe, for the abaſing of the offender, and hate of the ſinne : ſuch like as the ancient Church thought good to uſe for this purpoſe. Hence they were appointed (as **Tertullian** ſpeaketh) in ſack-cloth and aſhes, to crave the prayers of the Church, to beſmeare their body with filthineſſe, to throw themſelves downe before Gods Miniſter and Altar; not to mention other more hard, and perhaps no leſſe ancient Rites; and hence were thoſe five ſtations of the Penitent, whereby he was at laſt received into the body of his wonted Communion: he other a pecuniary mulct impoſed upon ſome (not all, you foulely ſlander us) leſſe hainous offences; as a penalty, not as a penance : I hope you deny not; Sodomy, Murder, Robbery, & (which you would not) Theft it ſelfe is more deeply avenged: But did ever any of ours urge either ſheet or purſe as the remedy of Purgatory, or enjoyne them, to avoid thoſe infernall paines? unleſſe we doe ſo, our Penances are not Popiſh, and our Anſwerer is idle.

Sep.

SEP.

Touching Purgatory, though you deny the doctrine of it, and teach the contrary, yet how well your practice ſuits with it, let it be conſidered in theſe particulars: Your abſolving of men dying excommunicate after they be dead, and before they may have Chriſtian buriall. Your Chriſtian buriall in holy ground (if the party will bee at the charges;) your ringing of hallowed bells for the ſoule; your ſinging the Corps to the grave from the Church ſtile; your praying over, or for the dead, eſpecially in theſe words, That God would haſten his kingdome, that wee with this our Brother (though his life were never ſo wretched, and death deſperate) and all other departed in the true faith of thy holy Name, may have our perfect conſummation both in body and ſoule. Your generall doctrines and your particular practices agree in this as in the moſt other things, like Harpe and Harrow. In word you profeſſe many truths, which in deed you deny.

Theſe and many moe Popiſh devices (by others at large diſcovered to the world) both for pomp and profit, are not onely not razed and buried in the duſt, but are advanced amongſt you above all that is called God.

SECTION XLIV.

The practices of the Church of England concerning the funerals of the Dead.

YOur next accuſation is more ingenuouſly malicious; our Doctrine you grant contrary to Purgatory: but you will fetch it out of our practice, that we may build that which we deſtroy: Let us therefore purge our ſelves from your Purgatory: We abſolve men dying excommunicate; a rare practice, and which yet I have not lived to ſee: but if Law-makers contemne rare occurrents, ſurely accuſers do not: Once is too much of an evill: Marke then; Doe we abſolve his Soule after the departure? No: what hath the Body to doe with Purgatory? Yet for the body: doe we by any abſolution ſeeke to quit it from ſinne? Nothing leſſe: reaſon it ſelfe gives us, that it is uncapable either of ſin or pardon; To lie unburied, or to be buried unſeemly, is ſo much a puniſhment, that the Heathens objected it (though upon the havock and fury of Warre) to the Chriſtians, as an argument of Gods neglect. All that authority can doe to the dead Rebell, is to put his carkaſſe to ſhame, and deny him the honour of ſeemely ſepulture: Thus doth the Church to thoſe that will die in wilfull contempt. Thoſe Grecian virgins that feared not death, were yet reſtrained with the feare of ſhame after death: it was a reall, not imaginary curſe of *Iezabel*; The dogs ſhall eat *Iezabel*. Now the abſolution (as you call it, by an unproper, but malicious name) is nothing elſe but a liberty given by the Church (upon repentance ſignified of the fault of the late offender) of all thoſe externall rites of decent Funerall: Death it ſelfe is capable of inequality, and unſeemelineſſe: Suppoſe a juſt excommunication: What reaſon is it, that he which in his life and death would be as a Pagan, ſhould be as a Chriſtian in his buriall? What is any, or all this to Purgatory?

Aug. de Civ. l. 1. Athenienſes decreverunt ne quis ſe interfeciſſet ſepeliretur in agro attico, &c.

The next intimation of our purgatory, is our Chriſtian buriall, in the place, in the manner: The place, holy ground, the Church, Churchyard, &c. The manner, Ringing, Singing, Praying over the Corps. Thus therfore you argue; We bury the body in the Church, or Churchyard, &c. therefore we hold a Purgatory of the Soule; a proofe not leſſe ſtrange than the opinion: We doe neither ſcorne the carcaſſes of our friends, as the old *Troglodites*: nor with the old *Egyptians* reſpect them more, than when they were enformed with a living ſoule: but we keep a meane courſe betwixt both, uſing them as the remainders of dead men, yet as dead Chriſtians: and as thoſe which we hope one day to ſee glorious. We have learned to call no place holy in it ſelfe (ſince the Temple) but ſome more holy in their uſe, than others. The old (κοιμητήρια) of the Chriſtians, wherein their bodies ſlept in peace, were not leſſe eſteemed of them, than they are ſcorned of you. *Gallienus* thought he did them a great favour (and ſo they took it) when he gave them the liberty not only of their Churches, but of their former burying places. In the ſame booke *Euſebius* commends *Aſtirius* a noble Senator, for his care, and coſt of *Marinus* his buriall. Of all theſe rites of funerall, & choyce of place, we profeſſe to hold with *Auguſtine*, that they are onely the comforts of the living, not helpes of the dead; yet as *Origen* alſo teacheth us, we have learned to honour a reaſonable (much more a Chriſtian) ſoule; and to commit the inſtrument or caſe of it honourably to the grave.

Sleeping-places, *Cœmiteria. Euſeb. l. 7. c. 12.* τῶν τόπων θρησκευσίμων καὶ κοιμητηρ.

Splendidiſſime ſepulturæ tradidit Euſ. l. 7. c. 15.

Curatio funeris, conditio ſepulturæ, pompa exequiarum, magis ſunt vivorum ſolatia quam ſubſidia mortuorum. Aug. de civit. l. 1. c. 12.

Si enim paterna veſtis et annulus tanto char. eſt poſteris, nullo modo ipſa ſpernenda ſunt corpora. Aug de civ. l. 1. c. 13.

Orig. cont. Celſ. l. 8. Rationalem animam honorare didicimus, &c.

All this might have taught our Anſwerer, that we make account of an heaven, of a reſurrection, not of a Purgatory. But we ring hallowed bells for the ſoule: Do not thoſe bels hang in hallowed Steeples too? and doe we not ring them with hallowed ropes? What fancie is this? If Papiſts were ſo fond of old: their folly and their bells (for the moſt part) are both out of date; wee call them ſoule-bels, for that they ſignifie the departure of the ſoule, not for that they helpe the paſſage of the ſoule. This is meere Boyes-play. But we pray over or for the dead; Doe we not ſing to him alſo? Pardon me, I muſt needs tell you, here is much ſpite, and little wit. To pray for the conſummation of the glory of all Gods elect: What is it, but *Thy Kingdome come?* How vainly doe you ſeeke a knot in a ruſh, while you cavill at ſo holy a Petition? Goe and learne how much better it is, to call them our brothers, which are not, in harmeleſſe over-weening and over-hoping of charity, than to call them no brothers, which are, in a proud and cenſorious uncharitableneſſe: you cannot bee content to tell an untruth, but you muſt face it out. Let any Reader judge, how farre our practice in this diſſented from our doctrine; would to God in nothing more: Yes (ſaith this good friend) in the moſt other things; our words profeſſe, our deeds deny: at once you make us hypocrites, and your ſelves Phariſes. Let all the world know, that the Engliſh Church at *Amſterdam* profeſſeth nothing which it practiſeth not: we may not be ſo holy, or ſo happy.

Generality is a notable ſhelter of untruth: Many moe, you ſay, Popiſh devices, yet name none; No, you cannot. Advanced above all that is called God? ſurely this is a paradox of ſlanders: you meant at once to ſhame us with falſhood, and to appoſe us with Riddles: we ſay to the Higheſt, whom have we in heaven but thee? and for earth, your ſelfe have granted we give too much to Princes, (which are earthen Gods) and may come under *Pauls* (παν σέϐασμα.) Either name our Deity, or crave mercy for your wrong: certainly, though you have not remorſe, yet you ſhall have ſhame.

Sep.

You are farre from doing to the Romiſh *Idols, as was done to the* Ægyptian *Idols,* Mithra *and* Serapis, *whoſe Prieſts were expelled their Miniſtery, and Monuments expoſed to utter ſcorne and deſolation, their temples demoliſhed and razed to the very foundation.*

Section XLV.

THe Majeſty of Romiſh Petti-gods (I truly told you) was long agone, with *Mithra* and *Serapis*, expoſed to the laughter of the vulgar: you ſtraine the compariſon too farre; yet we follow you: Their Prieſts were expelled: for (as your Doctor yeeldeth) other actors came upon the ſame ſtage: others in religion, elſe it had beene no change: Their Miniſtery & Monuments expoſed to utter ſcorne: Their Maſſes, their oblations, their adorations, their invocations, their anoylings, their exorcizings, their ſhrift, their abſolutions, their Images, Rood-lofts, and whatſoever elſe of this kind: But the Temples of thoſe old Heathens were demoliſhed and razed: Here is the quarrell: ours ſtand ſtill in their proud Majeſty: Can you ſee no difference betwixt our Churches and their Temples? The very name it ſelfe (if at leaſt you have underſtood it) Kirk or Church (which is nothing but an abbreviation of (κυριακὴ, the Lords houſe) might have taught you, that ours were dedicated to God, and theirs to the Devill, in their falſe gods: *Auguſtine* anſwers you, as directly, as if he were in my roome: The Gentiles (ſaith he) to their gods erected Temples, we not Temples unto our Martyrs, as unto Gods, but memorialls as unto dead men, whoſe ſpirits with God are ſtil living: Theſe then if they were abuſed by Popiſh Idolatry, is there no way, but Downe with them, down with them to the ground? Well fare the Donatiſts yet your old friends: they but waſhed the walls that were polluted by the Orthodox; by the ſame token, that *Optatus* askes them, why they did not waſh the bookes which ours toucht, and the heavens which they looked upon: What, are the very ſtones ſinfull? what can be done with them? The very earth where they ſhould lye on heaps would be uncleane: But not their pollution angers you more, than their proud Majeſty: What houſe can be too good for the Maker of all things? As God is not affected with

The Churches ſtill retained in *England.*
Socrat. Hiſt. Ec. l.5.c.16.17. Bed. hiſt. Eccl. l. 1. Cit. Gregor. Ep. Aug ſuo c. 30. & Edilbarto regi c 32. Contra ſibi, &c. Sed & Hæreticorum templa vaſtata à Conſtantino. Euſeb. l 3.c.63.

Auguſt. de Civit. lib.8.cap.27. Hooker 5.b.c.13. Id. Auguſt. cont. Maximin. Arian. Nonne ſi templum, &c. Optat. Maleuit. l.6. Laviſtis precul dubio pallas; Iudicate quid de codicibus feciſtis Aut utrumq; lavate, aut &c. Si quod tangit aſpectus lavandum eſt, ut parietes &c. Videmus rectum, videmus & cœlum, &c. hæc a vobis lavari non poſſunt.

A State, ſo is he not delighted in baſeneſſe. If the pompe of the Temple were ceremoniall, yet it leaves this morality behind it, that Gods houſe ſhould be decent: and what if goodly? If we did put holineſſe in the ſtones, as you doe uncleanneſſe, it might be ſinne to be coſtly: Let me tell you, there may bee as much pride in a clay wall, as in a carved: Proud Majeſty is better than proud baſeneſſe; the ſtone or clay will offend in neither, we may in both; If you love cottages, the ancient Chriſtians with us, loved to have Gods houſe ſtately, as appeares by the example of that worthy Biſhop of *Alexandria*, and that gracious *Conſtantine*, in whoſe dayes theſe ſacred piles began to lift up their heads unto this envied height: Take you your owne choyce, give us ours; let us neither repine, nor ſcorne at each other.

Athanaſ. Apol. Euſeb. de vita Conſt. Otho Friſing. lib. 5. cap. 3.

Sep.

B

But your Temples, eſpecially your Cathedrall and mother Churches, ſtand ſtill in their proud Majeſty poſſeſſed by Arch-biſhops and Lord Biſhops, like the Flamins and Arch-Flamins, amongſt the Gentiles, from whom they were derived and furniſhed with all manner of pompous and ſuperſtitious monuments, as carved and painted Images, Maſſing-Copes and Surplices, chanting and Organ-muſicke, and many other glorious ornaments of the Romiſh *Harlot, by which her Majeſty is commended to, and admired by the vulgar: ſo far are you in theſe reſpects for being gone, or fled, yea, or crept either, out of* Babylon.

Now if you be thus Babyloniſh *where you repute your ſelves moſt Sion-like, and thus confounded in your owne evidence, what defence could you make in the things whereof an adverſary would challenge you? If your light be darkneſſe, how great is your darkneſſe.*

C

Section XLVI.

The Founders and Furnitures of our Churches.

All this while I feared you had beene in Popiſh Idolatry: now I find you in
Heatheniſh: Theſe our Churches are ſtill poſſeſſed by their *Flamins*, and Arch-
Flamins: I had thought none of our Temples had beene ſo ancient: certainly I
find but one poore ruinous building, reported to have worne out this long tyranny
of time: For the moſt, you might have read their age, and their Founders in open re-
cords: But theſe were derived from thoſe: ſurely the Churches as much as the men:
It is true, the *Flamins*, and what ever other Heathen Prieſts, were put downe, Chriſti-
an Biſhops were ſet up; Are theſe therefore derived from thoſe? Chriſtianity came in
the roome of Judaiſme: was it therefore derived from it? Before you told us, that our
Prelacy came from that Antichriſt of *Rome*, now from the *Flamins* of the Heathen:
D Both no leſſe, than either: If you cannot bee true, yet learne to be conſtant. But
what meane you to charge our Churches with carved and painted Images? It is well
you write to thoſe that know them; Why did not you ſay wee bow our knees to
them, and offer incenſe? Perhaps you have eſpied ſome old duſty Statue in an ob-
ſcure corner, covered over with Cob-webs, with halfe a face, and that miſerably
blemiſht, or perhaps halfe a Crucifix inverted in a Church-window, and theſe you
ſurely noted for *Engliſh* Idols: no leſſe dangerous glaſſe you might have ſeene at
Geneva, a Church that hates Idolatry, as much as you doe us: What more? Maſſing
Copes, and Surplices: ſome Copes (if you will) more Surplices, no Maſſing:
Search your bookes againe, you ſhall finde Albes in the Maſſe, no Surplices. As
for Organ-muſicke, you ſhould not have fetcht it from Rome, but from Jeruſalem:
E In the Reformed Church at Middleburgh, you might have found this skirt of
the Harlot: which yet you grant at leaſt crept out of Babylon; Judge now
(Chriſtian Reader) of the weight of theſe grand exceptions; and ſee whether
ten thouſand ſuch were able to make us no Church, and argue us not onely in Baby-
lon, but to bee Babylon it ſelfe: Thus Babyloniſh we are to you, and thus Sion-like
to God: every true Church is Gods Sion: every Church that holds the Founda-
tion, is true, according to that golden rule, *Epheſ.* 2. 21. Every building that is cou-
pled together in this corner-ſtone, groweth unto an holy Temple in the Lord: No
adverſary, either Man or Devill, can confound us, either in our evidences, or their

Lumb. lib. 4. diſt. 24. Iſid. l. 7. Etymol. cap. 12. Theophilus Epiſc. cum cæteras ſtatuas deorum confringeret, unam integram ſervari juſſit; eamque in loco publico erexit, ut Gentiles tempore progrediente non inficiarentur ſe hujuſmodi deos coluiſſe. Ammonius Grammaticus hac de re valde diſcruciatus, Dixit gravem plagam religioni Græcorum inflictam, quod illa una ſtatua non everteretur. Socrat. lib. 5, ca. 16.

owne challenges: we may be faulty, but we are true: And if the darkneſſe you find in us be light, how great is our light?

Sep.

But for that not the ſeparation, but the cauſe makes the Schiſmatike; and leſt you ſhould ſeeme to ſpeake evill of the thing you know not, and to condemne a cauſe unheard, you lay downe in the next place the ſuppoſed cauſe of our ſeparation, againſt which you deale as inſufficiently. And that you pretend to be, none other than your conſorting with the Papiſts in certaine Ceremonies: touching which, and our ſeparation in regard of them thus you write.

M. H. If you have taken but the leaſt knowledge of the ground of our judgement and practice, how dare you thus abuſe both us and the Reader, as if the only or chiefe ground of our ſeparation were your Popiſh Ceremonies? But if you goe only by gheſſe, having never ſo much as read over one Treatiſe publiſhed in our defence, and yet ſticke not to paſſe this your cenſorious doome both upon us and it; I leave it to the Reader to judge whether you have beene more laviſh of your cenſure, or credit. Moſt unjuſt is the cenſure of a cauſe unknowne, though in it ſelfe never ſo blame-worthy, which nevertheleſſe may be praiſe-worthy, for ought he knowes that cenſures it.

Section XLVII.

On what ground Separation or Ceremonies were objected.

He that leaves the whole Church in a groſſe and wilfull error, is an Heretike; he that leaves a particular Church for appendances, is a Schiſmatick: ſuch are you, both in the action and cauſe: The act is yeelded, the cauſe hath beene in part ſcanned, ſhall be more: This I vainly pretended to be our conſorting in Ceremonies with the Papiſts: Behold here the ground of your loud challenge of my ignorance: Ignorance of your judgement and practice: Here is my abuſe of you, of my Reader: and, how durſt I? Good words (*M. R.*) What I have erred, I will confeſſe: I have wronged you indeed: but in my charity: I knew the cauſe of Browniſme, but I knew not you: For (to ſay ingenuouſly) I had heard and hoped, that your cauſe had beene leſſe deſperate; My intelligence was, that in diſlike of theſe Ceremonies obtruded, and an hopeleſneſſe of future liberty, you and your fellowes had made a ſeceſſion rather than a ſeparation from our Church, to a place where you might have ſcope to profeſſe, and opportunity to enjoy your owne conceits: whence it was that I termed you Ring-leaders of the late ſeparation, not followers of the firſt, and made your plea againſt our Church, imperfection, not falſhood: I hoped you, as not ours, ſo not theirs: not ours in place, ſo not quite theirs in peeviſh opinion: I knew it to be no new thing for men inclining to theſe fancies, to begin new Churches at *Amſterdam*, ſeverall from the reſt: witneſſe the letters of ſome (ſometimes yours) cited by your owne Paſtor: I knew the former ſeparation, and hated it; I hoped better of the latter ſeparation, and pitied it: My knowledge both of * M. *Smith* whom you followed, and your ſelfe, would not let me thinke of you, as you deſerved: How durſt I charge you with that, which perhaps you might diſavow? It was my charity therefore, that made my accuſations eaſie: it is your uncharitableneſſe that accuſes them of ignorance. I knew why a *Browniſt* is a true Schiſmatick; I knew not you were ſo true a *Browniſt*. But why then did I write? Taking your ſeparation at beſt; I knew how juſtly I might take occaſion by it to diſſwade from ſeparation; to others good, though not to yours: Now I know you better, or worſe rather, I thinke you heare more: Forgive me my charity, and make the worſt of my ignorance. I knew that this ſeparation (which now I know yours) ſtands upon foure grounds, as ſome beaſts upon foure feet. Firſt, God worſhipped after a falſe manner; Secondly, Prophane multitude received; Thirdly, Antichriſtian Miniſtery impoſed; Fourthly, Subjection to Antichriſtian Government: The Ceremonies are but as ſome one paw in every foot: yet if we extend the word to the largeſt uſe, dividing all Religion into Ceremony, and Subſtance; I may yet, and doe averre, that your ſeparation is meerely grounded upon Ceremonies.

Inquir. into M. *White*.

* Which upon the Lords Prayer hath confuted ſome poſitions of that Sect.

Barr. and *Green.* *paſſim.*
Penr. Exam.

Sep.

A

SEP.

And touching the Ceremonies here ſpoken of, howſoever wee have formerly refuſed them, ſubmitting (as all others did and doe) to the Prelates ſpirituall Iuriſdiction (herein through ignorance ſtraining at Gnats, and ſwallowing Camels) yet are wee verily perſwaded of them, and ſo were before wee ſeparated, that they are but as leaves of that tree, and as badges of that Man of ſinne; whereof the Pope is head, and the Prelates ſhoulders. And ſo wee for our parts ſee no reaſon why any of the Biſhops ſworne ſervants (as all the Miniſters in the Church of England *are Canonically) ſhould make nice to weare their Lords Liveries. Which Ceremonies notwithſtanding wee know well enough, howſoever you for advantage extenuate and debaſe them unto us to bee advanced and preferred in your Church, before the preaching of the Goſpell.*

It is much that they being not ſo much as Reed, nor any part of the building (as you pretend) B *ſhould overturne the beſt builders amongſt you as they doe. The proportion betwixt* Zoar *and them holds well:* Zoar *was a neighbour unto* Sodome, *both in place and ſinne, and obnoxious to the ſame deſtruction with it: and it was* Lots *errour to deſire to have it ſpared,* Gen. 19.15, 18,19,20. *and ſo hee never found reſt nor peace in it, but forſooke it for feare of the ſame juſt judgement, which had overtaken the reſt of the Cities, verſe* 30. *The application of this to your Ceremonies, I leave to your ſelfe, and them to that deſtruction, to which they are devoted by the Lord.*

SECTION XLVIII.

AND touching Ceremonies; you refuſed them formerly, but not long: and when you did refuſe them, you knew not wherefore; for immediately before your ſuſpenſion, you acknowledged them to be things indifferent, and for matter C of ſcandall by them, you had not informed your ſelfe (by your owne confeſſion) of a whole quarter of a yeere after: Why refuſed you then, but as the Poet made his Playes, to pleaſe the people, or as *Simon Magus* was baptized, for company? But refuſing them, you ſubmitted to the Prelates ſpirituall juriſdiction: there was your crime; this was your Camell, the other your Gnats: Did ever any Prelate challenge ſpirituall rule over your conſcience?

Eſtimation of Ceremonies, and ſubjection to the Prelates.

This they all appropriate to the great Biſhop of our ſoules: and if other; grant them as your malice faineth: what ſinne is it to be the ſubject of a Tyrant? now upon more grace, refuſing the Prelacy, you have branded the Ceremonies: So you did before your ſeparation; Tell us, how long was it after your ſuſpenſion, and before your departure, that you could have been content (upon condition) to have worne this linnen badge of your Man of ſinne? Was not this your reſolution, when you went from *Nor-* D *wich* to *Lincolneſhire*, after your ſuſpenſion? Deny it not; my witneſſes are too ſtrong. But let us take you as you are: theſe Ceremonies, though too vile for you, yet are good enough for our Miniſters of *England*: As if you ſaid, Lord, I thanke thee, I am not as this Publican: Why for our Miniſters? Becauſe, thoſe are the Liveries, and theſe the ſworne ſervants of the Antichriſtian Biſhops: We have indeed ſworne obedience to our Ordinary, in honeſt and lawfull Commandements, but ſervice to *Chriſt*: But doth all obedience imply ſervitude? this obedience is, as to ſpirituall Fathers, not to Maſters; yet ſo are wee the ſervants of Chriſt, that wee are ready to give our ſervice to the leaſt of his Saints; Thus vile will wee bee for God; how much more to thoſe whom God hath made (as *Hierome* ſayes) *Principes Eccleſiæ*: whiles they command for God: What doe we herein, but that which *Epiphanius* urged of old againſt *Aerius*; What but the ſame which *Ignatius* (that holy and old Martyr) requires E (not once) of all Presbyters, and offers the ingagement of his owne ſoule for us in this act?

1 *Cor.* 4.1.
Ier. in Pſal. 44.
Heming. Claſſ. 3. *Poteſt. Eccl. c.* 10.
Vt cuique ſuus clarus & ſua plebs in his quæ Domini ſunt, piè obſequerentur. Ignat. Epiſt. ad Tarſenſ.

As for our Ceremonies, aggravate them how you can for your advantage, they are but Ceremonies to us: and ſuch, as wherein we put no holineſſe, but order, decency, convenience: but they are preferred (you ſay) in our Church, before the preaching of the Goſpell: a moſt wrongfull untruth; We hold preaching an eſſentiall part of Gods ſervice, Ceremonies none at all: the Goſpell preached wee hold the life and ſoule of the Church; Ceremonies either the garment, or the lace of the garment: The Goſpell preached we hold the Foundation and Walls; Ceremonies hardly ſo much as Reed, or Tile: But how then (ſay you) have they overturned our beſt builders? This is a word of rare favour: I had thought you had held us all ruiners, not builders: Or if builders; of Babel, not of Jeruſalem: in which worke the beſt builders are the worſt. Thoſe whoſe hand hath beene in this act, would tell you, that not ſo much the Ceremonies are ſtood upon, as obedience: If God pleaſe to try *Adam* but with an Apple, it is enough: What doe we quarrell at the value of the fruit, when we have a prohibition? *Shimei* is ſlaine: what meerely for going out of the City? the act was little, the bond was great: what is commanded, matters not ſo much, as by whom; inſult not, we may thanke your outrage for this loſſe.

Fidem Domino habere debuerat quiſe eam ſervaturum propter eum dixerat. Mercer. in Gen.

For your retortion of my *Zoar* and *Sodom:* I can give you leave to be witty, you uſe it ſo ſeldome: but when you have played with the alluſion what you liſt, I muſt tell you that he which will needs urge a compariſon to goe on foure feet, is not worthy to goe upon two: *Zoar* was neere to *Sodom*, not part of it: *Zoar* was reſerved when *Sodom* was deſtroyed: *Zoars* neereneſſe to the place where *Sodone* ſtood, needed not have given *Lot* cauſe of removall. *Zoar* might ſafely have bee the harbour of *Lot*: his feare was, for want of faith: God promiſed him and the place ſecurity: the far-fetcht application therefore of the wickedneſſe of *Zoar*, to our Ceremonies, might well have beene forborne, and kept to your ſelfe: much leſſe needed you (like ſome Anti-*Lot*) to call for fire and brimſtone from heaven upon your *Zoar*.

Sep.

How wee would have behaved our ſelves in the Temple, where the Money-changers were, and they that ſold Doves, we ſhall anſwer you, when you prove your Church to bee the Temple of God, compiled and built of ſpiritually hewne and lively ſtones, 1 King. 5.17, 18. and 6, 7. 1 Pet. 2. 5. *and of the Cedars, Firres, and Thyne trees of* Lebanon, 2 Chron. 2. 8. *framed and ſet together in that comely order, which a greater than* Salomon *hath preſcribed: unto which God hath promiſed his preſence. But whileſt we take it to be (as it is) a confuſed heape of dead and defiled and polluted ſtones, and of all rubbiſh, of briers and brambles of the wilderneſſe, for the moſt part, fitter for burning than building; we take our ſelves rather bound to ſhew our obedience in departing from it, than our valour in purging it, and to follow the Prophets counſell in flying out of* Babylon, *as the Hee-goats before the flocke,* Jer. 50.8.

Section XLIX.

The ſtate of the Temple, and of our Church in reſemblance.

How you would have behaved your ſelfe in the Temple to the Money-changers, you will anſwer when we prove our Church to be Gods Temple, built of that matter, and in that forme which God hath preſcribed: and here you ſend us to 1 *King*. 5.17. and 2 *Chron*. 2.8. Ignorantly; as if *Salomons* Temple had ſtood till Chriſts time: when neither the firſt, nor ſecond (though called *Beth Gnolam*) outlaſted more than foure hundred yeeres: Or as if the Market had been under the very roofe of that Temple. Whether *Herods* were built of the ſame matter with *Salomons*, and in full correſpondence to it, I diſpute not: it was certainly dedicated to Gods ſervice, and that (which you would hardly diſgeſt) in a ſolemne anniverſary Holy day: though not erected upon the word of any Prophet. But to let paſſe Allegories: we muſt prove our ſelves the true Church of God: Thus we doe it: We are true Chriſtians, for we were baptized into the Name of Chriſt; we truly profeſſe our continuance in the ſame faith into which we were baptized: we joyne together in the publike Services of God: wee maintaine every point of the moſt ancient Creeds: wee overthrow not the foundation by any conſequence. Therefore what ever is wanting to us, what ever is ſuperfluous, in ſpight of all the gates of Hell, wee are the true Church of God. Let me aske you: Were not the people of the *Iewes* in the Prophets, and in Chriſts time, a confuſed heape of dead and defiled, and (for I will uſe your Tautologies) polluted ſtones, and of all rubbiſh, of bryers and brambles of the Wilderneſſe, for the moſt part fitter for burning than building? Can we be worſe than they? If wickedneſſe can defile a Church, they ſhall juſtifie us: did either thoſe Prophets, or our Saviour, rather ſhew their obedience to God in departing from it, than their valour in purging it?

A it? you have well imitated theſe heavenly patternes. But what; can your charity find
nothing but rubbiſh? Not one ſquare ſtone, not one living? You will be judging till
God judge you: if you take not heed of theſe courſes, you will ſo run with the Hee-
goats, that you will ſtand with the Goats on the left hand. That God, whoſe place
you have uſurped, give you more wiſdome and love.

SEP.

*And what (I pray you) is the valour which the beſt hearted, and moſt zealous Reformers amongſt
you have manifeſted, in driving out the money-changers? doth it not appeare in this, that they
ſuffer themſelves to be driven out with the two ſtringed whip of Ceremonies and ſubſcription, by
the money-changers, the Chancellors and Officials, which ſell ſinnes like Doves: and by the chiefe
Prieſts, the Biſhops which ſet them on worke? ſo farre are the moſt zealous amongſt you from dri-*
B *ving out the money-changers, as they themſelves are driven out by them, becauſe they will not
change with them to the utmoſt farthing.*

SECTION L.

THe valour of our moſt zealous Reformers hath truly ſhewed it ſelfe in yeel-
dance: As in Duels; ſo here, he is the moſt valiant that can ſo maſter himſelfe
as not to fight: you according to the common opinion of Swaggerers, blame
the peaceable of cowardiſe, and accuſe them of ſuffering. Behold a new crime; That
they ſuffer themſelves to be driven out: What ſhould they have done? Should they
have taken armes, and cry, The ſword of God, and *Gedeon*? You that will not allow a
Prince to compell Subjects, will you allow Subjects to compell Princes? God forbid;
This were high Treaſon againſt Gods Annointed: what then? Should they approve the
C Ceremonies by ſubſcription, by practice? This you exclaime upon, as high treaſon a-
gainſt the Higheſt: What yet more? Should they have preached with their mouthes
ſtopt? This is it, which you have learned of your Founder, and through not many
hands received, and required with no leſſe violence: Clamour and tumults is that you
deſire ſtill: let our ſinne bee peaceable obedience, yours fury and oppoſition. Your
head-ſtrong conceit is, that it is a ſinne to be ſilenced: Men muſt preach even when
they may not: all times before you, would have wondred at this Paradox: For how-
ever the Apoſtles, which had not their calling from men, would not be ſilenced by
men, yet we find that all their ſucceſſors held, that thoſe hands which were laid upon
their heads, might be laid upon their mouthes: look into all Hiſtories: Thoſe Conſti-
tutions (which though not Apoſtolike, yet were ancient) in the ſeventh Canon puniſh
a Biſhop, or Presbyter, that upon pretence of Religion ſeparates from his wife, with
D depoſition: and if any Presbyter ſhall ſhift his charge without licence (τοῦτον κελεύομεν
μηκέτι λειτουργεῖν) and laſtly, inflicts the ſame penalty upon Fornication, Adultery, Perjury.
The great *Nicene* Councell takes the ſame order with ſome miſliked Biſhops, and
Presbyters in divers Canons: *Gaudentius* in the Councell of *Sardy*, takes it for granted,
that a Biſhop may by Biſhops be depoſed: ſo the ſecond Councell of *Carthage*, *Can.* 13.
ſo the fourth Councell of *Carthage*, more than once impoſes degradation: ſo *Leo* the 1.
threats to put ſome offending perſons from the office of their Miniſtery: ſo (that I may
not be endleſſe) bleſſed *Cyprian* adviſes *Rogatianus*, a good old Biſhop, which was abu-
ſed by a malapert Deacon, by the authority of his Chaire to right himſelfe, and either
to depoſe, or ſuſpend the offender. *Leontius* in *Socrates*, is deprived of his Prieſthood:
yea, what Councell or Father gives not both rules and inſtances of this practice? See
how farre the ancient Church was from theſe tumultuous fancies: No, no, (*M. R.*)
E we well find, it is doing that undoes the Church, not ſuffering: If your fellowes could
have ſuffered more and done leſſe, the Church had beene happy: As for our Church-
Officers, you may raile upon them with a lawleſſe ſafety: there is a great Ditch betwixt
you and them: elſe you might pay deare for this ſinne of ſlandering them with their
cheap peny-worths: How idly doe you inſult over thoſe, whom your mony-changers
have driven out of their Pulpits: When you confeſſe (after all your valour) that they
have driven you both out of Church and Country: who can pitty a miſerable inſulter?

Whether Miniſters ſhould indure themſelves ſilenced.

Brow. Reform. without Tar.
[illegible] καθαρεύειν.

We charge him not to ſerve any more.
So *Can.* 15.
Can. 25.
Cum compertum fuerit deponatur.
Can. 10. *De Clericatus honore periclitabitur.*
Can. 2.
E Clero deponatur & ſit alienus à Canone. Can. 17 & *Can.* 18.
A Miniſterio ceſſare debuerit.
Concil. Sardic. c. 4. *Concil. Carth.* 4
c. 48 & 56, 57.
Leo. Ep. 1. *Sect.* 5.
Cypr. l. 3. *Ep.* 9.
Socr. l. 2. *c.* 21.

SEP.

Sep.

A

For the Wafers in Geneva, *and diſorders in* Corinth, *they were corruptions which may and doe (or the like unto them) creepe into the pureſt Churches in the World: for the Reformation whereof Chriſt hath given his power unto his Church, that ſuch evils as are brought in by humane frailty, may by divine authority be purged out. This power and preſence of Chriſt you want, holding all by homage (or rather by villenage) under the prelates, unto whoſe ſinfull yoke you ſtoope in more than* Babyloniſh *bondage, bearing and approving by perſonall communion, infinite abominations. And in theſe two laſt reſpects principally, your* Babyloniſh *confuſion of all ſorts of people in the body of your Church, without ſeparation, and your* Babyloniſh *bondage under your ſpirituall Lords the prelates, we account you* Babylon, *and flie from you.*

Section LI.

YOu that can grant there will be corruptions in all other Churches, will endure B
none in ours: If *England* ſhould have either unleavened Wafers, or drunken
Love-feaſts (though no other blemiſhes) ſhe could not but be *Babylon*: We
envy not your favours: Theſe, or whatſoever like enormities, Chriſt hath given
power unto his Church to reforme: but what if the Church neglect to uſe it? What
if thoſe evils, which are brought in, by humane frailty, will not by divine authority
be purged out? Now the error (by your doctrine) is growne fundamentall; ſo Chriſt
is loſt, and the foundation razed: if we ſhall then aſſume (againſt our friends, to con-
vince our enemies) The Church of *Geneva* hath beene ſeriouſly dealt with, in this
corruption, and diſſwaded by vehement importunity, yet ſtill perſiſteth: How can
you free them, and charge us? ſee how we love to be miſerable, with company.
This power to purge out all corruptions, Chriſt hath not given us: if he hath given C
it you; you muſt firſt begin to purge out your ſelves: you have done it; but ſtill there
remaine ſome: would God we had as much execution as power: Our Church ſhould
be as cleane as yours is Schiſmaticall. If you ſhould meaſure faculties by their exerciſe;
Naturall reſt ſhould be the greateſt enemy to vertue: and the ſolitary Chriſtian
ſhould be miſerable: This power of ours is not dead, but ſleepeth: When it awaketh
unto more frequent uſe, (which we earneſtly pray for) looke you for the firſt hand-
ſell of it: None can be more worthy: as it is, we offend not more in defect than you
in exceſſe: Of whom that your *Lazarello* of Amſterdam, *G. I.* could ſay, that you have
Excommunication as ready as a Prelate hath a Priſon: Chriſt is in many that feele
him not; but we want not the power onely, but the preſence of Chriſt: How ſo? he
was with us while you were here: Did he depart with you? will the Separatiſts in-
groſſe our Saviour to themſelves, and (as *Cyprian* ſaid of *Pupianus*) go to Heaven alone? D
yea, confine the God of Heaven to Amſterdam? What inſolence is this? we have
him in his Word: we have him in his Sacraments: we have him in our hearts: we
have him in our profeſſion; yet this enemy dare ſay, we want him: Wherein? I ſup-
poſe in our cenſures: We have *Peters* keyes (as his true ſucceſſors both in office and
doctrine:) our fault is, that wee uſe them not as you would: What Church doth ſo?
your firſt Martyr doth as zealouſly inveigh againſt the practice of Geneva, and all
other Reformed Congregations in this point, as againſt us: both for the woodden
Dagger (as he termes it) of ſuſpenſion, and for their Conſiſtoriall Excommunication.
Woe were to all the World, if Chriſt ſhould limit his preſence only to your faſhions:
Here you found him, and here you left him: Would to God we did no more grieve
him with our ſins, than you pleaſe him in your preſumptuous cenſures: in the reſt,
you raile againſt our Prelates and us: Can any man thinke that Chriſt hath left peace- E
able ſpirits, to goe dwell with Railers? Indeed, yours is free-hold: ſo you would have
it free from ſubjection, free from obedience: This is looſeneſſe, more than liberty:
You have broken the bonds, and caſt the cords from you: but you miſ-call our
tenure: We hate villenage no leſſe than you hate peace, and hold (*in capite*) of him
that is the head of his body, the Church: under whoſe eaſie yoke wee doe willingly
ſtoope in a ſweet Chriſtian freedome? abhorring and reproving, and therefore (not-
withſtanding our perſonall Communion) avoiding all abominations: In theſe two
reſpects

Power of Reforming abuſes given to the Church: and the iſſue of the neglect of it.

Barr. againſt *Gyff. p.* 27. & 88.

Troubles and Excommunications at Amſterdam.

An tu ſolus Eccleſia es? Et qui te offenderit à Chriſto excluditur. *Hieron. Epiphan.*

Cypr. Solus in cælum aſcend. Pupianus? Et ad Aceſium Novatianum Conſtan. Erige tibi ſcalam Aceſi, & ad cœlum ſolus aſcendito. Socr. l. 1. *c.* 7.

Bar. Gyff. ref. So ſome of their owne have termed their Excommunication. Confeſſ. by *M. Iohnſ.* Inquirie pag. 65.

Coloſſ. 1. 18.

A reſpects therefore of our confuſion, and bondage, we have well ſeene in this Diſcourſe, how juſtly your Sion accounts us Babylon: ſince it is apparent for the one, that here is neither confuſion, nor Babyloniſh, nor without ſeparation: For the other, no bondage, no ſervility: Our Prelates being our Fathers, not our Maſters: and if Lords for their externall dignity, yet not Lords of our Faith: and if both theſe your reſpects were ſo, yet ſo long as we doe inviolably hold the foundation, both directly, & by neceſſary ſequell; any Railer may terme us, but no Separatiſt ſhall prove us Babylon: you may flie whither you liſt: would God yet further, unleſſe you had more love.

Amari parens & Epiſcopus debet, non timeri. Hier. ad Theophilum.

Sep.

Maſter H. *having formerly expoſtulated with us our ſuppoſed impietie in forſaking a ceremonious* Babylon *in* England, *proceeds in the next place, to lay downe our madneſſe in* B *chuſing a ſubſtantiall* Babylon *in* Amſterdam: *and if it be ſo found by due triall as he ſuggeſteth, it is hard to ſay, whether our impietie or madneſſe be the greater. Belike Maſter* H. *thinkes wee gather Churches here by towne-rowes, as they doe in* England, *and that all within the Pariſh Proceſſion are of the ſame Church. Wherefore elſe tels he us of* Jewes, Arrians, *and* Anabaptiſts, *with whom we have nothing common but the Streets and Market place? It is the condition of the Church to live in the World, and to have civill ſociety with the men of this World,* 1 Cor. 5. 10. Ioh. 17. 13.

But what is this to the ſpirituall Communion of the Saints, in the fellowſhip of the Goſpell, wherein they are ſeparated and ſanctified from the World unto the Lord? Ioh. 17. 16. 1 Cor. 1. 2 Cor. *6.* 17. 18.

Section LII.

C I Need no better Analyſer than your ſelfe, ſave that you doe not onely reſolve my parts, but adde more: whereas every motion hath a double terme, from whence and whither: both theſe could not but fall into our diſcourſe. Having therefore formerly expoſtulated with you for your (ſince you will ſo terme it) impietie, in forſaking a ceremonious Babylon of your owne making in England; I thought it not unfit to compare your choyce with your refuſall; England with Amſterdam, which it pleaſeth you to intitle a ſubſtantiall Babylon: impiety and madneſſe are titles of your owne choyce; let your guiltineſſe be your owne accuſer: The truth is, my charity and your uncharitableneſſe have cauſed us to miſtake each other. My charity thus: Hearing both at Middleburgh, and here, that certaine companies from the parts of Nottingham and Lincolne (which Harbinger had beene newly in Zeland before mee) meant to retire themſelves to Amſterdam, for their full liberty, D not for the full approbation of your Church: not favouring your maine opinions, but emulating your freedome in too much hate of our Ceremonies, and too much accordance to ſome grounds of your hatred: I hoped you had beene one of their Guides; both becauſe Lincolneſhire was your Country, and Maſter *Smith* your Oracle, and Generall. Not daring therefore to charge you with perfect Browniſme, what could I thinke might bee a greater motive to this your ſuppoſed change, than the view of our (ſo oft proclaimed) wickedneſſe, and the hope of leſſe cauſe of offence in thoſe forraine parts? This I urged, fearing to goe deeper than I might be ſure to warrant: Now comes my charitable Anſwerer, and imputes this eaſineſſe of my challenge to my ignorance; and therefore will needs perſwade his Chriſtian Reader, that I knew nothing of the firſt ſeparation, becauſe I objected ſo little to the ſecond.

The view of the ſinnes and diſorders of others, whereupon objected, and how far it ſhould affect us.

E It were ſtrange if I ſhould thinke, you gather Churches there by Towne-rowes (as wee in England) who know that ſome one Priſon might hold all your refined Flock, you gathered here by Hedge-rowes; but there it is eaſier to tell how you divide, than how you gather: let your Church bee an intire body, enjoying her owne ſpirituall Communion, yet if it be not a corroſive to your heart to converſe in the ſame ſtreets and to be ranged in the ſame Towne-rowes with Jewes, Arrians, Anabaptiſts, &c. you are no whit of kin to him, that vexed his righteous ſoule with the uncleanneſſes of foule Sodome. That good man had nothing but civill ſociety with thoſe impure Neigh-

Separation from the world how required. *Iohn.*17.16.

*1 Cor.*1.2.

*1 Cor.*3.3.

Neighbours: he differed from them in Religion, in practice: yet could he not ſo careleſly turne off this torment; His houſe was Gods Church; wherein they had the ſpirituall Communion of the Saints: yet whiles the City was ſo uncleane, his heart was unquiet: We may (you grant) have civill ſociety with ill men, ſpirituall Communion only with Saints: Thoſe muſt bee accounted the world, theſe only the Church; your owne allegations ſhall condemne you. They are not of the World (ſaith Chriſt) as I am not of the World: Both Chriſt and they were parts of the Jewiſh Church: The Jewiſh Church was not ſo ſanctified, but the moſt were extremely uncleane: therefore we may be parts of a Viſible unſanctified Church, and yet be ſeparate from the World. Saint *Paul* writes to his Corinthians, ſanctified in Chriſt, Saints by calling: True; but not long after, he can ſay, Ye are yet carnall. In his ſecond Epiſtle: Come out (ſaith he) from among them: But from whom? From Infidels by profeſſion, not corrupted Chriſtians.

SEP.

Wee indeed have much wickedneſſe in the City where wee live; you in the Church. But in earneſt, doe you imagine we account the Kingdome of England Babylon, *or the City of* Amſterdam Sion? *It is the Church of* England, *or State Eccleſiaſticall, which we account* Babylon, *and from which wee withdraw in ſpirituall Communion: but for the Common Wealth and Kingdome as we honour it above all the States in the world, ſo would we thankfully embrace the meaneſt corner in it, at the extremeſt conditions of any people in the Kingdome. The helliſh impieties in the Citie of* Amſterdam, *doe no more prejudice our heavenly Communion in the Church of Chriſt, than the Frogs, Lice, Moraine, and other plagues over-ſpreading* Egypt *did the* Iſraelites, *when* Goſhen *the portion of their inheritance was free,* Exod.8.19. *nor than the Deluge, wherewith the whole world was covered did* Noah, *when he and his Family were ſafe in the Arke,* Geneſ.7. *nor than Satans throne did the Church of* Pergamus *being eſtabliſhed in the ſame City with it,* Revel.2.12.13.

SECTION LIII.

The neereneſſe of the State & Church, & the great errous found by the Separatiſts in the French & Dutch Churches.

Caſſand. de Offic. boni viri.

Bellar. de Laicis. Euſeb in vita Conſt.

THe Church and State, if they be two, yet they are twins; and that ſo, as eithers evill proves mutuall: the ſins of the City not reformed, blemiſh the Church: where the Church hath power and in a ſort comprehends the State, ſhe cannot waſh her hands of tolerated diſorders in the Common-wealth: hence is my compariſon of the Church (if you could have ſeene it, not the Kingdome) of England, with that of Amſterdam: I doubt not, but you could be content to ſing the old ſong of us, *Bona terra, mala gens:* Our Land you could like well, if you might be Lords alone. Thanks bee to God it likes not you, and juſtly thinks the meaneſt corner too good for ſo mutinous a generation: when it is weary of Peace, it will recall you: you that neither in Priſon, nor on the Seas, nor in the Coaſts of Virginia, nor in your way, nor in Netherland could live in Peace. What ſhal we hope of your eaſe at home? Where ye are, all you thankfull Tenants cannot in a powerfull Chriſtian ſtate move God to diſtinguiſh betwixt the known ſins of the City, and the Church: How oft hath our Gracious Soveraigne, and how importunately, been ſollicited for a Toleration of Religions? It is pity that the Papiſts hired not your Advocation: who in this point are thoſe true *Caſſanders*, which Reverend *Calvin* long ſince confuted: Their wiſhes herein are yours: To our ſhame and their excuſe: his Chriſtian heart held that toleration unchriſtian and intolerable, which you either neglect or magnifie: Good *Conſtantine* winkt at it in his beginning; but as *David* at the houſe of *Zerviah:* Succeeding times found theſe Canaanites to be pricks and thornes, and therefore both by Mulcts and baniſhments ſought either their yeeldance or avoydance. If your Magiſtrates having once given their names to the Church, endeavour not to purge this Augean Stable; how can you preferre their Communion to ours?

But howſoever now, leſt we ſhould thinke your Land-lords have too juſt cauſe to packe you away for Wranglers, you turne over all the blame from the Church to the City; yet your Paſtor and Church have ſo found the City in the Church and branded it with ſo blacke markes, as that all your ſmooth extenuations cannot make it a

leſſe

A leſſe Babylon than the Church of England: Behold now, by your owne Confeſſions,
either Amſterdam ſhall bee, or England ſhall not bee Babylon: Theſe eleven crimes
you have found and proclaimed in thoſe Dutch and French Churches.

Firſt, That the Aſſemblies are ſo contrived, that the whole Church comes not together
in one: So that the Miniſters cannot together with the Flocke ſanctifie the Lords
day; the preſence of the members of the Church cannot be knowne, and finally, no publike
action, whether Excommunication, or any other, can rightly bee performed. Could
you ſay worſe of us? Where neither Sabbath can bee rightly ſanctified, nor preſence or
abſence knowne, nor any holy action rightly performed, what can there bee but meere
confuſion?

Fr. Iohnſ Artic. againſt the French and Dutch Churches.

Secondly, That they baptize the ſeed of them who are no members of any Viſible
Church; of whom moreover they have not care as of members, neither admit
B their Parents to the Lords Supper: Meere Babyloniſme, and ſinne in conſtitution, yea
the ſame that makes us no Church: for what ſeparation can there bee in ſuch admittance?
what other but a ſinfull commixture? How is the Church of Amſterdam now
gathered from the World?

Thirdly, That in the publike worſhip of God they have deviſed and uſed another
forme of Prayer, beſides that which Chriſt our Lord hath preſcribed, *Matth. 6.*
reading out of a Booke certaine Prayers invented and impoſed by man. Behold here
our fellow-Idolaters: and (as followes) a dayly Sacrifice of a ſet Service-Booke,
which in ſtead of the ſweet Incenſe of ſpirituall Praiers is offered to God; very Swinesfleſh,
a new Portuiſe, and an equall participation with us of the Curſe of addition to the
Word.

Barr. againſt *Gyff.*

Fourthly, That rule and commandement of Chriſt, *Matth.* 18. 15. they neither
C obſerve, nor ſuffer rightly to bee obſerved among them. How oft have you ſaid that
there can bee no ſound Church without this courſe, becauſe no ſeparation? Behold the
maine blemiſh of England in the face of Amſterdam!

Fifthly, That they worſhip God in the Idol Temples of Antichriſt: ſo the Wine
is marr'd with the Veſſell; their ſervice, abomination with ours: neither doe theſe Antichriſtian
ſtones want all glorious ornaments of the Romiſh Harlot yet more.

Sixtly, That their Miniſters have their ſet maintenance in another manner than
Chriſt hath ordained, 1 *Chron.* 14. and that alſo ſuch, as by which any Miniſterie at all,
whether Popiſh or other, might bee maintained: Either Tythes, or as ill: Behold, one
of the maine Arguments whereby our Miniſtery is condemned as falſe and Antichriſtian,
falling heavy upon our Neighbours.

Seventhly, That their Elders change yeerely, and doe not continue in their
Office, according to the Doctrine of the Apoſtles and practice of the Primitive Church:
D What can our Church have worſe than falſe Governours? Both annuall and perpetuall
they cannot be: What is (if not this) a wrong in Conſtitution?

Eightly, That they celebrate mariage in the Church, as if it were a part of the
Eccleſiaſticall Adminiſtration: a foule ſhame and ſinne: and what better than our third
Sacrament?

Ninthly, That they uſe a new cenſure of ſuſpenſion which Chriſt hath not appointed:
no leſſe than Engliſh preſumption.

Tenthly, That they obſerve daies and times, conſecrating certaine daies in the
yeere to the Nativitie, Reſurrection, Aſcenſion of Chriſt: Behold their Callender as
truly poſſeſſed: Two Commandements ſolemnly broken at once; and wee not Idolaters
alone.

Eleventhly, which is laſt and worſt, that they receive unrepentant Excommunicates
E to bee members of their Church, which by this meanes becomes one bodie
with ſuch as bee delivered unto Sathan; therefore none of Chriſts bodie: England can
bee but a miſcelline rabble of prophane men; The Dutch and French Churches are
belike no beter: who can bee worſe than an unrepentant Excommunicate? Goe now,
and ſay, It is the Apoſtaſie of Antichriſt to have communion with the World in the
holy things of God, which are the peculiars of the Church, and cannot without Sacrilege
bee ſo proſtituted and prophaned; Goe ſay that the plaguy-ſpirituall-leproſie

H. Ainſworth in his Counter poyſon.

of ſinne riſing up in the foreheads of many in that Church, unſhut up, uncovered, (yea, wilfully let looſe) infects all both perſons and things amongſt them: Goe now and A flie out of this Babylon alſo, as the He-Goats before the flocke, or returne to ours: But how-ever theſe errors be groſſe, perhaps they are tractable; Not the ſinne undoes the Church, but obſtinacie: here is no evaſion. For behold, you doe no more accuſe thoſe Churches of corruption, than of wilfulneſſe: for divers times have you dealt with them about theſe fearefull enormities: yea you have often deſired, that knowledge thereof might bee by themſelves given to the whole bodie of their Church, or that (at leaſt) they would take order it might bee done by you: They have refuſed both; What remaines, but they bee our fellow Heathens and publicans? And not they alone, but all Reformed Churches beſide in Chriſtendome, which doe joyntly partake in all theſe (except one or two perſonall) abominations: will you never leave, till you have wrangled your ſelves out of the world?

But now I feare I have drawne you to ſay, that the helliſh impieties both in the Citie B and Church of Amſterdam, are but Frogs, Lice, Flies, Murraine, and other Ægyptian plagues, not prejudicing your Goſhen: Say ſo if you dare; I feare they would ſoone make the Ocean your Red Sea, and Virginia your Wilderneſſe.

The Church is *Noahs* Arke, which gave ſafty to her Gueſts, whereof yee are part; but remember that it had uncleane beaſts alſo, and ſome ſavage: If the waves drowne you not, yet (mee thinkes) you ſhould complaine of noiſome ſocietie. Sathans throne could not prejudice the Church of Pergamus: but did not the Balaamites (the Nicolaitans?) Yet their heavenly Communion ſtood, & the Angell is ſent away with but threats.

SEP.

It is the will of God and of Chriſt, that his Church ſhould abide in the world, and converſe with it in the affaires thereof, which are common to both: But it is the Apoſtaſie of Antichriſt to have C *Communion with the World in the holy things of God, which are the peculiars of the Church, and cannot without great ſacrilege bee ſo proſtituted and prophaned.*

SECTION XLVI.

Converſation with the World.

AS it were madneſſe to deny that the Church ſhould converſe with the World in the affaires thereof: So to deny her Communion in Gods Holy things, with any of thoſe of the World, which profeſſe Chriſtianity (as yet uncenſured) is a point of Anabaptiſticall Apoſtaſie: ſuch of the World are ſtill of the Church. As my cenſure cannot eject them, ſo their ſinne (after my private endevour of redreſſe) cannot defile me: I ſpeake of private Communicants: If any unbidden Gueſt come with a ragged garment, and unwaſhen hands, ſhall I forbeare Gods heavenly dainties? The Maſter of the Feaſt can ſay, *Friend, how cameſt thou in hither?* not, Friends, why came you D hither with ſuch a gueſt? God bids me come: Hee hath impoſed this neceſſity, never allowed this excuſe: My teeth ſhall not bee ſet on edge with the ſowre Grapes of others: If the Church caſt not out the knowne unworthy, the ſinne is hers: If a man will come unworthy, the ſin is his: But if I come not, becauſe hee comes, the ſinne is mine: I ſhall not anſwer for that others ſinne: I ſhall anſwer for mine owne neglect: Another mans fault cannot diſpenſe with my duty.

Duobus modis non te maculat malus, videlicet ſi non conſentis, & ſi redarguis. d.23.q.4.1 malis.

SEP.

The aire of the Goſpell which you draw in, is nothing ſo free and cleare as you make ſhew: it is only becauſe you are uſed to it, that makes you ſo judge. The thicke ſmeake of your canons, eſpecially of ſuch as are planted againſt the Kingdome of Chriſt the viſible Church, and the adminiſtration of it, doe both obſcure and poiſon the aire, which you all draw in, and wherein you breath. The plaguy-ſpiri- E *tuall leproſie of ſin riſing up in the foreheads of ſo many thouſands in the Church, unſhut up, uncovered, infects all, both perſons and things amongſt you,* Lev. 13. 45. 46. 47. 2 Cor. 6. 17. *The blaſting Hierarchie ſuffers no good thing to grow, or proſper, but withers all, both bud & branch. The daily ſacrifice of the ſervice-booke, which in ſtead of ſpirituall Prayer, ſweet as incenſe, you offer up Morning and Evening, ſmels ſo ſtrong of the Popes Portuiſe, as it makes many hundreds amongſt your ſelves, ſtop their noſes at it, and yet you boaſt of the free & cleere aire of the Goſpell, wherein you breath.*

SECTION

SECTION LV.

The impure mixtures of the Church of England.

AS there is no Element which is not through many mixtures departed from the firſt ſimplicity: So no Church ever breathed in ſo pure an aire, as that it might not juſtly complaine of ſome thicke and unwholſome evaporations of errour and ſin. If you challenge an immunitie, you are herein the true brood of the ancient Puritanes: But if too many ſinnes in practice have thickned the aire of our Church, yet not one Hereſie: that ſmoke of the bottomleſſe pit hath never corrupted it: and therefore juſtly may I averre, that here you might draw in the clear aire of the Goſpell: No where upon earth more freely. And if this be but the opinion of cuſtome, you whom abſence hath helped with a more nice and dainty ſent, ſpeak your worſt: Shew us our Hereſies, and ſhame us: you have done it, and behold four maine infections of our Engliſh aire: The firſt, the ſmoke of our Canons: Wittily: I feare, the great Ordinances of the Church have troubled you more with the blow, than the ſmoke: For you tell us of their Plantation againſt the Kingdome of Chriſt: What Kingdome? The viſible Church: Which is that? Not the reformedſt peece of ours, whoſe beſt are but Goats and Swine: Not the cloſe Nicodemians of your owne Sect amongſt us, which would be loth to be viſible: Not forrainers; to them they extend not: None therefore in all the world, but the Engliſh Parlour full at Amſterdam: Can there be any truer *Donatiſme*? Cry you ſtill out of their poyſoning the aire: We hold it the beſt cleanſed by the batteries of your idle fancies, by ridding you from our aire, and by making this your Church inviſible to us; ſmart you thus till we complaine.

1. Canons.

2. ſinne uncenſured.

The ſecond is the plague or leproſie of ſin unſhut up and uncovered: Wee know that ſin is as ill as the Devill can make it; a moſt loathſome thing in the eies of God, and his Angels, and Saints: and we grant to our griefe, that among ſo many millions of men, there may bee found ſome thouſands of Lepers: good Lawes and cenſures meet with ſome, others eſcape: It is not ſo much our fault as our griefe. But that this Leproſie infects all perſons, and things, is ſhamefully over-reacht: Plague and Leproſie have their limits, beyond which, is no contagion: If a man come not neer them, if he take the wind in an open ayre, they infect not: ſuch is ſin: It can infect none but the guilty: Thoſe which act or aſſent to, or beare with it, or deteſt it not, are in this pollution: But thoſe which can mourne for it, and cannot redreſſe it, are free from infection: How many foule Lepers ſpiritually did our Saviour ſee in the publike ayre of the Jewiſh Church? wherewith yet he joyned, and his, not fearing infection ſo much, as gracing the remnants of their ruinous Church: Were thoſe ſeven thouſand Iſraelites, whoſe knees bowed not to *Baal*, infected with the Idolatrie of their Neighbours? yet continued they ſtill parts of the ſame Church.

Certè nullius crimen maculat neſcientem. Aug. Epiſt. 48.

1. *Reg.* 19. 18.

3. Hierarchie.

But this yet exceeds: Not onely all perſons, but all things; What? Our Goſpell? Our Heaven, Earth, Sea? Our Bookes, Coyne, Commodities? Behold, you ſee the ſame Heaven with us, you have no Bibles but ours: our ayre in his circular motion comes to bee yours: the water that waſheth our Iland, perhaps waſheth your hands. Our uncleane Silver (I feare) maintains you: Our commodities (in part) inrich your Land-Lords: and yet all things amongſt us infected? you are content to take ſome evill from your Neighbours.

4. Service-booke.

The third is our blaſting Hierarchie, which ſuffers no good thing (that is, no *Browniſt*, no ſingular fancie, for what good things have we but yours?) to grow, or proſper amongſt us, but withers all, both bud and branch, would to God the roote alſo. The laſt, is a daily Sacrifice of a Service-book: an Incenſe, how ever unſavory to you, yet ſuch as all Churches in Chriſtendome hold ſweet, and offer up as fit for the noſtrils of the Almighty; we are not alone thus tainted; all Chriſtian Churches that are, or have been, preſent the ſame Cenſures unto God. But ours ſmels ſtrong of the Popes Portuiſe: See whether this be any better than triviall cavilling: If either an ill man, or a Devill ſhall ſpeak that which is good; may not a good man uſe it? If a good Angell, or man ſhall ſpeak that which is evill, is it ever the better for the Deliverer? If Satan

Patres noſtri non ſolum ante Cyprianum vel Agrippinum, ſed poſtea ſaluberrimam conſuetudinem tenuerunt, ut quicquid divinum atque legitimum in aliqua hæreſi vel ſchiſmate integrum reperirent, approbent potius quam negarent. Auguſt.

himſelfe ſhall ſay of Chriſt; Thou art the Son of the living God, ſhall I feare to repeat it? Not the Author, but the matter in theſe things is worthy of regard: As *Ierome* ſpeakes of the poyſoned Workes of *Origen*, and other dangerous Treatiſors, Good things may be received from ill hands. If the matter of any Prayer be Popiſh, fault it for what it containes, not for whence it came: what ſay you againſt us in this, more than Maſter *Smith* (your ſtout Anababtiſt) ſaith of our baptizing of Infants? Both of them equally condemned for Antichriſtian. Still, therefore we boaſt of the free, and cleere ayre of the Goſpell: if it be annoyed with ſome practicall evils, we may bee foule, the Goſpell is it ſelfe, and our profeſſion holy, neither can we complaine of all evills while we want you.

SEP.

That all Chriſtendome ſhould ſo magnifie your happineſſe (as you ſay) is much, and yet your ſelves, and the beſt amongſt you, complaine ſo much both in word, and writing, of your miſerable condition, under the imperious and ſuperſtitious impoſitions of the Prelates, yea, and ſuffer ſo much alſo under them, as at this day you do, for ſeeking the ſame Church government and Miniſterie, which is in uſe in all other Churches ſave your owne. The truth is, you are beſt liked where you are worſt knowne. Your next neighbours of Scotland *know your Biſhops government ſo well, as they rather chuſe to undergoe all the miſeries of bonds and baniſhment, than to partake with you in your happineſſe this way, ſo highly doe they magnifie and applaud the ſame. Which choice I doubt not other Churches alſo would make, if the ſame neceſſitie were laid upon them. And for your graces, we deſpiſe them not, nor any good thing amongſt you, no more than you doe ſuch graces and good things as are to be found in the Church of* Rome, *from which you ſeparate notwithſtanding. We have, by Gods mercie, the pure and right uſe of the good gifts and graces of God, in Chriſts Ordinance, which you want. Neither the Lords people, nor the holy Veſſels, could make* Babylon, Sion, *though both the one and the other were captived for a time.*

SECTION LVI.

The judgment of our owne and our neighbours of our Church.

Socrat. lib. 1. c. 4. Conſtant. Alex. & Ario. Ac tametſi vos inter vos viciſſim de re quapiam minimi momenti diſſentitis (ſiquidem neque omnes de omnibus rebus idem ſentimus) nihilominus tamen fieri poterit, ut eximia concordia ſincerè inter vos, integreque ſervetur, & una inter omnes communio & conſociatio cuſtodiatur.

That which followeth is but words, a ſhort anſwer is too much: That all Chriſtendome magnifies the worthineſſe of our Church, in ſo cleare evidences of their owne voices, you cannot deny; and now when you ſee ſuch teſtimonies abroad (leſt you ſhould ſay nothing) you fetch cavills from home: Thoſe men which (you ſay) complaine ſo much of their miſerable condition under the Prelates impoſitions, have notwithſtanding with the ſame pens and tongues not only juſtified our Church, but extold it: you have found no ſharper adverſaries in this very accuſation, for which you maliciouſly cite them: How freely, how fully have they evinced the truth? yea, the happineſſe of the Church of England againſt your falſe challenges: and yet your forehead dare challenge them for Authors. So hath their moderation oppoſed ſome appendances, that they have both acknowledged and defended the ſubſtance with equall vehemencie to your oppoſitiõ: neither do they ſuffer (as you traduce them) for ſeeking an other Church goverment: looke into the Millinaries petition (the common voice of that part) I am deceived, if ought of their complaints ſound that way, much leſſe of their ſufferings: deformity in practice is objected to them, not indeavour of innovation; That quarrell hath been long ſilent, your motion cannot revive it: would God you could as much follow thoſe men in moderate and charitable carriage, as you have out-run them in complaint.

It pleaſeth you to deviſe us, like pictures upon courſe canvaſſe, which ſhew faireſt at fartheſt; attributing forraine approbation (which you cannot deny) to diſtance, more than to deſert. How is it then, that (beſide ſtrange witneſſes) we which looke upon this face without prejudice, commend it, (God knowes) without flatterie? we can at once acknowledge her infirmities, and bleſſe God for her graces: Our neighbours, (yea, our ſelves) of *Scotland*, know our Church ſo well, that they do with one

A conſent praiſe her for one of Gods beſt daughters ; neither doe the moſt rigorous amongſt them, more diſlike our Epiſcopall Government, than imbrace our Church: what fraud is this ; to flye from the Church in common, to one circumſtance ? we can honour that noble Church in *Scotland*, may wee not diſlike their alienations of Church-livings ? If one thing offend, doe all diſpleaſe ? Yet even this Government, which you would have them reſiſt to bonds and baniſhment (who knowes not ?) begins to find both favour and place : what choice other Churches would make, as you doubt not, ſo you care not. If you regard their ſentence, how durſt you revile her as a falſe Harlot, whom they honour as a deare Siſter? If you were more theirs than we, you might upbraid us : Now you tell us what perhaps they would doe ; we tell you what they doe, and will doe : Even with one voyce ; bleſſe God for England, as the moſt famous and flouriſhing Church in Chriſtendome : your handfull onely makes B faces, and envies this true glory. Who yet (you ſay) deſpiſe not our graces, no more than we thoſe of *Rome* : See how you deſpiſe us while you ſay, you are free from deſpite : How malicious is this compariſon ? as if we were to you, as *Rome* to us : and yet you deſpiſe us more : Wee grant *Rome* a true Baptiſme, true Viſibility of a Church, though monſtrouſly corrupted : you give us not ſo much : Thanks be to God, we care leſſe for your cenſure, than you doe for our Church : Wee have by Gods mercy the true and right uſe of the Word and Sacraments, and all other eſſentiall gifts and graces of God ; if there might be ſome further helpes in execution, to make theſe more effectuall, we reſiſt not : But thoſe your other imaginary ordinances, as we have not, ſo we want not : Neither the *Caldeans*, nor any Idolatrous enemies could make *Sion Babylon*, nor the holy veſſels prophane ; ſo as they ſhould ceaſe to be fit for Gods uſe : but they were brought backe at the returne of the captivity, to *Ieruſalem* : Such were C our Worſhip, Miniſtery, Sacraments, and thoſe manifold ſubjects of your cavils, which whilſt you diſgrace for their former abuſe, you call our good evill, and willingly deſpiſe our graces.

M. *Smiths* retort upon M. *Clifton*, p 50.

Sep.

Where the truth is a gainer, the Lord (which is truth) cannot be a loſer. Neither is the thankes of ancient favours loſt amongſt them, which ſtill preſſe on towards new mercies : Vnthankfull are they unto the bleſſed Majeſty of God, and unfaithfull alſo, which knowing the will of their Maſter doe it not, but goe on preſumptuouſly in diſobedience to many the ordinances of the Lord and of his Chriſt, which they know, and in word alſo acknowledge, he hath given to his Church to be obſerved, and not for idle ſpeculation, and diſputation without obedience.

It is not by our ſequeſtration, but by our confuſion, that Rome *and Hell gaines. Your odious* D *commixture of all ſorts of people in the body of your Church, in whoſe lap the vileſt miſcreants are dandled, ſucking her breſts as her naturall children, and are be-bleſt by her (as having right thereunto) with all her holy things, as Prayer, Sacraments, and other Ceremonies, is that which advantageth hell, in the finall obduration and perdition of the wicked, whom by theſe meanes you flatter and deceive.*

The Romiſh *Prelacie and Prieſthood amongſt you, with the appurtenances for their maintenance and miniſtrations, are* Romes *advantage. Which therefore ſhe challengeth as her owne, and by which ſhe alſo ſtill holds poſſeſſion amongſt you, under the hope of regaining her full inheritance at one time or other. And if the Papiſts take advantage at our condemnation of you, and ſeparation from you : it concernes you, well to ſee where the blame is, and there to lay it ; leſt through light and inconſiderate judgement, you juſtifie the wicked, and condemne the righteous.*

Section LVII.

E ALL the ſequell of my Anſwerer is meerely ſententious : it is fitter for us to learne than reply : Where the truth gaines (ſay you) God loſeth not : I tell you againe, where God loſeth, the truth gaineth not, and where the Church loſeth, God (which indowed her) cannot but loſe : Alas, what can the truth either get or ſave by ſuch unkind quarrels? Surely ſuſpition on ſome hands, on others rejection: for (as *Optatus* of his Donatiſts) betwixt our *Licet*, and your *Non licet*, many poore ſoules waver and doubt : nether will ſettle, becauſe wee agree not : Thanks are not

The iſſue of Separation.

Inter licet veſtrum, & non licet noſtrum, nutant ac remigant animæ Chriſtianorum. Optat. contr. Parm.

loſt, where new favours are called for, but where old are denied. While your Poeſie is: Such as the mother, ſuch is the daughter; where are our old, our any mercies? They are unthankfull, which know what God hath done, and confeſſe it not: They are unthankfull to God and his Deputy, which knowing themſelves made to obey, preſume to over-rule, and upon their private authority, obtrude to the Church thoſe ordinances to be obſerved, which never had being but in their owne idle ſpeculation.

Your Sequeſtration and our confuſion, are both of them beneficiall, where they ſhould not: and as you pretend our confuſion for the cauſe of your Separation; So is your Separation the true cauſe of too much trouble, and confuſion in the Church: Your odious tale of commixture hath cloyed and ſurfeted your Reader already, and received anſwer to ſatiety: this one diſh ſo oft brought forth, argues your poverty: The viſible Church is Gods Drag-net, and Field, and Floore, and Arke; here will be ever at her beſt, Sedge, Tares, Chaffe, uncleane Creatures: yet is this no pretence for her neglect: the notoriouſly evill ſhe caſts from her breſt, and knee, denying them the uſe of her Prayers, and (which your Leaders miſlike) of her Sacrament. If divers through corruption of unfaithfull Officers, eſcape cenſure; yet let not the tranſgreſſions of ſome, redound to the condemnation of the whole Church. In Gods judgement it ſhall not; we care little, if in yours. We tell wicked men they may goe to hell with the water of Baptiſme in their faces, with the Church in their mouthes, we denounce Gods judgements unpartially againſt their ſinnes, and them: Thus we flatter, thus we deceive. If yet they will needs run to perdition; *Perditio tua ex te Iſrael.*

Non enim propter malos boni deſerendi, ſed propter bonos mali tolerandi ſunt, &c. Sicut toleraverunt Prophetæ, &c. Aug. Ep. 48.
Barr. against **Gyff.**

Our Clergy is ſo Romiſh as our Baptiſme: If therefore Romiſh becauſe they came thence, we have diſproved it; If therefore Romiſh, becauſe they have beene uſed there, wee grant and juſtifie it; That ancient confeſſion of their faith which was famous through the world, we receive with them: If they hold one God, one Baptiſme, one Heaven, one *Chriſt*, ſhall we renounce it? Why ſhould we not caſt off our Chriſtendome and humanity: becauſe the Romans had both? How much Rome can either challenge, or hope to gaine in our Clergy and Miniſtration, is well witneſſed by the bloud of thoſe Martyrs, eminent in the Prelacy, which in the freſh memories of many was ſhed for God, againſt that Harlot: and by the excellent labours of others, both Biſhops and Doctors: whoſe learned pens have pulled downe more of the wals of Rome, than all the corner-creeping Browniſts in the world ſhall ever be able to doe, while Amſterdam ſtandeth. It is you that furniſh theſe adverſaries with advantages, through your wilfull diviſions: Take *Scilurus* his arrowes, ſingle out of the ſheafe, the leaſt finger breakes them, while the whole bundle feares no ſtreſſe: we know well where the blame is, our deſervings can bee no protection to you: you went from us, not we from you. Plead not our conſtraint, you ſhould not have beene compelled to forſake us, while *Chriſt* is with us: But who compels you not to call us brethren? to deny us Chriſtians? Your zeale is ſo farre from juſtifying the wicked, that it condemnes the righteous.

SEP.

And for the ſuſpition of the rude multitude, you need not much feare it. They will ſuſpect nothing that comes under the Kings broad ſeale: they are ignorant of this fault. Though it were the maſſe that came with authority of the magiſtrate, they (for the moſt part) would be without ſuſpition of it: ſo ignorant and profane are they in the moſt places, 1 Sam. 10. 10. *It is the wiſe-hearted amongſt you, that ſuſpect your dealings, who will alſo ſuſpect you yet more, as your unſound dealing ſhall be further diſcovered.*

SECTION LVIII.

The Browniſts ſcornfull opinion of our people.

HOw ſcornfully doe you turne over our poore rude multitude, as if they were beaſts, not men; or if men, not rude but ſavage! This contempt needed not: Theſe ſonnes of the earth may goe before you to Heaven: Indeed it was of old ſaid, that all Ægyptians were Phyſitians: So may it now of you; All Browniſts are Divines, no Separatiſt cannot propheſie: No ſooner can they look at the skirts of this hill, but they are rapt from the ordinary pitch of men: Either this change is perhaps

A haps by ſome ſtrange illumination, or elſe your learned paucity got their skill amongſt our profane and rude multitude: we have ſtill many in our rude multitude, whom we dare compare with your Teachers: neither is there any ſo lewd and profane, that cannot pretend a ſcandall from your ſeparation: Even theſe ſoules muſt bee regarded (tho not by you.) Such were ſome of you, but ye are waſhed, &c.

The wiſe-hearted amongſt us doe more than ſuſpect, find out our weakneſſes, and bewaile them; yet doe they not more diſcover our imperfections than acknowledge our truth: If they be truly wiſe, we cannot ſuſpect them, they cannot forſake us: Their charity will cover more than their wiſdome can diſcover.

Sep.

Laſtly, the terrible threat you utter againſt us, that even whoredomes and murders ſhall B abide an eaſier anſwer than ſeparation, *would certainly fall heavy upon us, if this anſwer were to be made in your Conſiſtory Courts, or before any of your Eccleſiaſticall Iudges; but becauſe we know, that not Antichriſt, but Chriſt ſhall be our Iudge, wee are bold upon the warrant of his Word and Teſtament, (which being ſealed with his bloud may not be altered) to proclaime to all the world Separation from whatſoever riſeth up rebelliouſly againſt the Scepter of his Kingdome, as we are undoubtedly perſwaded, the Communion, Government, Miniſtery, and worſhip of the Church of* England *doe.*

Section LIX.

MY laſt threat, of the eaſier anſwers of whordomes, and adulteries, than ſeparation, you thinke to ſcoffe out of countenance. I feare your conſcience will not alwayes allow this mirth; Our Conſiſtories have ſpared you enough: let C thoſe which have tried, ſay, whether your corrupt Eldership be more ſafe Iudges: If ours impriſon juſtly, yours excommunicate unjuſtly; to be in cuſtody is leſſe grievous, than out of the Church: at leaſt if your cenſures were worth any thing, but contempt: As *Ierome* ſaid of the like; it is well that malice hath not ſo great power as will: you ſhall one day (I feare) find the Conſiſtory of Heaven more rigorous, if you waſh not this wrong with your teares; That tribunall ſhall find your confidence, preſumption; your zeale, fury. You are bold (ſurely more than wiſe) to proclaime: wee have no need of ſuch cries: doubtleſſe your head hath made Proclamations long, now your hand begins. What proclaime you? Separation from the Communion, Government, Miniſtery, and worſhip of the Church of England: what need it? Your act might have ſaved your voyce: what ſhould our eyes and eares be troubled with one bad object?

The Concluſion from the fearefull anſw. of Separation. Troub. and excom. at Amſt. *G. Iohnſ.* profeſſes he found better dealing in the Biſhops Conſiſtories; & might have found better in the Inquiſition. *Ierom. Cypr. de ſimplic. prælat. Ad pacis præmium venire non poterunt qui pacem Domini diſcordiæ furore ruperunt. Ibid. Inexpiabilis & gravis culpa diſcordia, nec paſſione purgatur.*

But why ſeparate you from theſe? Becauſe they riſe up rebelliouſly againſt the D Scepter of Chriſt: The Scepter of Chriſt is his Word: he holds it out, we touch and kiſſe it: What one ſentence of it doe we wilfully oppoſe? Away with theſe fooliſh impieties; you thruſt a Reed into your Saviours hand, and ſay, Haile, King of the *Iewes*; and will needs perſwade us, none but this is his rod of iron. Laſtly, upon what warrant? Of his will and Teſtament. You may wrong us; But how dare you faſten your lies upon your Redeemer and Judge? What clauſe of his hath bid you ſeparate? We have the true Copies: As we hope or deſire to be ſaved, we can find no ſentence that ſoundeth toward the favour of this your act: Muſt God be accuſed of your wilfulneſſe? Before that God and his bleſſed Angels and Saints, wee feare not to proteſt that wee are undoubtedly perſwaded that whoſoever wilfully forſakes the Communion, Government, Miniſtery, or worſhip of the Church of England, are enemies to the Scepter of Chriſt, and Rebels againſt his Church and Annointed; neither doubt we to ſay, that
E the Maſterſhip of the Hoſpitall at *Norwich*, or a leaſe from that City (ſued for
with repulſe) might have procured that this ſeparation from the
Communion, Government, and worſhip of the
Church of England ſhould not
have beene made

by *Iohn Robinſon.*

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A SERIOVS DISSWASIVE FROM POPERIE.

To *W. D.* Revolted, &c.

YOV challenged mee for my bold aſſertion of your manifold diviſions: I doe here make it good with uſurie. Thoſe mouths that ſay they teach you the truth, ſay alſo (and you have beleeved them) that they all teach the ſame. As you finde them true in this, ſo truſt them in the other: For mee, I cannot without indignation ſee, that in this light of the Goſpell, God and his truth ſhould thus bee loſers by you; and that a miſerable ſoule ſhould ſuffer it ſelfe thus groſſely cozened of it ſelfe, and glory: Many can write to you with more profoundneſſe, none with more ſincere fervencie, and deſire to ſave you.

I call heaven and earth to record againſt you this day, that if you relent or anſwer not, your periſhing is wilfull. Wee may pittie your weakneſſe, but God ſhall plague your Apoſtaſie: if you had been bred in blindneſſe, your ignorance had been but lamentable, now your choice and love of darkneſſe is fearfull and deſperate. Alas! you cannot bee condemned without our ſorrow and ſhame. What ſhould we doe? Wee can but intreat, perſwade, proteſt, mourne, and gage our ſoules for yours; if theſe availe not, who can remedie that which will periſh? Heare this yet (you weake Revolter) if there be any care left in you of that ſoule which you have thus proſtituted to error; if you have any regard to that God whoſe ſimple truth you have contemned and forſaken: what is this that hath driven you from us, allured you to them? For Gods ſake, let me but expoſtulate a little ere my ſilence: Either bee convicted or inexcuſable. Our bad lives have ſet you off; Woe is me that they are no holier; I bewaile our wickedneſſe, I defend it not; Onely aske how they live in Italie; if they bee not (for the moſt part) filths to the worſt of ours, goe with them and proſper. Let all indifferent tongues ſay, whether that very See whereon your faith depends, even within the ſmoke of his Holineſſe, be not (for viciouſneſſe) the ſinke of the world; we may condemne our ſelves, their lives ſhall juſtifie us; But you liſt not to looke ſo farre; you ſee their lives at home, you ſee ours: The compariſon is not equall; They take this for the time of their perſecution; we of our proſperitie. The ſtubborneſt Iſraelite, and the moſt godleſſe Mariner, could call upon God in his trouble: wee are all worſe with liberty: Looke backe and ſee how they lived in former times while they proſpered; No Turkes (ſaith *Eraſmus*) more abominably: though now at the worſt, how many holy profeſſors might you finde, which would ſcorne that the moſt ſtrict Hermit, or auſtere Cappucine, ſhould goe before them in a gratious life, and in true mortification? even amongſt twelue, there will be one Devill: I wiſh they were ſo good, that wee might emulate them: but for my part, I never yet could know that Papiſt,which made conſcience of all Gods ten morall lawes: Shortly, whatſoever is upbraided to us; the truth is pure, though men be unholy; and God is where he was, whatſoever becomes of men: For you,if you had not ſallen to coole affections, and a looſe life, you had been ſtill ours: It is juſt with God to puniſh your ſecure negligence with error and deluſion; and to ſuffer you thus to loſe the truth,who had loſt your care of obedience and firſt love. And now you doe well to ſhift off this blame to others ſins, which have moſt cauſe to accuſe your owne.

From manners to looke towards our doctrine; the noveltie of our Religion(you ſay) hath diſcouraged you: theirs hath drawne you with reverence of her age. It is a free challenge betwixt us, let the elder have us both: if there be any point of our Religion younger than the Patriarchs,and Prophets,*Chriſt* and his Apoſtles,the Fathers and Doctors of the Primitive Church, let it be accurſed, and condemned for an upſtart: ſhew us evidence of more credit and age, and carrie it. The Church of Rome hath beene ancient,not the errors; neither doe we in ought differ from it,wherein it is not departed from it ſelfe. I did not more feare your wearineſſe than my owne; forgetting the meaſure of a Preface, I would paſſe through every point of difference betwixt us; and let you ſee in all particulars, which is the old; and make you know, that your Popiſh Religion doth put on a borrowed viſour of gravitie upon this Stage,to out-face true antiquitie. Yet leſt you ſhould complaine of words,let me without your tediouſneſſe have leave but to inſtance in the firſt of all Controverſies betwixt us; offering the ſame proofe in all, which you ſhall ſee performed in one, I compare the judgement of the ancient Church with yours, ſee therefore and be aſhamed of your noveltie.

Firſt, our queſtion is, Whether all thoſe bookes which in our Bibles are ſtiled *Apocryphall*, and are put after the reſt by themſelves, are to be received as the true Scriptures of God? Heare firſt the voice of the old Church: to let paſſe that cleare and pregnant teſtimonie of *Melito Sardenſis* in his Epiſtle to *Oneſimus* cited by *Euſebius*. Let *Cyprian* or *Ruffinus* rather ſpeake in the name of all: Of the old Teſtament(ſaith he)firſt were written the five bookes of *Moſes*, *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomie*; after theſe the booke of *Ioſhuah* the Son of *Nun*, and that of the *Iudges*, together of *Ruth*; after which were the foure bookes of the *Kings*, which the *Hebrewes* reckon but two: of the *Chronicles* which is called the booke of Dayes; and of *Ezra*, are two bookes, which of them are accounted but ſingle, and the booke of *Eſter*. Of the Prophets there is *Eſay*, *Hieremie*, *Ezekiel*, and *Daniel*, and beſides, one booke which containes the twelve ſmaller Prophets. Alſo *Iob*, and the Pſalmes of *David* are ſingle books: of *Salomon* there are three books delivered to the Church, the *Proverbs*, *Eccleſiaſtes*, *Song of Songs*. In theſe they have ſhut up the numbers of the books of the old Teſtament. Of the new, there are foure Goſpels, of *Matthew*, *Marke*, *Luke*, and *Iohn*; the *Acts of the Apoſtles*, written by *Luke*; of *Paul* the Apoſtle fourteene Epiſtles; of the Apoſtle *Peter* two Epiſtles, of *Iames* the *Lords* brother and Apoſtle, one; of *Iude* one; of *Iohn* three; Laſtly, the *Revelation* of *Iohn*. Theſe are they which the Fathers have accounted within the Canon, by which they would have the aſſertions of our faith made good. But we muſt know there are other bookes, which are called of the Ancients not Canonicall but Eccleſiaſticall, as the *Wiſdome of Salomon*, and another booke of *Wiſdome*, which is called *of Ieſus the ſonne of Sirach*; which booke of the *Latines* is termed by a generall name *Eccleſiaſticus*: of the ſame ranke is the booke of *Toby* and *Iudeth*, and the bookes of the *Maccabees*: Thus farre that Father; ſo *Hierome* after that he hath reckoned up the ſame number of bookes with us in their order, hath theſe words: This Prologue of mine (ſaith hee) may ſerve as a well defenced entrance to all the bookes which I have turned out of *Hebrew* into *Latine*; that wee may know that whatſoever is beſides theſe, is Apocryphal: therefore that booke which is intituled *Salomons wiſdome*, and the Booke of *Ieſus the ſonne of Sirach*, and *Iudeth*, and *Tobias*, and *Paſtor*, are not Canonicall: the firſt booke of the *Maccabees* I have found in *Hebrew*, the ſecond in *Greeke*: which booke (ſaith hee) indeed the Church readeth, but receiveth not as Canonicall. The ſame reckoning is made by *Origen* in *Euſebius*, word for word. The ſame by *Epiphanius*, by *Cyril*, by *Athanaſius*, *Gregorie Nazianzen*, *Damaſcen*: yea by *Lyranus*, both *Hugoes*, *Cajetan*, *Carthuſian*, and *Montanus* himſelfe, &c.

Eſpecially, *Toby*, *Iudeth*, *Wiſd. of Salomon*, *Eccleſiaſticus*, *Maccabees*.

Euſeb.l.4.c.25.

Expoſit.Symboli veteris inſtrumenti, primi omnium Moſis quinque libri, &c, Hæc ſunt quæ patres intra Canonem concluſerunt, ex quibus fidei noſtræ aſſertiones, &c. Alii libri ſunt qui nõ Canonici, &c.

In prologo galeato Tom.3.p.6. Hic prologus Scripturam quaſi Galeatum principium omnibus libris quos de Hebræo, &c. Vt ſcire valeamus quicquid extra hos eſt, inter apocrypha eſſe ponendum: igitur Sapientia quæ vulgo Salomonis inſcribitur, & Ieſu, &c. non ſunt in Canone, &c. Euſeb.l.6.c.24. Haud ignorandum autem fuerit, veteris inſtrum. libros ſicut Hebræi tradunt. 22.

ἀρχαίας μὲν ἔθηκα, &c. δύο καὶ εἴκοσι βίβλους.

All of them with full conſent rejecting theſe ſame Apocryphal bookes with us. Now heare

A heare the preſent Church of *Rome* in her owne words, thus: The holy Synode of *Trent* hath thought good to ſet downe with this Decree a juſt Catalogue of books of holy Scripture, leſt any man ſhould make doubt which they bee which are received by the Synode: And they are theſe under-written, Of the old Teſtament, five books of *Moſes*, then *Ioſhuah*, the *Iudges*, *Ruth*, foure books of the *Kings*, two of the *Chronicles*, two of *Eſdras*, the firſt and the ſecond, which is called *Nehemias*, *Tobias*, *Iudeth*, *Eſter*, *Iob*, the Pſalter of *David*, containing one hundred and fifty Pſalmes, *The Proverbs of Salomon*, *Eccleſiaſtes*, the *Song of Songs*, the book of *Wiſdome*, *Eccleſiaſticus*, *Eſay*, *Hieremie*, &c. two books of the *Maccabees*, the firſt and the ſecond.

And if any man ſhall not receive theſe whole books with all the parts of them, as they are wont to be read in the Catholike Church, and as they are had in the old vulgar *Latine* Edition, for holy and Canonicall, let him be accurſed. Thus ſhe: Judge you now of our age; and ſay, whether the opinion of the ancient Church (that is ours) bee B not a direct enemie to Popery, and flatly accurſed by the *Romiſh*.

Paſſe on yet a little further. Our queſtion is, whether the *Hebrew* and *Greeke* Originals bee corrupted; and whether thoſe firſt Copies of Scriptures be not to be followed above all tranſlations. Heare firſt the ancient Church with us: But (ſaith Saint *Auguſtine*) howſoever it be taken, whether it be beleeved to bee ſo done, or not beleeved, or laſtly whether it were ſo or not ſo; I hold it a right courſe, that when any thing is found different in either Books (the *Hebrew* and *Septuagint*) ſince for the certaintie of things done, there can bee but one truth; that tongue ſhould rather bee beleeved from whence the tranſlation was made into another language. Upon which words *Ludovicus Vives* (yet a Papiſt) ſaith thus: The ſame (ſaith he) doth *Hierom* proclaime every where, and reaſon it ſelfe teacheth it, & there is none of ſound judgement that will gainſay it; but in vaine doth the conſent of all good wits teach this, for the ſtubborne blockiſhneſſe of men oppoſeth againſt it. Let *Hierom* himſelfe then, a greater Linguiſt be heard ſpeake: And if C there be any man (ſaith he) that will ſay the *Hebrew* books were afterwards corrupted by the Jewes; let him heare *Origen*, what he anſwers in the eight volume of his explanations of *Eſay* to this queſtion; that the Lord and his Apoſtles which reprove other faults in the Scribes and Phariſes, would never have beene ſilent in this, which were the greateſt crime that could be. But if they ſay that the *Hebrewes* falſified them after the comming of Chriſt and preaching of the Apoſtles, I cannot hold from laughter, that our Saviour and the Evangeliſts and Apoſtles ſhould ſo cite teſtimonies of Scripture, as the *Iewes* would afterwards deprave them: Thus *Ierome*. And the Canon law it ſelfe hath this determination, that the truth and credit of the books of the old Teſtament ſhould bee examined by the *Hebrew* Volumes; of the new, by the *Greeke*. And Pope *Innocentius* as he is cited by *Gratian*, could ſay, Have recourſe to the divine Scriptures in their Original *Greeke*. The ſame laſtly by *Bellarmines* owne confeſſion, the Fathers teach every D where: As *Ierome* in his booke againſt *Helvidius*, and in his Epiſtle to *Marcella*, that the *Latine* Edition of the Goſpell is to be called backe to the *Greeke* fountaines; and the *Latine* Edition of the old Teſtament is to be amended by the Hebrew; in his Comment upon *Zachary* 8. The very ſame hath *Auſten* in his ſecond booke of Chriſtian doctrine, *Chap.* 11. 12. 15. and *Epiſt.* 19. and elſewhere. This was the old Religion & ours; now heare the new. The preſent Church of *Rome* hath thus: The holy Synod decreeth that the old vulgar *Latine* Edition in all Lectures, Diſputations, Sermons, Expoſitions, bee held for Authenticall, ſaith the Councell of *Trent*: And her Champion *Bellarmine* hath theſe words; That the fountaine of the Originals in many places run muddy and impure wee have formerly ſhewed, & indeed it can ſcarce be doubted, but that as the *Latine* Church hath beene more conſtant in keeping the faith than the *Greeke*, ſo it hath beene more vigilant in defending her bookes from corruption. Yea, ſome of the Popiſh Doctors E maintaine, that the *Iewes* in hatred of the Chriſtian faith, did on purpoſe corrupt many places of Scripture: ſo holds *Gregory de Valencia*, *Iacobus Chriſtopolitanus* in his Preface to

Hæc ſunt Apocrypha, Ieſus, Sapientia, Paſtor, & Maccabæorum libri, Iudeth, atque Tobia. Hugo Card.

Concil. Trident. Decr. de Canon. Scrip. April. 8. promulg. in quar. Seſſione. *Sacrorū vero librorū indicem huic decreto adſcribendum cenſuit, &c. ſunt autem infra ſcripti Teſtamenti veteris quinque libri Moſis, &c. Tobias, Iudeth, Sapientia Salomonis, Eccleſiaſticus, Maccab. 2. Si quis autem libros ipſos integros cū omnibus ſuis partibus prout in Eccleſia Catholica legi conſueverunt, & in veteri vulgata Latina Editione habentur, pro ſacris & canonicis non ſuſceperit, Anathema ſit.*

Aug. de Civit. Dei, l. 15. c. 13. *Sed quomodo libet iſtud accipiatur &c. Ei linguæ potius credatur unde eſt in aliā facta tranſlatio.* Ludovic. Vives ibid. *Hoc ipſum Hieronymus clamat ubique; hoc ipſum docet ratio, &c. Sed fruſtra bonorum ingeniorum conſenſus hoc docet.* Hierō. l. 3. com. in Eſaiam. *Quod ſi aliquis dixerit Hebræos libros poſtea à Iudæis falſatos, &c. Sin autem dixerint poſt adventum Domini ſalvatoris, &c. Hebræos libros fuiſſe falſatos, cachinnum tenere non potero, ut ſalvator & Apoſtoli, &c.* cap. 6 Decr. p. 1. diſt. 9. c. ut veterum. *Vt veterum librorum fides de Hebræis voluminibus examinanda eſt, ita novorum Græci ſermonis normam deſiderat.* Ad Decr. p. 1. d. 19. c. 3. *Ad divina recurre ſcripta Græca.* Bellar. l. de verb. Dei 2. cap. 11. §. 3. *Accedit quod patres paſſim docent, ad fontes Hebræos & Græcos eſſe recurrendum:* & Hieron. in lib. contr. Helvid. & in Epiſt. ad Marcellam, &c. Concil. Trid. ſeſſ. 4. *Sacroſancta Synodus ſtatuit, ut hæc ipſa vetus, &c. pro authentica habeatur.* Bell. de verb. l. 2. c. 11. *Nunc autem fontes multis in locis turbidos fluxere, &c. Omnino contendunt Iudæos in odium Chriſtianæ relig. ſtudioſe depravaſſe: ita docet Iacobus Chriſtopolitanus & Canus, &c.*

the Pſalmes, *Canus* in the ſecond booke of his common places. But in ſtead of all, *Bellarmine* ſhall ſhut up all with theſe words: The Hereticks of this time, in hatred of the vulgar Edition, give too much to the *Hebrew* Edition, as *Calvin, Chemnitius, Georgius Major*: All which would have every thing examined and amended by the *Hebrew* text, which they commonly call a moſt pure fountaine. See now whether that which *Bellarmine* confeſſes to have beene the judgement of *Hierome*, *Auſten*, and all the ancient Fathers, be not here condemned by him, as the opinion of the Heretiks: Ours was theirs, and theirs is condemned under our names: Judge whether in this alſo Popery be not an upſtart.

Yet one ſtep more: Our queſtion is whether the Scripture be eaſie or moſt obſcure; and whether in all eſſentiall points it doe not interpret it ſelfe; ſo as what is hard in one place, is openly laid forth in another: Heare the judgment of the old Church and ours: All things are cleare and plaine, and nothing contrary in the Scriptures, ſaith *Epiphanius*. Thoſe things which ſeeme doubtfully and obſcurely ſpoken in ſome places of Scripture, are expounded by them, which in other places are open and plaine, ſaith *Baſil*: What could *Calvine* and *Luther* ſay more?

There is no ſo great hardneſſe in the Scriptures to come to thoſe things which are neceſſary to ſalvation, ſaith *Auſten*: In thoſe things which are openly laid downe in Scripture, are found all thoſe things which containe our faith and rules of our life, ſaith the ſame Father; who yet againe alſo ſaith thus: The Spirit of God hath royally and wholeſomely tempered the holy Scriptures ſo, as both by the plaine places he might prevent our hunger, and by the obſcure he might avoid our nice ſlothfulneſſe; for there is ſcarce any thing that can be fetcht out of thoſe obſcurities, which is not found moſt plainly ſpoken elſe-where.

And becauſe *Bellarmine* takes exception at this (*Fere, Scarce*) compare this place with the former; and with that which he hath in his third Epiſtle, thus: The manner of ſpeech in which the Scripture is contrived, is eaſie to bee come to of all; although it bee throughly attained by few: Thoſe things which it containeth plaine and eaſie, it ſpeakes like a familiar friend, without guile, to the heart of the learned and unlearned, &c.

But it invites all men with an humble manner of ſpeech, whom it doth not only feed with manifeſt truth, but exerciſe with ſecret, having the ſame in readineſſe which it hath in ſecrecie: Thus *Auſten*. To omit *Ireneus* and *Origen*: *Chryſoſtome* (whom *Bellarmine* ſaith we allege alone for us) beſides many other plaine places, writeth thus.

Who is there to whom all is not manifeſt, which is written in the Goſpell? who that ſhall heare, *Bleſſed are the meeke*, *Bleſſed are the mercifull*, *Bleſſed are the pure in heart*, and the reſt, would deſire a teacher to learne any of theſe things which are here ſpoken? As alſo the ſignes, miracles, hiſtories, are not they knowne and manifeſt to every man? This pretence and excuſe is but the cloake of our ſlothfulneſſe: thou underſtandeſt not thoſe things which are written; how ſhouldeſt thou underſtand them, which wilt not ſo much as ſlightly looke into them? Take the booke into thy hand, read all the hiſtory, and what thou knoweſt, remember, and what is obſcure, run often over it. So *Chryſoſtome*: yea, he makes this difference betwixt the Philoſophers and Apoſtles: the Philoſophers ſpeake obſcurely, but the Apoſtles and Prophets (ſaith he) contrarily make all things delivered by them, cleare and manifeſt; and as the common teachers of the world have ſo expounded all things, that every man may of himſelfe by bare reading, learn thoſe things which are ſpoken: yea, laſtly, ſo farre he goes in this point, as that he asketh, Wherefore needs a Preacher? all things are cleare and plaine in the Divine Scriptures; but becauſe ye are delicate hearers and ſeeke delight in hearing, therefore yee ſeeke for Preachers. You have heard the old Religion, now heare the new: *Bellarmine* hath theſe words: It muſt needs be confeſſed that the Scriptures are moſt obſcure; Here therefore (ſaith he) *Luther* hath deviſed two evaſions; One, that the ſcripture, though it bee obſcure in one place, yet that it doth clearely propound the ſame thing in another. The ſecond is, that though the ſcripture bee cleare of it ſelfe, yet to the proud and unbeleevers it is hard by

Bell.2.de verb. Dei, p.100. So Raynolds in his refutation, pag.303. againſt *Iſaac Valla, Andradius, Monta, &c. Hæretici hujus temporis, odio vulgatæ editionis nimium tribuunt editioni Hebraicæ, &c. omnia examinari volunt ad Hebræum textum, quem nonſemel puriſſimum fontem appellant.* Bell l.2.de verb.c.2. Epiphan.contr. *Anomæos* Hæreſ. 76. *Omnia ſunt clara & lucida, &c.* Baſil.in Aſcet.or.Regul.breviores, *quæ ambiguè, & obſcure videntur dici in quibuſdam locis ſacræ ſcript. &* reg.267. Aug.Ep.3. *Non tanta in ſcripturis difficultate pervenitur ad ea quæ neceſſaria ſunt ſaluti, &c.* Aug. de doctr. Chriſt. l.2.c.9. *In iis quæ apertè in ſcriptura poſita ſunt, inveniuntur illa omnia quæ continent fidem moreſque vivendi. Magnificè & ſalubriter ſpirit. ſanct. muit a ſcript. &c.* De doctr. Chriſt. lib. 2. cap.4. Aug.Epiſt.3. *Modus ipſe dicendi quo ſancta Scriptura, &c. Sed invitat omnes humili ſermone.* Chryſoſt. Hom.3. de Lazaro. *Cui non ſunt manifeſta quæcunq; in Evangel. &c. quomodo poſſis intelligere quæ ne leviter quidem inſpicere velis, &c. ſume librum in manus, lege, &c.*

Citat. ab ipſo Bellarm. *Apoſtoli verò & prophetæ omnia contra fecerunt manifeſta claraque: quæ prodiderunt, expoſuerunt nobis veluti communes orbis doctores, ut per ſe quiſq; diſcere poſſit ea quæ dicuntur, ex ſola lectione.* Chryſ. hom. 3. in Laz. *Quamobrem opus eſt concionatore, omnia ſunt plana ex ſcripturis divinis, ſed quia delicatuli eſtis, &c.* Hom. 3. in 2 Theſſ. Bellarm. lib. 3. de verbo, cap. 1. *Neceſſario fatendum eſt Scripturas eſſe obſcuriſſimas. Lutherus duo effugia excogitavit; unum quod ſcriptura etiamſi alicubi obſcura, tamen illud idem alibi clarè proferat. &c.* ibid. §.2 Eckius in Enchirid. c.4. *Lutherani contendunt Scripturas ſacras eſſe claras.* Duræus contr. Whitak. lib. 6. Remiſts in 2 Pet. 3. 16. and in their Preface at large, &c.

reaſon

A reaſon of their blindneſſe and evill affections: ſo the *Lutherans* (ſaith *Ecchius*) contend that the Scriptures are cleare and plaine: ſo *Duræus* againſt *Whitakers*: ſo the *Rhemiſts* in their annotations; and generally all Papiſts. Judge now if all theſe forenamed Fathers, and ſo the ancient Church, were not *Lutherans* in this point; or rather wee theirs; and yeeld that this their old opinion by the new Church of *Rome* is condemned for hereticall: and in all theſe ſay upon your ſoule, whether is the elder?

Let me draw you on yet a little further: Our queſtion is, whether it be neceſſary or fit that all men (even of the Laitie) ſhould have libertie to heare and read the Scriptures, in a language which they underſtand? Heare firſt the voice of the old Religion; To omit the direct charges of *Gregory Niſſen* and *Ambroſe*; thus hath *Ierome* upon the Pſalmes, The Lord will declare; and how will he declare? Not by word, but by writing; In whoſe writing? In the writing of his people, &c. Our Lord and Saviour therefore tells us, and B ſpeaketh in the Scriptures of his Princes: Our Lord will declare it to us in the Scriptures of his People, in the holy Scriptures: which Scripture is read to all the people; that is, ſo read as that all may underſtand; not that a few may underſtand, but all.

What faithfull man, ſaith *Auguſtine* (though he be but a Novice, before he be baptized and have received the Holy Ghoſt) doth not with an equall minde read and heare all things, which after the Aſcenſion of our Lord are written in Canonicall truth, and authority, although as yet he underſtands them not as he ought?

But of all other, Saint *Chryſoſtome* is every where moſt vehement and direct in this point: Amongſt infinite places, heare what he ſaith in one of his Homilies of *Lazarus*.

I doe alwayes exhort, and will never ceaſe to exhort you (ſaith he) that you will not here only attend to thoſe things which are ſpoken, but when you are at home, you continually buſie your ſelves in reading of the holy Scriptures; which practice alſo I have not ceaſed to drive into them which come privately to me: for let no man ſay, Tuſh, C they are but idle words, and many of them ſuch as ſhould bee contemned: Alas I am taken up with law cauſes, I am imployed in publike affaires, I follow my trade, I maintaine a wife & children, and have a great charge to looke to: It is not for me to read the Scriptures, but for them which have caſt off the world: which have taken up the ſolitarie tops of Mountaines for their dwellings, which live this contemplative kinde of life continually.

What ſaieſt thou, O man? Is it not for thee to turne over the Scriptures, becauſe thou art diſtracted with infinite cares? Nay, then it is for thee more than for them; for they doe not ſo much need the helpe of the Scriptures, as you that are toſt in the midſt of the waves of worldly buſineſſe.

And ſoone after: Neither can it bee poſſible that any man ſhould without great fruit be perpetually converſant in this ſpirituall exerciſe of reading: and ſtraight; Let us not D neglect to buy our ſelves Books, leſt wee receive a wound in our vitall parts: and after he hath compared the Books of Scripture to Gold, he addeth, But what, ſay they, if we underſtand not thoſe things which are contained in thoſe Books? What gaine we then? Yes ſurely, though thou doſt not underſtand thoſe things which are there laid up, yet by the very reading much holineſſe is got: Although it cannot be, that thou ſhouldeſt bee alike ignorant of all thou readeſt; for therefore hath the Spirit of God ſo diſpenſed this Word, that *Publicanes*, Fiſhers, Tent-makers, Shepheards and Goatheards, plaine unlettred men may be ſaved by theſe Bookes; leſt any of the ſimpler ſort ſhould pretend this excuſe, That all things which are ſaid ſhould be eaſie to diſcerne; and that the workman, the ſervant, the poore widow, and the moſt unlearned of all other, by hearing of the word read, might get ſome gaine and profit.

And the ſame Father elſewhere, I beſeech you (ſaith hee) that you come ſpeedily hi- E ther, and hearken diligently to the reading of the Holy Scriptures; and not only when you come hither, but alſo at home take the Bible into your hands, and by your diligent care reape the profit contained in it. Laſtly, in his Homilies upon the Epiſtle to the *Coloſſians*, he cries out, Heare, I beſeech you, O all you ſecular men, provide you Bibles

Homil. in 4. Dominic. ab Epiphan. Amb. ſer. 35. Hieron. in Pſal. Dominus narrabit, & quomodo narravit? Non verbo ſed ſcriptura: in cujus ſcriptura? in populorum, &c. Dominus narrabit in ſcriptura populorum, in ſcripturis ſanctis; quæ ſcriptura populis omnibus legitur, hoc eſt, ut omnes intelligant, non ut pauci intelligerent, ſed ut omnes, in Pſalm. 86. Omnia quæ poſt aſcenſ. &c. quis fidelis vel etiam catechumenus antequam Spiritum Sanctum baptizatus accipiat, non æquo animo, &c. Aug. tract. in Ioh. 96. and to the ſame purpoſe, *l. 2. de Doct. Chriſt, c. 8. Chryſ. hom. 3. de Lazar. Semper hortor, & hortari non deſinam, ut non hic tantū attendatis, &c. Ego forenſibus cauſis affixus ſum, &c. Vxorem alo & liberos, familiæ curam gero, &c. Qui montium vertices occuparunt, &c. Quid ais homo? non eſt tui negotii ſcripturas evolvere? &c. Imo tuum magis eſt quàm illorum, &c. Neque nunc fieri poteſt ut quiſquam, &c. Ne negligamus nobis parare libros, &c. Quid igitur inquiunt, &c. Publicani, Piſcatores, Tabernaculorum opifices, Paſtores & Apoſtoli, idiotæ illiterati, &c.* Note that which is read in *Chryſoſtome*, ἀποστόλους, In ſome better copies is αἰπόλους, which ſignifies Goat-heards, more agreeable to the place. *Vt & famulus & vidua mulier, & omnium hominum indoctiſſimus, exaudita lectione aliquid lucri, utilitatiſque reportet. Hom. in Gen. 29. Obſecro ut ſubinde huc eveniatis, &c. In Coloſſ. hom. 9. Audite obſecro Seculares omnes &c.*

Rhemiſts in their Preface to their Teſtament. *Bellarm. de verb. lib. 2. cap. 15.*

which are the medicines for the ſoule; At leaſt get the New Teſtament. Now on the contrary, let the new religion of *Rome* ſpeake; firſt by her *Rhemiſh* Jeſuits, thus: Wee may not think that the tranſlated Bibles into vulgar tongues were in the hands of every huſbandman, artificer, prentice, boyes, girles, Miſtreſſe, Maid, Man; that they were ſung, played, alleaged of every Tinker, Taverner, Rimer, Minſtrell. The like words of ſcorne and diſgrace are uſed by *Hoſius*, and by *Eckius*, and by *Bellar. de verb. l. 2. c. 15.*

The wiſe will not here regard (ſay our *Rhemiſts*) what ſome wilfull people doe mutter, that the Scriptures are made for all men, &c. And ſoone after, they compare the Scriptures to Fire, Water, Candles, Knives, Swords, which are indeed needfull, &c. but would marre all, if they were at the guiding of other than wiſe men. All the Heretikes of this time, ſaith *Bellarmine*, agree that the Scriptures ſhould be permitted to al, and delivered in their owne Mother tongue; but the Catholike Church forbids the reading of the Scriptures by all, without choice: or the publike reading or ſinging of them in vulgar tongues, as it is decreed in the Councell of *Trent, Seſſ. 22. c. 8. & Can. 9.* If you thinke (ſaith *Duræus*) that Chriſt bade all Chriſtians to ſearch the Scriptures, you are in a groſſe error; For how ſhall rude and ignorant men ſearch the Scriptures? &c. And ſo he concludes, that the Scriptures were not given to the common multitude of Beleevers.

Judge now what either we ſay, or theſe Papiſts condemne, beſides the ancient judgement of the Fathers: and if ever either *Calvin* or *Luther* have beene more peremptory in this matter, than S. *Chryſoſt.* I vow to be a Papiſt. If ours be not in this the old religion, be not you ours.

Yet this one paſſage further, and then no more, leſt I weary you: Our queſtion is; whether the Scriptures depend upon the authority of the Church; or rather upon the authoritie of Scriptures?

Heare firſt the ancient Church, with and for us: The queſtion is (ſaith S. *Auſten*) betwixt us and the *Donatiſts*, where the Church is. What ſhall we do then? ſhall we ſeeke her in her owne words, or in the words of her Head the Lord Jeſus Chriſt? I ſuppoſe we ought to ſeeke her rather in his words, which is the Truth, and knowes beſt his own body, for the Lord knowes who are his; wee will not have the Church ſought in our words. And in the ſame Booke, Whether the *Donatiſts* hold the Church (ſaith the ſame Father) let them not ſhew, but by the Canonicall Bookes of Divine Scriptures; for neither do we therefore ſay they ſhould beleeve us, that we are in the Church of Chriſt, becauſe *Optatus* or *Ambroſe* hath commended this Church unto us which wee now hold, or becauſe it is acknowledged by the Councels of our fellow Teachers, or becauſe ſo great miracles are done in it: it is not therefore manifeſted to be true and Catholike; But the Lord Jeſus himſelfe judged, that his Diſciples ſhould rather bee confirmed by the teſtimonies of the Law and the Prophets: Theſe are the rules of our cauſe, theſe are the foundations, theſe are the confirmations.

And upon the *Pſalmes*; Leſt thou ſhouldeſt erre (ſaith the ſame *Auguſtine*) in thy judgement of the Church: leſt any man ſhould ſay to thee, This is Chriſt, which is not Chriſt, or this is the Church, which is not the Church; for many, &c. Heare the voyce of the Shepheard himſelfe which is cloathed in fleſh, &c. He ſhewes himſelfe to thee; handle him, and ſee. Hee ſhewes his Church, leſt any man ſhould deceive thee under the name of the Church, &c. yet *Chryſoſtome* more directly thus: Hee that would know which is the true Church of Chriſt, whence may he know it in the ſimilitude of ſo great confuſion, but onely by the Scriptures? Now the working of miracles is altogether ceaſed; yea, they are rather found to be fainedly wrought of them, which are but falſe Chriſtians; Whence then ſhall he know it, but onely by the Scriptures? The Lord Jeſus therefore knowing what great confuſion of things would be in the laſt daies, therefore commands that thoſe which are Chriſtians, and would receive confirmation of their true faith, ſhould flye to nothing but to the Scriptures; Otherwiſe if they fly to any other helpe, they ſhall be offended and periſh; not underſtanding which is the true Church: This is the old faith; Now heare the new, contradicting it and us. The Scripture (ſaith *Eckius* a *Popiſh* Doctor) is not authenticall without the authority of the Church; for the Canonicall Writers are members of the Church; Whereupon let it bee objected to an Heretike, that will ſtrive againſt the decrees of the Church, by what

Hæretici hujus temporis omnes in eo conveniunt, ut oporteat Scripturas omnibus permittere, imo & tradere in ſua lingua, &c. At Catholica Eccleſia, &c. prohibet ne paſſim omnibus ſine diſcrimine concedatur ejuſmodi lectio, &c. Duræus contra Whit. lib. 6. *Si Chriſtianis omnibus ut Scripturas ſcrutentur a Chriſto dictum eſſe intelligis, in magno certe errore, &c. Promiſcuæ fidelium turbæ, &c.* Baſil. Ep. 82.

Aug. de unitate Eccleſiæ, ſive Epiſt. contra Petilianum Donatiſtam cap. 2. *Inter nos autem & Donatiſtas quæſtio eſt, ubi ſit Eccleſia, quid ergo facturi ſumus? in verbis noſtris eam quæſituri, &c.* Aug. ibid. cap. 16.

Vtrum ipſi Eccleſiam teneant non niſi divinarum Scripturarum Canonicis libris oſtendant, &c. Quia nec nos propterea dicimus &c. Aug. in Pſal. 69. *in illa verba, Omnes qui quærunt te, &c. Ne in eccleſiam errares, ne quis, &c. Multi enim dixerunt carnem non habuiſſe: oſtendit, &c.* So Epi. 166. & in Pſ. 57. &c. Chryſoſt. Hom. in Matth. 49. *Qui vult cognoſcere, quæ ſit vera Eccleſia Chriſti, unde cognoſcet niſi, &c.*

Eckius in Enchirid. c. de Eccleſia. *Scriptura non eſt authentica ſine authoritate Eccleſiæ; Scriptores enim canonici ſunt membra Eccleſiæ unde heretico contendere volenti, &c.* Eckius ibidem.

A what weapons he will fight againſt the Church, hee will ſay by the Canonicall Scriptures of the foure Goſpels, and *Pauls* Epiſtles. Let it be ſtraight objected to him, how he knowes theſe to be Canonicall, but by the Church. And a while after, the Scripture (ſaith hee) defined in a Councell, it ſeemed good to the Holy Ghoſt and to us, that you abſtaine from things offered to Idols, and bloud, and ſtrangled: the Church by her authority altered a thing ſo clearely defined and expreſſed: for it uſeth both ſtrangled and bloud; Behold, the power of the Church is above the Scripture: thus *Eckius*. And beſides *Cuſanus*, *Bellarmine* ſaith thus: If wee take away the authority of the preſent Church, and of the preſent Councell (of *Trent*) all the Decrees of all other Councels and the whole Chriſtian faith may bee called into doubt. And in the ſame place a little after; The ſtrength of all ancient Councels, and the certaintie of all opinions, depends on the authority of the preſent Church. You have heard both ſpeake: ſay now, B whith whom is true antiquity; and on Gods name deteſt the newer of both. It were as eaſie to bring the ſame, if not greater evidence for the perfection, and all-ſufficiencie of Scripture; and ſo to deliver all the body of our religion, by the tongues and pens of the Fathers, that either you muſt be forced to hold them *Noveliſts* with us, or your ſelves ſuch againſt them. How honeſt and ingenuous is that confeſſion of your *Eraſmus*? who in his Epiſtle to the Biſhop and Cardinall of *Mentz*, could ſay, It is plainly found, that many things in *Luthers* Books are condemned for Hereticall, which in the Books of *Bernard* and *Auſten*, are read for Holy and Orthodox.

Scriptura definit in Concilio, viſum eſt Spiritui Sancto, &c. rem tam claré expreſſam, & definitam Eccleſia ſua authoritate mutavit, &c. Ecce poteſtas Eccleſiæ ſuper Scriptura.

Si tollamus authoritatem præſentis Eccleſiæ & præſentis Concilii, in dubium revocari poterunt omnium aliorum Conciliorum decreta, & tota fides Chriſtiana, &c. Bell. de effectu Sacram. l.2. cap.25. pag. 300. Omnium Dogmatum firmitas, &c. So *Pigh. l.*'. *de Hier. & Stapl. l.9. Princ. doct. c.1.*

Compertum eſt ab his damnata ut hæretica in Lutheri libris, quæ in Bernardi, Auguſtinique libris, ut Orthodoxa, imo ut pia leguntur Eraſm. Epiſt. ad Card. Mogunt. pag. 401.

This is too much for a taſte: If your appetite ſtand to it, I dare promiſe you full diſhes: Let mee therefore appeale to you, if light and darkneſſe bee more contrary than theſe points of your Religion, to true Antiquitie: No, no; Let your Authors gloſe as they liſt; Popery is but a young faction, corruptly rayſed out of ancient grounds. And if it have C (as we grant) ſome ancient errours, falſhood cannot bee bettered with Age; there is no preſcription againſt God and Truth: What we can prove to be erroneous, we need not prove new: ſome hundreths of yeeres is an idle Plea againſt the Ancient of dayes.

What can you plead yet more for your change? Their numbers perhaps, and our handfuls? You heard all the World was theirs, ſcarce any corner ours: How could you but ſuſpect a few? Theſe are but idle brags; we dare and can ſhare equally with them in Chriſtendome: And if we could not; this rule will teach you to advance *Turciſme* above *Chriſtianity*, and *Paganiſme* above that: the world above the Church, Hell above Heaven: If any proofe can be drawne from numbers, He that knows all, ſayes the beſt are feweſt.

What then could ſtirre you? Our diviſions and their unity. If this my following labour doe not make it good to all the World, that their peace is leſſe than ours, their diſſenſion more, by the confeſſion of their owne mouthes, be you theirs ſtill, and let mee D follow you. I ſtand not upon the ſcoldings of *Prieſts* and *Ieſuits*, nor the late *Venetian* jarres, nor the pragmaticall differences now on foot, in the view of all Chriſtendome, betwixt their owne Cardinalls in their Sacred conclave, and all their Clergie, concerning the Popes temporall power: Neither doe I call any friend to bee our Advocate, none but *Bellarmine* and *Navarrus* ſhall bee my Orators; and if theſe plead not this cauſe enough, let it fall: See here dangerous rifts & flawes, not in the outward barke only, but in the very heart and pith of your Religion; and if ſo many be confeſſed by one or two, what might be gathered out of all? and if ſo many be acknowledged; thinke how many there are that lurke in ſecret, and will not be confeſſed? How loth would we be (after all exclamations) that your buſie *Ieſuites* could take out ſo many confeſſed quarrels out of all our Authors, as I have here found in two of yours? We want only their cunning ſecrecy in the carriage of our quarrels: Our few (and ſlight) differences are blazoned E abroad with infamy and offence, their hundreds are craftily ſmothered in ſilence.

The Peace of *Rome* left out, becauſe it was but a Tranſlation in this **Edition**, &c.

Let your owne eyes ſatisfie you in this, not my pen: ſee now what you would never beleeve.

What is it then that could thus bewitch you to forſake the comely & heavenly Truth of God, and to dote upon this beaſtly Strumpet? to change your Religion, for a ridiculous, ſenſuall, cruell, irreligious faction? A Religion (if wee muſt call it ſo) that made ſport to our plaine forefathers, with the remembrance of her graveſt devotions: How oft have you ſeene them laugh at themſelves, whiles they have told of their creeping-

crouch, kiſſing the Pax, offering their Candels, ſigning with Aſhes, partiall Shrifts, A
merry Pilgrimages, ridiculous Miracles, and a thouſand ſuch May-games, which now you begin (after this long hiſſing at) to looke upon ſoberly, and with admiration!

A Religion, whoſe fooleries very Boyes may ſhout and laugh at, if for no more but this, that it teaches men to put confidence in Beads, Medals, Roſes, hallowed Swords, Spels of the Goſpell, *Agnus Dei*, and ſuch like idle bables, aſcribing unto them Divine vertue: yea, ſo much as is due to the Sonne of God himſelfe, and his precious bloud. I ſpeake not of ſome rude ignorants; your very Booke of holy-ceremonies ſhall teach you what your holy-fathers doe, and have done. That tels you firſt with great allowance and applauſe, that Pope *Vrban* the fift ſent three *Agnus Dei*, to the Greeke Emperor, with theſe verſes:

Balſam, pure wax, and Chriſmes-liquor cleere,
Make up this precious Lambe, I ſend thee heere; B
All lightning it diſpels, and each ill ſpright,
Remedies ſinne, and makes the heart contrite,
Even as the bloud that Chriſt for us did ſhed.
It helps the child-beds paine; and gives good ſpeed
Vnto the birth; Great gifts it ſtill doth win
To all that weare it, and that worthy bin:
It quels the rage of fire; and cleanly bore
It brings from ſhipwracke ſafely to the ſhore.

Balſamus & munda cera cum Chriſmatis unda conficiunt Agnum, quod munus do tibi magnum, &c. Fulgura de cœlo, &c. Peccatum frangit ut Chriſti ſanguis & angit, &c. Sacr. Cerem. lib. 1.

And leſt you ſhoud plead this to be the conceit of ſome one Phantaſticall Pope, heare (and be aſhamed) out of the ſame Book, what by preſcription, every Pope uſeth to pray in the bleſſing of the water, which ſerves for that *Agnus Dei*: If you know not, thus C
hee prayeth: That it would pleaſe thee, O God, to bleſſe thoſe things which wee purpoſe to power into this Veſſell of water prepared to the glory of thy Name, ſo as by the worſhip and honour of them, wee thy ſervants may have our heynous offences done away, the blemiſhes of our ſinnes wip't off, and thereby we may obtaine pardon, and receive grace from thee; ſo that at the laſt with thy Saints & Elect Children we may merit to obtaine everlaſting life, *Amen*. How could you chooſe, but be in love with this Superſtition, Magicke, Blaſphemie practiſed, and maintained by the heads of your Church?

Vt ea quæ in hoc aquarum vaſculo, præparato ad nominis tui gloriam, infundere decrevimus, benedicas: quatenus ipſorum veneratione & honore nobis famulis tuis crimina diluantur, abſtergantur maculæ peccatorum, impetrentur veniæ, gratiæ conferantur, ut tandem una cum ſanctis & electis tuis vitā percipere mereamur æternam.

A Religion, that allowes jugling Equivocations, and reſerved ſenſes even in very oathes. Beſides all that hath beene ſhameleſly written by our Jeſuites to this purpoſe; Heare what *Franciſcus Victoria*, an ingenuous Papiſt, and a learned Reader of Divinitie in Salmantica, writes in the name of all.

But what ſhall a Confeſſor doe (ſaith he) if he be askt of a ſinne that he hath heard in D
Confeſſion? May hee ſay that he knowes not of it? I anſwer, according to all our Doctors, that hee may. But what if hee bee compelled to ſweare? I ſay, that hee may and ought to ſweare that hee knowes it not; for that it is underſtood that he knowes it not beſides confeſſion, and ſo hee ſweares true. But ſay, that the Judge or Prelate ſhall maliciouſly require of him upon his oath, whether he know it in confeſſion or no, I anſwer that a man thus urged may ſweare that hee knowes it not in confeſſion; for that it is underſtood, he knows it not to reveale it, or ſo as he may tell: Who teach and doe thus in anothers caſe, judge what they would doe in their owne. O wiſe, cunning, and holy perjuries, unknowne to our fore-fathers!

Fran. à Victoria Ordin. Prædicatorum Sum. Sacram. art. 184 p. 104. Sed quid faciet Confeſſor cum interrogatur de peccato? &c. Reſpondeo ſecundum omnes, quod ſic. Sed fac quod Iudex aut prælatus ex malitia exigat à me juramentum, an ſciam in Confeſſione? Reſpondeo: quod coactus juret ſe neſcire in confeſſione, quia intelligitur ſe neſcire ad revelandum, aut taliter quod poſſit dicere.

A Religion, that allowes the buying and ſelling of ſins, of Pardons, of ſoules: ſo as now Purgatory can have no rich men in it, but fooles and friendleſſe: Devils are Tormentors there (as themſelves hold from many Revelations of *Bede, Bernard, Carthuſian*) E
yet Men can command Devils, and mony can command men.

A Religion, that relies wholly upon the infallibilitie of thoſe, whom yet they grant have beene, and may bee monſtrous in their lives and diſpoſitions. How many of thoſe heires of *Peter* (by confeſſion of their owne Records) by Bribes, by Whores, by Devils, have climed up into that chaire! Yet, to ſay that thoſe men which are confeſſed to have given their ſoules to the Devill, that they might be Popes, can erre, while they are Popes, is Hereſie worthy of a ſtake, and of Hell.

A A Religion, that hood-winkes the poore Laitie in forced ignorance, leſt they ſhould know Gods will, or any way to Heaven but theirs; ſo as millions of ſoules live no leſſe without Scripture, than as if there were none: that forbids ſpirituall food as poyſon; and fetches Gods Book into the Inquiſition.

A Religion, that teaches men to worſhip ſtocks and ſtones, with the ſame honour that is due to their Creator; which practice leſt it ſhould appeare to her ſimple Clyents, how palpably oppoſite it is to the ſecond Commandement; they have diſcreetly left out thoſe words of Gods Law, as a needleſſe illuſtration, in their Catechiſmes and Prayer Books of the vulgar.

A Religion, that utterly overthrowes the true humanitie of Chriſt, while they give unto it ten thouſand places at once, and yet no place: fleſh and no fleſh, ſeverall mem-
bers without diſtinction: a ſubſtance without quantity, and other accidents; or ſub-
B ſtance and accidents that cannot be ſeene, felt, perceived. So they make either a monſter
of their Saviour, or nothing.

A Religion, that utterly overthrowes the perfection of Chriſts ſatisfaction: If all be not paid, how hath he ſatisfied? If temporall puniſhments in Purgatory be yet due, how is all paid? and if theſe muſt be paid by us, how are they ſatisfied by him?

A Religion, that makes more Scriptures than ever God and his ancient Church; and thoſe which it doth make, ſo imperiouſly obtrudes upon the world, as if God himſelfe ſhould ſpeake from heaven: and while it thunders out curſes againſt all that will not adde theſe Books to Gods, regards not Gods Curſe, If any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are written in this Book.

A Religion, whoſe Patrons diſgrace the true Scriptures of God with reproachfull
termes, odious compariſons, imputations of corruption and imperfection; and in fine
C pin their whole authority upon the ſleeves of men.

A Religion, that erects a throne in the Conſcience to a meere man, and gives him abſolute power to make a ſinne, to diſpenſe with it, to create new Articles of Faith, and to impoſe them upon neceſſitie of Salvation.

A Religion, that baffoules all Temporall Princes, making them ſtand bare-foot at their great Biſhops gate, lye at his foot, hold his ſtirrup, yea, their owne Crownes at his Courteſie, exempting all their Eccleſiaſticall Subjects from their juriſdiction, and (when they liſt) all the reſt from their Allegiance.

A Religion, that hath made wicked men Saints, and Saints Gods. Even by the con-
feſſion of Papiſts, lewd and undeſerving men have leapt into their Calendar. Whence it
is, that the Pope before his Canonization of any Saint, makes ſolemne proteſtation,
that he intends not in that buſineſſe to doe ought prejudiciall to the glory of God or to
the Catholike Faith and Church: And once Sainted, they have the honour of Altars,
D Temples, Invocations; and ſome of them in a ſtile fit only for their Maker. I know not
whether that bleſſed Virgin receive more indignitie from her enemies that denie her,
or theſe her flatterers that deifie her.

Papa facit proteſtationem ante Canonizationem, ſe nihil intendere facere, quod ſit contra fidem aut Eccleſiam Catholicam. Aliqui tamen clariſſimi viri dicunt, &c. Quia Papa quodammodo cogebatur ad Canonizandum quendam contra ſuā voluntatem, lib. Sacr. Ceremon.

A Religion, that robs the Chriſtian heart of all ſound comfort, whiles it teacheth us, that wee neither can nor ought to be aſſured of the remiſſion of our ſinnes, and of preſent grace, and future ſalvation; That wee can never know whether we have received the true Sacraments of God, becauſe wee cannot know the intention of the miniſter, without which they are no Sacraments.

A Religion, that rackes the conſcience with the needleſſe torture of a neceſſary ſhrift;
wherein the vertue of abſolution depends on the fulneſſe of confeſſion: and that, upon
examination, and the ſufficiencie of examination is ſo full of ſcruples (beſides thoſe in-
E finite caſes of unreſolved doubts in this fained penance) that the poore ſoule never
knowes when it is cleare.

A Religion, that profeſſes to be a Bawd of ſinne; whiles both (in practice) it tolerates open ſtewes, and prefers fornication in ſome caſes to honourable Matrimonie, and gently blanches over the breaches of Gods Law, with the name of Venialls and favourable titles of Diminution; daring to affirme that Veniall ſinnes are no hinderance to a mans cleanneſſe and perfection.

A Cruell Religion, that ſends poore infants remedileſly unto the eternall paines of

Hell, for want of that which they could not live to deſire: and frights ſimple ſoules with expectation of fained torments in Purgatory; not inferiour (for the time) to the flames of the damned. How wretchedly and fearefully muſt their poore Layicks needs die: for firſt, they are not ſure they ſhall not goe to Hell; and ſecondly, they are ſure to be ſcorched, if they ſhall goe to Heaven.

A Religion, that makes nature vainly proud in being joyned by her, as copartner with God, in our Juſtification, in our Salvation; and idlely puffed up in a conceit of her perfection, and abilitie to keepe more Lawes than God hath made.

A Religion, that requires no other faith to juſtification in Chriſtians, than may bee found in the Devils themſelves: who beſides a confuſed apprehenſion, can aſſent unto the Truth of Gods revealed will: Poperie requires no more.

A Religion, that in ſtead of the pure milke of the Goſpell hath long fed her ſtarved ſoules with ſuch idle Legends, as the Reporter can hardly deliver without laughter, and their Abettors not here without ſhame and diſclamation: the wiſer ſort of the World read thoſe Stories on winter Evenings for ſport, which the poore credulous multitude heares in their Churches, with a devout aſtoniſhment.

A Religion which (leſt ought ſhould bee here wanting to the Doctrine of Devils) makes Religious Prohibitions of meat, and difference of dyet; ſuperſtitiouſly preferring Gods workmanſhip to it ſelfe, and willingly polluting what hee hath ſanctified.

A Religion, that requires nothing but meere formalitie in our devotions; the worke wrought ſuffices alone in Sacraments, in Prayers: So the number be found in the Chappelet, there is no care of the affection; as if God regarded not the heart, but the tongue and hands, and while he underſtands us, cared little whether we underſtand our ſelves.

A Religion, that preſumptuouſly dares to alter and mangle Chriſts laſt Inſtitution; and ſacrilegiouſly rob Gods people of one halfe of that heavenly proviſion, which our Saviour left for his laſt and deareſt Legacie to his Church for ever; as if Chriſts Ordinance were ſuperfluous, or any Shaveling could be wiſer than his Redeemer.

A Religion, that depends wholly upon nice and poore uncertainties, and unproveable ſuppoſals: that *Peter* was Biſhop of Rome; that hee left any heires of his graces and ſpirit; or if any, but one in a perpetuall and unfaileable ſucceſſion at Rome; That hee ſo bequeathed his infallibilitie to his chaire, as that whoſoever ſits in it, cannot but ſpeake true: that all which ſit where hee ſate, muſt by ſome ſecret inſtinct ſay as hee taught; That what Chriſt ſaid to him abſolutely, ere ever Rome was thought of, muſt be referred, yea tyed to that place alone, and fulfilled in it: That *Linus*, or *Clemens* or *Cletus*, the Schollers and ſuppoſed Succeſſors of *Peter*, muſt bee preferred (in the Headſhip of the Church) to *Iohn* the beloved Apoſtle then living: That hee whoſe life, whoſe pen, whoſe judgement, whoſe keyes may erre; yet in his Pontificall chaire cannot erre: That the Golden Line of this Apoſtolicall Succeſſion, in the confuſion of ſo many, long, deſperate Schiſmes, ſhamefully corrupt Uſurpations, and Intruſions, yeelded Hereſies, neither was, nor can be broken. Denie any of theſe, and Poperie is no Religion. Oh the lamentable hazard of ſo many Millions of poore ſoules that ſtand upon theſe ſlipperie termes, whereof if any bee probable, ſome are impoſſible! Oh miſerable grounds of Popiſh faith, whereof the beſt can have but this praiſe, that perhaps it may be true!

A Religion, that hath bin oft dyed in the bloud of Princes: that in ſome caſes, teaches and allowes Rebellion againſt Gods Anointed; and both ſuborneth Treaſons, and excuſes, pities, honors, rewards the actors.

A Religion, that over-loades mens conſciences with heavy burdens of infinite unneceſſary Traditions; far more than ever *Moſes* commented upon by all the Jewiſh Maſters; impoſing them with no leſſe authoritie, and exacting them with more rigor, than any of the royall lawes of their Maker.

A Religion that coozens the vulgar with nothing but ſhadowes of Holineſſe, in Pilgrimages, Proceſſions, offerings, Holy-water, Latine Services, Images, Tapers, rich Veſtures, gariſh Altars, Croſſes, Cenſings, and a thouſand ſuch like (fit for Children and Fooles) robbing them in the meane time of the ſound and plaine helps of true pietie and ſalvation.

A Religion, that cares not by what wilfull falſhoods it maintaines a part: as *Wickliffes* blaſphemie, *Luthers* advice from the Devill, *Tindals* communitie, *Calvins* fained Miracle, and blaſphemous death, *Bucers* necke broken, *Bezaes* revolt, the blaſting of Huguenots, Englands want of Churches and Chriſtendome; Queene *Elizabeths* unwomanlineſſe, her Epiſcopall Juriſdiction, her ſecret fruitfulneſſe; Engliſh Catholikes caſt in Beares skins to Doggs, *Pleſſes* ſhamefull overthrow, *Garnets* Straw, the *Lutherans* obſcene night-revels, *Scories* drunken ordination in a Taverne; the Edict of our Gratious King *Iames* (*Anno* 87.) for the eſtabliſhment of Poperie, our caſting the Cruſts of our Sacrament to Doggs, and ten thouſand of this nature, maliciouſly raiſed and defended againſt knowledge and conſcience, for the diſgrace of thoſe whom they would have hated, ere knowne.

A Religion, that in the conſcience of her owne untruth, goes about to falſifie and deprave all Authors that might give evidence againſt her, to out-face all ancient truths, to foiſt in Gibeonitiſh witneſſes of their owne forging: and leaves nothing unattempted againſt Heaven or Earth, that might advantage her faction, and diſable her innocent Adverſarie: Loe, this is your choice. If the zeale of your loſſe have made mee ſharpe, yet not malicious, not falſe; God is my Record, I have not (to knowledge) charged you with the leaſt untruth: and if I have wronged, accuſe me: and if I cleare not my ſelfe, and my challenge, let me be branded for a Slanderer. In the meane time, what ſpirituall phrenſie hath overtaken you, that you can finde no beautie, but in this Monſter of Errors? It is to you, and your fellowes, that God ſpeakes by his Prophet: O yee Heavens bee aſtonied at this, bee afraid and utterly confounded, ſaith the Lord; for my people hath committed two evils, they have forſaken me, the Fountaine of living Waters, to digge them pits, even broken pits, that can hold no water: what ſhall be the iſſue? *Et tu Domine, deduces eos in puteum interitus:* Thou, O God, ſhalt bring them downe into the pit of deſtruction. If you will thus wilfully leave God, there I muſt leave you: But (if you had not rather dye) returne, and ſave one; returne to God, returne to his Truth, returne to his Church: your bloud be upon my head, if you periſh.

AN ADVERTISEMENT

TO THE READER.

The Reader may pleaſe to take notice, that in the former Edition there was added unto this Diſcourſe, a iuſt Volume of above three hundred Contradictions and diſſentions of the Romiſh Doctors, under the name of The Peace of Rome; *which becauſe it was but a collection out of* Bellarmine *and* Navar, *and no otherwiſe mine, but as a Gatherer and tranſlator, I have here thought good to omit.*

FINIS.

NO
PEACE VVITH
ROME.

VVHEREIN IS PROVED,
THAT (AS TERMES NOW
Stand) there can bee no Reconciliation of the
REFORMED RELIGION, with
the ROMISH: And that the Romaniſts
are in all the fault.

Written firſt in Latine
by
J. H.

And now Engliſhed.

SIC ELEVABITVR FILIVS HOMINIS. IO. 3.
ANCHORA FIDEI

Imprinted at LONDON, 1634.

TO THE TRVE, SOVND, AND HOLY CHVRCH OF GOD,

whereſoever warfaring upon Earth.

I Preſent unto thee (deare, and holy Mother) this poore unworthy token of my love and loyaltie; the not ſo pleaſing, as true report of thy future broiles. How much gladder ſhould I have beene (if thy Spouſe had ſo thought good) to have beene the meſſenger of thy Peace and ſecuritie! But ſince he great, and wiſe Moderator of al things, hath thought a Palme fitter for thee, than an Olive; it is for thee to thinke of victory, not of reſt: Thou ſhalt once triumph in heaven, and reſt for all; but in the meane time, here is nothing to be lookt for, but ambuſhes, skirmiſhes, tumults: And how cheerefully muſt thou needs both beare and overcome all oppoſitions, that are not more ſure of the neceſsitie of thy warfare, than of the happineſſe of thy ſucceſſe whileſt thou ſeeſt tht glorious Husband, not only the leader of this field, but a moſt juſt, and mercifull Crowner of thy Conqueſt. Certainly, it is as unpoſsible for thee to miſcarry, as to ſit ſtill, and not fight: Behold, all the forces of heaven and earth conſpire, and rejoyce to come voluntaries unto this holy warre of thine, and promiſe thee a moſt happie iſſue: addreſſe thy ſelfe therefore (as thou art wont) couragiouſly to this worke of God: But remember, firſt, to inquire (as thou doſt) of *Abel*: Spare no teares to thy deſperate Siſter, (now thine enemie) and calling heaven and earth to witneſſe, upon thy knees beſeech and intreat her, by her owne ſoule, and by the deare bowels of *Chriſt*, by thoſe precious drops of his bloudy ſweat, by that common price of our eternall redemption, that ſhe would at the laſt returne to her ſelfe, and that good diſpoſition, which ſhee hath now too long abandoned that ſhee would forbeare, any more, (as I feare ſhee hath hitherto wilfully done) to fight againſt God: but if ſhee ſhall ſtill perſiſt to ſtop her eares againſt thee, and to harden herſelfe in rebellion againſt her God; forget (if thou canſt) who ſhee once was; and flie mercileſly upon this daughter of *Belial*, that vaunts her ſelfe proudly in the glory of her munition; Goe, ſmite, deſtroy, conquer, and reigne, as the worthy partner of thine husbands Throne: For mee, I ſhall in the meane time bee as one of thy rude Trumpets, whoſe noiſe ſhall both awaken thy courage unto this ſpirituall battell, and whoſe joyfull gratulations ſhall after thy rich ſpoiles, applaud thine happie returne in the day of thy victory.

J. H.

THE SVMME OF THE following Sections.

SECT. I. *The ſtate of the now-Roman Church.*
SECT. II. *The commodities and conditions of Peace.*
SECT. III. *The obſtinate and Peace-hating diſpoſition of Papiſts.*
SECT. IV. *That the confeſſion of the ſame Creed is not with them, ſufficient to Peace.*
SECT. V. *The imputation or corruption of the* Roman *Church; and their impoſſibility of Reconciliation ariſing from that wilfull fable of the Popes infallibility.*
SECT. VI. *That the other Opinions of the* Romiſh *Church will not admit Reconciliation.*
SECT. VII. *The* Romiſh *Hereſie concerning juſtification.*
SECT. VIII. *Concerning Freewill.*
SECT. IX. *Concerning Merits.*
SECT. X. *Concerning Satisfaction.*
SECT. XI. *Concerning Purgatorie.*
SECT. XII. *Concerning Pardons.*
SECT. XIII. *Concerning the diſtinction of Mortall and Veniall ſinne.*
SECT. XIV. *Concerning the Canon of the Scripture.*
SECT. XV. *Concerning the inſufficiencie of Scripture.*
SECT. XVI. *Concerning the authority of Scripture.*
SECT. XVII. *Concerning Tranſubſtantiation.*
SECT. XVIII. *Concerning the Multi-preſence of Chriſts bodie.*
SECT. XIX. *Concerning the ſacrifice of the Maſſe.*
SECT. XX. *Concerning the number of Mediators, and the Invocation of Saints.*
SECT. XXI. *Concerning the Superſtitious, Heatheniſh, and ridiculous worſhip of the Papiſts.*
SECT. XXII. *Concerning the impoſſibilitie of the meanes of reconciliation.*

THE OPINION
OF
George Caſſander,
A LEARNED PAPIST, AND GRAVE DIVINE;

That by two ſeverall Emperors, FERDINAND, and MAXIMILIAN, was ſet on worke to compoſe theſe quarrels of the CHURCH.

In his conſultation, pag. 56. & 57.

YEt I cannot denie, but that in the beginning, many out of a godly zeale and care, were driven to a ſharpe and ſeuere reproofe of certaine manifeſt abuſes; and that the principall cauſe of this calamity, & diſtraction of the Church, is to be laid upon thoſe, which being puffed up with a vaine inſolent conceit of their Eccleſiaſticall power, proudly and ſcornfully contemned and rejected them, which did rightly and modeſtly admoniſh their reformation: wherefore my opinion is, that the Church can neuer hope for any firme Peace, unleſſe they make the beginning, which haue giuen the cauſe of the diſtraction: that is, unleſſe thoſe which are in place of Eccleſiaſticall Gouernment, will bee content to remit ſomething of their too much rigor, and yeeld ſomewhat to the Peace of the Church; and hearkening unto the earneſt Prayers and Admonitions of many godly men, will ſet themſelves to correct manifeſt abuſes according to the rule of Divine Scriptures, and of the ancient Church from which they have ſwerued.

NO PEACE WITH ROME.

Sect. I.

The ſtate of the now Roman Church.

There is no one queſtion doth ſo racke the minds of men at this day, as this of the Church: The infancie of the Church was ſore and long vexed with hereſies of an higher nature concerning GOD, concerning Chriſt, which ſtill
C ſtrooke at the head; but her vigorous and hoary age is exerciſed with a ſlighter quarell, concerning our ſelves; which yet raiſeth up the greater broiles every where, by how much every man naturally loves himſelfe, more than God. Not to meddle with any forren queſtions of this nature: Too many ſeeme unto mee to miſ-conceive the ſtate of our Church, and the *Romiſh*, as if they had beene alwayes two; as if from their firſt foundations they had beene ſenſibly ſevered in time, and place, like to *Babylon* and *Hieruſalem*, or thoſe two famous Cities, oppoſed in *S. Auſtins* learned diſcourſe. Hence are thoſe idle demands of ſome ſmattering Queſtioniſts; Where our Church hath thus long hid it ſelfe? What yeere and day it came to light? In which age that other Church loſt it ſelfe? Why we have withdrawne our ſelves no further from them? What is become of our forefathers? Which
D was the religion of the former world? From hence have thoſe ſharpe and rigorous cenſures paſſed on both ſides; whether of noveltie, or of the deſperate condition of thoſe ſoules which have departed out of our owne way. Alas! what monſters both of opinions and queſtions have riſen hence; and have vexed not their owne Authors only (for the *Delphik* Oracle ſaid well, It is fit a man ſhould have, as he doth:) but together with them, the whole Church of God? How many ſilly ſoules have ſplitted upon this rocke, which had never needed any votive monument of their wracke, if they had but learned to hold no other difference betwixt us and *Rome*, than muſt needs bee granted betwixt a Church miſerably corrupted, and happily purged; betwixt a ſickly, languiſhed, and dying Church, and one that is healthfull, ſtrong, and flouriſhing. Neither therefore did that *Valdus* of France, nor *Wickliffe* of England, nor *Hierom* of Prague, nor *Luther* of Germany, ever goe about to frame a new Church to themſelves, which
E was not; but only endevoured (not without happy ſucceſſe) to cleanſe, ſcoure, reſtore, reforme that Church which was, from that filthy ſoile, both of diſorder, and errours, wherewith it was ſhamefully blemiſhed. All theſe rather deſired to bee accounted Phyſitians to heale, than parents to beget a Church: And the ſame have we carefully done, ever ſince, and doe ſeriouſly, and ingenuouſly profeſſe of our ſelves this day; *Rome* is alike to us (as it was of old to *Hierome*) with *Eugubium*, *Rhegium*, *Alexandria*; ſave that this Citie is both more famous, and more neere us: Places do not vary either faith or ti-

G. Caſſand. l. de conſult. Art. 7. Ex articulo hoc de Eccleſia, omnis hæc diſtractio, quæ hodie eſt in republica Chriſtiana, originem ducit.

Aug. de Civit.

Iulian Cæſ. εἴκε πάθοι τὰ κ' ἔρξε τ' ἰθεῖα γένοιτο. *Iudicum, ſi quis quæ fecit perferat, æquum eſt.*

An. Dom. 1160.

Hierom. Epiſt. ad Euagr.

tle: What Church ſoever God ſhall call daughter, we will call ſiſter; & ſo we ſafely may. A How many honeſt, & chaſte matrons have we known, that have bin aſhamed of a lewd ſiſter, and have abhorred filthineſſe in one of their owne bloud? So it fareth now with us: *Rome* is overgone with Hereſie, with Idolatry; Let her practiſe her whoredome at home by her ſelfe; It was not for us with the ſafegard of our honeſty, to dwell with ſuch a partner. Not onely her wickedneſſe, hath thruſt us out, but her violence: Wee yeeld therefore, and ſorrowfully complaine with the Prophet, How is the faithfull Citie become an Harlot! It was full of Judgement; and Juſtice lodged therein; but now it is full of murderers: Thy ſilver is become droſſe, and thy wine is brewed with water. Away with the imperious name of a mother: Wee are all the ſame Church (by the vertue of our outward vocation) whoſoever all the world over worſhip Jeſus Chriſt, the onely Sonne of God, and Saviour of the world, and profeſſe the ſame common Creed: ſome of us doe this more purely, others more corruptly; In the meane time B wee are all Chriſtians, but ſound Chriſtians wee are not: But how harſhly doth this ſound to a weake Reader, and more than ſeemes to need reconciliation with it ſelfe; that the Church ſhould bee one, and yet cannot bee reconciled? certainly yet ſo it is: The dignitie of the outward forme (which comprehends this unity in it ſelfe) availes nothing to grace, nothing to ſalvation, nothing to the ſoundneſſe of doctrine: The net doth not ſtraight make all to be fiſh, that it hath dragged together; yee ſhall finde in it vile weeds, and whatſoever elſe that devouring Element hath diſgorged.

Eſa.21.22.

Iren.l.1.c.2.3.

The Church is at once one in reſpect of the common principles of faith; and yet in reſpect of conſequences, and that rabble of Opinions which they have raked together, ſo oppoſed, that it cannot by any glew of concord (as *Cyprian* ſpeaketh) nor bond of unity, be conjoyned: That which *Rome* holds with us, makes it a Church; That which it obtrudes upon us, makes it hereticall; The truth of principles makes it one, the errour and impiety of additions makes it irreconciliable. Neither doth this late C and ſpurious brood of traditions more oppoſe us, than it doth thoſe very Principles of Religion which the Authors themſelves deſire to eſtabliſh: Looke on the face therefore of the *Roman* Church, ſhee is ours, and Gods; Looke on her backe, ſhee is quite contrary, Antichriſtian: More plainly; for it is no diſputing in Metaphors, as *Clemens* ſaid well: *Rome* doth both hold the foundation, and deſtroy it; ſhe holds it directly, deſtroyes it by conſequent: In that ſhe holds it, ſhee is a true Church, howſoever imputed; In that ſhee deſtroyes it (what-ever ſemblance ſhee makes of pietie, and holineſſe) ſhee is a Church of malignants: If ſhe did altogether hold it, ſhee ſhould be ſound and Orthodox; If altogether ſhe deſtroyed it, ſhe ſhould bo either no Church, or devilliſh, but now that ſhe profeſſes to hold thoſe things directly, which by inference of her conſequences, ſhee cloſely overthrowes, ſhee is a truly viſible Church, but an unſound. In what ſhe holds the principles, we embrace her; in what ſhee deſtroyes them, we pitie her errour, and hate her obſtinacie. D

Cypr.l.3.ep.13. Nullo concordiæ glutine aut unitatis vinculo copulari poſſunt.

Pſal.26.5. ἐκκλησία πονηρευομένων.

The common bond of Chriſtianitie never ties us to favour groſſe errors, ſo much as with ſilence; there is no ſuch ſlavery in the deare name of a ſiſter, that it ſhould binde us to give either aid, or countenance to lewdneſſe: Have no ſuch fellowſhip (ſaith Saint *Paul*) but rather reprove: So we have done, both modeſtly, and earneſtly; The ſame is befalne us, which befell the bleſſed Apoſtle; wee are become their enemies, for telling the truth.

Epheſ.5.11.

Gal.4 16.

Behold now we are thruſt out of doore, ſpet upon, railed at, and when opportunity ſerves, perſecuted with moſt curious torments; And (leſt any miſchiefe ſhould be wanting) obſtinacie is now at laſt added unto error: and a cruell rage ariſing from impatience; and now their wickedneſſe began to pleaſe them the more, becauſe it diſpleaſed us. And what ſhould we now doe, in ſuch a caſe; we the deſpiſed, and rejected Patrons of this ſpirituall chaſtity? To let fall ſo juſt a cauſe, wee might not; unleſſe we would E caſt off that God, who challenges this plea for onely his. To yeeld, and give in, were no other, than to betray the truth of God, and damne our owne ſoules; No courſe remaines but this one, (and here is our onely ſafety) with all our courage, and skill, to oppoſe the wicked Paradoxes, and Idolatrous practices of the Romiſh Church, till either ſhe be aſhamed of her ſelfe, or repent that ever ſhe was.

Sect. II.

The Commodities and Conditions of peace.

Beautifull is the name of Peace (as *Hilary* ſpeaketh) and truly ſacred; and ſuch as ſcarce ſavoureth of the earth: Neither did the *Hebrewes* by any other terme chooſe rather to expreſſe all happineſſe, and perfection of living: Neither is there any thing, which the Angels did more gladly congratulate unto men, or which Chriſt did more carefully bequeath, or the Apoſtles more earneſtly enjoyne; How oft, and how vehemently doth the Spirit intreat and command us to have peace? But this (thou ſaieſt) is every mans wiſh, to have peace; but, what if peace will not be had? Loe then, Saint *Iames* charges us to make peace, by our endevours, by our patience. Once made, and had, what if it will not ſtay with us? Then Saint *Paul* bids to follow thoſe things which concerne peace: What if it will needs away and hide it ſelfe? yet then Saint *Peter* commands to follow, and inquire after it. What if once found, it refuſe to come, as *Abrahams* ſervant preſuppoſed of *Rebecca?* Even then ſtudy to be quiet, ſaith Saint *Paul*; or as the word implies, be ambitious of Peace: So let the Author of Peace love us, as we love Peace. Who is there that would not rather wiſh with *Conſtantine* quiet daies, and nights free from care and vexation? It was a ſpeech worthy of an Emperour, and a Chriſtian, that fell from *Iovianus* about that quarelous libell of the *Macedonians*, I hate contention; and thoſe that are inclined to concord, I love, and reverence.

Hilar-cit-á Cal. de vera pacific.
*Iudic.*6 23.
τὸ εὖ ζῆν.
2 *Sam.* 18. 9
Iud 19.29.
1 *Chr.* 12.18.
*Luc.*2.14.
*Iob.*14.27.
εἰρωνεύειν
2 *Cor.* 13.11.
ποιεῖν εἰρήνην.
Iam 3.18.
Rom. 14.19.
1 *Pet.*3.11.
1 *Theſſ.*4.11.
Socr.l 1.c.4.
Socr.l 3 c.21.

Our adverſaries would make us beleeve they profeſſe and deſire no leſſe, with an equall zeale of charitie, and agreement. God bee Judge betwixt us both; and whetherſoever perſiſts to hate peace, let him periſh from the face of God, and his holy Angels: Yea (that this imprecation may be needleſſe) he is already periſhed; For (as *Cyprian* according to his wont, gravely) *they cannot come to the reward of peace, which have broken the Peace of God, with the fury of diſcord.* And ſurely what but the flames of hell can determine the ambition of theſe fiery and boyling ſpirits? *Baſil* obſerves well that Gods fire gave light and burned not; contrarily, the fire of hell burneth without light; and therefore is well worthy of thoſe, who deſpiſing the light of truth, delight themſelves in the flames of contentions. Thoſe are the true haters of Peace, which do wilfully patronize errors contrary to the Chriſtian faith. So long as we muſt dwell by theſe Tents of *Kedar*, wee ſhall too juſtly complaine with the Pſalmiſt, I love peace, but in the meane while they are bent to warre. And as for us, which profeſſe our ſelves the ingenious clients of Peace, ſince wee muſt needs fight, it is not for us to doe nothing; For that bleſſed Quire of Angels, before their Peace upon earth, well ſung, *Glory to God in the higheſt heavens*; and Saint *Iames* deſcribes the wiſedome of God to bee firſt pure, then peaceable. And that choſen veſſell implies no leſſe, when to his charge of Peace, hee addes, If it bee poſſible. That is as impoſſible to every good man, which ought not to be done, as that which cannot bee done, neither indeed (as the rule of Lawyers runnes) can we be ſaid to be able to do that, which we cannot honeſtly do. God (ſaith *S. Paul*) is not the Author of confuſion, but of Peace. It is a wicked peace, it is no peace, that neceſſarily breeds confuſion. That Peace is worthy of a defiance, which proclaimes war with God; And I would to God, that peace which *Rome* either can performe or dare promiſe, were of any better, of any other nature.

Cypr. de ſimplic. præl.
Ad Pacis præmium venire non poſſunt qui pacem Domini diſcordiæ furore ruperunt.
*In Pſal.*28.
*Pſal.*120.
*Luc.*2.14.
*Iam.*3.17.
εἰ δυνατόν.
*Rom.*12,18.

Well then; Let it be our preſent taske, carefully to diſcuſſe Saint *Pauls* condition of Poſſibility; and teach how vaine it is, to hope that a true, holy, and ſafe peace can be either had or maintained with our preſent *Romaniſts*; whether we regard the averſe and ſtubborne diſpoſition of the one ſide, or the nature of the matters controverted, or laſtly, the impoſſibility of thoſe means, wherby any reconciliation may be wrought: Theſe three ſhall be the limits, wherein this our, not unprofitable, nor yet unſeaſonable worke, ſhall ſuffer it ſelfe to be bounded.

Sect. III.

The obſtinate and adverſe diſpoſition of the Romaniſts.

And as for the firſt, I ſuppoſe wee need not labour much. Indeed, God can eaſily make the Wolfe to dwell with the Lambe, and the Leopard to lodge with the Kid. How eaſie is it for him, ſo to ſoften the adamantine hearts of men, by bathing them in the bloud of that immaculate Lambe, that they ſhould melt into pure love! but, as the times now are, it would bee no leſſe miraculous, to finde a Popiſh heart truly charitable to us, than to ſee the Lyons fawning upon *Daniel*. Even where there is ſtrife about indifferent things, there is neceſſarily required a conſpiring of the minds of them which would bee reconciled: neither is it enough, that one ſide is content, together with armes, to lay downe hatred; and how will our *Romaniſts* endure this? Surely that hatred of *Eteocles* to his brother, or that of *Vatinius*, is but meere love to this of Papiſts. Alas! when, and where, are wee not ſpet upon, as the moſt deſperately hereticall enemies of the Church? *Rome* admits Jewes into her boſome, from whoſe hands their Popes holineſſe diſdains not to receive the booke of the Law of God; but Proteſtants ſhe may not endure: That which *Socrates* complaines as injuriouſly done by *Theodoſius* a *Grecian* Biſhop againſt the very *Macedonian* Heretickes, is daily done by them againſt us; No *Arrians*, no *Circumcellion* hereticks were ever more cruell: and theſe idle Fablers in the meane time ſlander us to the world, as guiltie of the ſame outragious proceedings againſt them. What hereſie is there in all times, which that *Romulean* Wolfe, and her bawling Clients are not wont to caſt upon us? One while wee are the Schollers of *Simon Magus*, becauſe wee doe but once mention Grace and Salvation; for what have wee elſe to doe with that wicked Sorcerer? Another while we are fetcht from the curſed ſchoole of *Eunomius*, for that wee attribute too much to Faith; and yet no more than that holy Hereticke Saint *Paul*. One while wee are *Pepuzians* that aſcribe too much to women; then wee are *Origeniſts* for holding the Image of God to be defaced in man: then contrarily *Proclians* for holding the ſinne of concupiſcence not enough defaced: One while we are the followers of *Sabellius*, becauſe I thinke we lived in the ſame age with *Servetus*; another while of *Entiches*, becauſe wee lived in the time of *Swinckfeldius*; for what buſineſſe have wee ever had elſe with thoſe branded Hereticks? Wee are *Pelagians* one while, for holding the wages of ſinne to bee death; then wee are *Donatiſts* for admitting none but the juſt into the Church of the elect: ſomtimes wee are *Manichees* for denying Free-will; ſtraight, wee are *Arrians* for refuſing traditions; then *Novatians* for taking away penance; another while we are *Ærians* for rejecting oblations for the dead, and faſtings: then *Iovinianiſts*, for not allowing a ſlippery and vaniſhing Faith; the followers of *Vigilantius*, for diſclaiming the adoration of reliques; of *Neſtorius*, for diſliking the aſſeveration of the Sacramentall bread: now we are *Xenaites*, for demoliſhing of Images; then we are *Lampetians*, for diſallowing the ſervitude of idle vowes. It matters not whether the foule mouth of that hired ſtrumpet accuſe *Timotheus* the Presbyter, or *Athanaſius* the Biſhop, ſo that ſome body be ſmitten; It matters not what be ſpoken, ſo it be malicious: That is fully reſolved of, which *Nazianzen* hath; No man ſhall hold in the reines of a riotous and lawleſſe tongue: for (as *Hierom* ſaith well) it is the paſtime of the wicked to ſlander the good: That therefore, which was the ſolemne faſhion of the *Lindians*, never to do ſervice to their *Hercules*, without railing, the ſame is too ordinary with theſe publike Heralds of our patience: Our daily fornace (as *Auſten* ſpeakes wittily) is our adverſaries tongue: How eaſily might I here unlode whole carts of reproches, that have bin heaped together by the ſcurrilous paraſites of *Rome*? What rivers of bloud, what bonfires of worthy Saints might I here ſhew my Reader? All theſe the world knowes, and feeles too much: And as for thoſe honeſt and good-natured men, which would needs undertake to bee the ſticklers of theſe ſtrifes, as *Caſſander*, *Fricius*, the *Interimiſts*, and that nameleſſe Apologiſt of the *French*, how ill have they ſped on both parts? With whom it hath no otherwiſe fared, me thinkes, than with ſome ſound ſhepheard, that thruſts himſelfe betwixt two furious Rammes running together in their full ſtrength, and

Eſa.11.6.

Sacr.Cere.l.1.

Socr.l.7.c.3.

Bellar. de notis Eccleſ.l.4.c.9. Nota Sexta ſic accuſ.Luth. Cal. Brent. Bellar. ib. Reipſa Calviniſtis in Anglia mulier quædam eſt ſummus ſacerdos, Bellar. Anno 1532. Teſte Surio apud Bell.l.1.de Chro. Ibid hæreſ.16. Zuingl. & Bucer. Ibid. Hær.9. Calu.l.4.Inſtit. c.1.ſect.7 Aug. Conf.art.7.Ibid Hæreſ.8.Luth. art 36. Cal. Inſt. 2.c.2. ibid Hæreſ.10. Hæreſ.6.cit.Cal. Inſt.4.c.19. Quær.reliq Ib. apud Bellar.

οὐδεὶς ὑφέξει τῆς γλώσσης αὐτονομίαν. *Bonos carpere malorum ſolatiū eſt, Hier. ad Theop. adver. Io. Hier.*

Quotidiana fornax noſtra, adverſariorum lingua. Aug.Confeſ.l.10 c.37.

And. Fricius Modrevius lib. de emendanda rep Examen pacifiq; dela doctrine des Huguenots.

A and abides the ſhocke of both; Neither may it ever ſucceed better to theſe kinde *Philiſtims*, which will be bringing this Arke of God into the houſe of *Dagon*. And for us, ſince we muſt needs be put to it, we ſhall not here (as it often falls out in other quarrells) ſtrive to our loſſe. *Abraham* fared well by the diſſentions of *Lot*; all the milke and hony of whole *Paleſtine* hereupon befell to him; whereof hee ſhould elſe have ſhared but the halfe: Doubtleſſe theſe contentions (through the goodneſſe of God) ſhall enrich us with a great increaſe both of Truth and Glory.

SECTION IV

That the Confeſſion of the ſame Creed is not with them ſufficient for Peace.

B IT is not *Caſſandrs* ſpeech onely, but every wiſe and honeſt mans, that the Creed is the commone cognizance of our faith; and we all doe with one voyce willingly profeſſe it. Surely *Theodoret*, when hee would by a favourable report allay the bitter contentions of thoſe ancient Chriſtians of Antioch, writes thus: Both parts (ſaith he) made one and the ſame confeſſion of their faith; for both maintained the Creed of the *Nicen* Councell; And yet this poſition is ſpightfully handled by Cardinall *Bellarmine*, and can ſcarce draw breath ſince his laſt ſtripes: What care wee (ſaith hee) for the ſame Creed? Faith is not in words, but in the ſenſe: And indeed, I remember, what *Ruffinus* reports done by *Arrius*. That worthy *Conſtantine* had charged him to write what faith hee held; he delivered him a Creed, in words, ours; in ſenſe, his owne; and how right his wicked brood tooke after their father, in the inſuing times of the Church, let Hiſtories witneſſe: ſure I am, whoſoever ſhall read the Creeds of their ſeverall C Sects, ſhall hardly fetch out any thing, which an Orthodox Cenſurer would thinke worthy of reproofe: How oft doe they yeeld Chriſt to bee God, yea, God of God; and yet perfidiouſly reſerve to themſelves, in the meane time, that abſurd conceit; That he was created, *ex non entibus!* As therefore *Severianus* the *Syrian* in *Theodoret*, ſpake *Greeke* as a *Grecian*, but pronounced it like a *Syrian*: ſo there may be many, which may ſpeake truths, but pronounce them heretically: For all Hereſies (ſaith *Irenæus*) talke of one God, but marre him with their miſconceits; yea, for the moſt part all Hereſies (ſaith *Chryſologus*) ſet a face of the Trinitie; To little purpoſe; It was not ill ſayd of *Gratian*, that no man is to care for words, ſince that not the meaning ſhould ſerve the words, but the words rather the meaning; Let us grant all this, and more; Let it be ſaid of the Creed, as *Ierome* ſaid of the Booke of *Iob*, that every word abounds with ſenſes: There is no Divine Word (as *Tertullian* ſpeaketh wiſely) ſo diſſolute and defuſed, that onely the words may be defended, and not the true meaning of the words ſet D downe. To put the Cardinall out of this needleſſe feare; The proper and native ſenſe of the Creed may be fetcht out; & I adde yet more (except but that one Article of Chriſts Deſcenſion into Hell, which *Ruffinus* confeſſes he could not find, either in the Roman, or Eaſterne Creeds) is openly confeſſed on both parts: And yet for all this, wee are never the neerer to peace: For from theſe common Principles of Faith, the ſubtle device of Hereticall pravity hath fetcht ſtrange and erroneous conſequences, which by their ſophiſticall and obſtinate handling, are now improved into Hereſies, and dare now threaten not onely oppoſition, but death unto thoſe very principles, from which they are rayſed: Of this kind are the moſt of thoſe *Romiſh* opinions, which we undertake to cenſure in this Diſcourſe.

Lib. de offic. boni viri.

Theod. hiſt. l. 3. c. 4.

Bell. de laicis lib. 3. c. 19.

'Εξȣκοντιων.
Ημιȣσιαςων

Iren. l. 1. c. 9.
Petr. Chryſ. Ser. 109 Trinitatem vocabulis mentiuntur.
Decr. 22. q 5. humanæ.

Hier. in præf.
Tert. de præſc.

But, if by the univerſall conſent of all, it ſhould appeare that both word and ſenſe are intire; that both the principles, and neceſſarie concluſions thence deduced, are undeniE ably ſound: yet (ſaith *Bellarmine*) there can bee no peace with *Lutherans*. Let all the World know this, and wonder, Our King (be it ſpoken to the envie of thoſe which cannot emulate him, an incomparable Divine for a Prince, yea, a Prince of Divines, a King of men, and a wonder of Kings, mighty both with his Scepter, and his pen) going about in that learned and ponderous Diſcourſe to cleere himſelfe from the aſperſion of Hereſie, which that foule hand had unworthily caſt upon him, profeſſes ſolemnly and holily, that whatſoever is contained eyther in the Sacred Scriptures, or the three famous Creeds,

Nulla tamen pax cum Lutheranis. De Laicis, l. 3. 19. Sect. 4.

Creeds, or the four firſt generall Councels, that hee imbraces with both armes, that Hee proclaimes for His Faith, that He will defend with his Tongue, with his Pen, with His Sword, in that hee will both live and die.

Yea, but this is not enough, ſaith that Great *Antagoniſt* of Princes; For there are other points of faith wherewith religion is now of late times inlarged, as Tranſubſtantiation, Purgatory, the Popes Primacie (a whole doozen of theſe goodly Articles hath the *Tridentine* Councell created, in this decayed age of the World, leſt the Fathers of *Italy* ſhould ſeeme to come ſhort of the Apoſtles, and the Pope of Chriſt) any parcell whereof, whoſoever ſhall preſume to call into queſtion, is an Heretike preſently, and ſmels of the Faggot: and how ordinarily is that layd in every diſh? that hee cannot bee a member of the Church, which withdrawes his obedience from their Pope, the Head of the Church. Neyther is that any whit milder, which *Gratian* cites from Pope *Nicholas* the Second; Whoſoever goes about to infringe the privilege of the *Roman* Church, or derogates from her Authoritie, is an Heretike.

In præfat ad Imper. & Princip.

Bell. reſp. ad Regem. Non ſatis eſt ad hæreticum nomen fugiendum illa recipere quæ Rex Anglorum recipere atq; admittere ſe dicit, pag. 80. *Etiam ſi novitia & nuvera illa ſint, ſiquis tamen ea neget, immunem ab hereſi nō fore. Bell. reſp. ad Regem, pag* 98. *Bell. l. de laicis.* 2. *c.* 19.

But that is yet well worſe, which the allowed Table of the Decree hath peremptorily broched, Whoſoever obeies not the Popes Commandement, incurrs the ſin of Idolatry; or (as *Gregory* the Seventh, from whom *Gratian* would ſeeme to borrow this, which yet is not to be found in his Epiſtles) of *Paganiſme*. Whatſoever therefore Chriſt Jeſus, whatſoever the Apoſtles, whatſoever the counſels, and Fathers of the Primitive Church have commended to us, to bee beleeved, ſhall availe us little, neither can ever make us friends, unleſſe wee will bee content to beſlave our faith unto their Popeling: And can they thinke wee will looke at peace upon ſuch a condition? That hope were bold and fooliſh that could expect this. Neither doe they more ſcornfully caſt us out of the boſome of their Church, for ſpetting at theſe Articles of Straw, which their vanitie hath deviſed, than wee can confidently condemne, and execrate their preſumption, which have ſo imperiouſly obtruded ſuch traſh as this upon the Church of God.

Diſt 22 *Omnes. Margaritæ Decret. vel Tabula Martinia. In verb. Inobedientia.*

SECTION V.

The impuration or corruption of the Roman *Church; and their impoſſibilitie of Reconciliation, ariſing from that wilfull Fable of the Popes infallibilitie.*

BVt, to leave this firſt head of our Adverſaries indiſpoſition to peace: Say that the Papiſts could bee content to harken to an agreement (which I can never hope to ſee, whiles *Rome* is it ſelfe) ſay they ſhould ſeeke it, yet (as things now ſtand) whiles they will not, and we may not ſtirre one inch from our ſtation of judgement, God forbids, the Truth debarrs our Reconciliation: wee dare not (whatſoever ſome kind-hearted Mediators may perſwade us) either divide Chriſt, or betray him with a kiſſe. The truth is on high: they may well aſcend to us, as *Leo* ſaid of old; but for us, to deſcend to them, is neither ſafe, nor honeſt: Firſt of all, how too plaine is it, that the Romane Church is palpably declined from that ancient puritie of Religion, which ſhe once profeſſed? It is not more certaine, and ſenſible, that the Citie of Rome is deſcended from her ſeven Hils, to the Martian Plaines, that lye below them; or, that the ſpightfull Heathens of old (as *Euſebius* reports) turned the Sacred Monument of the Tombe of Chriſt, into the Temple of their Venus: What a cloud of witneſſes have wee of this noted decay of that Church? yea, witneſſes of their owne. To beginne with the other Sex. *Hildegardis* a Nunne, and a famous Propheteſſe of her time, accuſes the Apoſtolicall Order, of the utter extinguiſhing of Religion, amongſt them. *Matilda*, or *Maud*, who lived in the ſame Age, cenſures them for common Apoſtaſie from the Chriſtian faith; and both of them, by ſome extraordinary Revelation, cleerely and directly propheſied of this Religious and Holy reſtauration of the Church, which our dayes ſee accompliſhed.

Epiſt ad Euſeb. Pell. cit. lib. 3. *de Laicit.*

Euſeb. Hiſt. l. 3. *c.* 25. *An.* 1170. *Ex loc. com. Henr. Token. Illyric. Proph. rythmic. Vita S. Brig. Præfixa Revela.*

Saint *Brigit*, the Foundreſſe of the Order of Saint *Saviour*, which was * canonized by Pope *Vrban*, ſtickes not to teach openly in her writings, that the Pope doth torment, yea, crucifie the ſoules of the Elect; and boldly foretels, that all his Followers, and Abettors, and whole Clergie ſhall bee cut off, and that his Sea ſhall ſinke downe into the bottome of Hell; and this ſhe doth ſo tartly and vehemently, that the Romaniſts of thoſe

* *Anno* 1370. *Revel. l.* 1. *c* 41. *cruciare, imo crucifigere electorum anim. &c. Revel. extrau. c.* 8. *Groſſe teſte in Manuſc. Anno* 1250.

A times threatned, and indevoured to burne her alive: Robert (our Biſhop of *Lincolne*, to whom the greatneſſe of his Head gave an homely, but famous name, whom *Illyricus* miſ-nameth *Rupertus*) a worthy and peereles man in his age, durſt, before the Popes owne face, openly accuſe the Paſtors of his time to bee the Spoylers of the Earth, the Diſperſers and Devourers of Gods flocke, the utter waſters of the Holy Vineyard of God. That *Carthuſian* of Coleyne, which is ſaid to have gathered that Booke of the Bundle of times, complaines that truth was then periſhed from the ſonnes of men. *Petrus de Aliaco*, a Cardinall, confeſſes that the ancient Divines built up the Church, but the then preſent Seducers deſtroyed it; And unto theſe agree *Iohn de Rupeſciſſa*, a Monke; *Picus* Earle of *Mirandula*, *Trithemius* the Abbot, *Laurence Valla*; And thoſe worthy Lights of the Councell of *Baſil*, the Cardinall of *Arles*, and *Thomas de Corſellis*: But *Nicholas Clemangis* the Archdeacon of *Bayeux* ſpeakes nothing but ſtones and bullets; who B in a whole Volumne, hath freely painted out the corrupt eſtate of the Church, neither did *Dominicus* Biſtop of *Brixia* ſpeake any whit more ſparingly, who even in thoſe times durſt ſet before his Booke, this Title, *The Reformation of Rome*; To ſay nothing of *Ioachim*, of *Peter* of Ferrara the Lawyer, of the three *Theodericks*, of *Lyra*, *Petrarch*, *Gerſon*, *Everard*, the Biſhop of Salisburg, *Eraſmus*, *Caſſander*, *Eſpenceus*, the Jury of Cardinals ſelected by *Paul* the Third, (amongſt which, *Gaſpar Cotarenus*, *Iames Sadolet*, and our Cardinall *Poole* were (as they might) of eminent note, *Alvarus Pelagius*, * *Savanarola* of Florence, and whomſoever thoſe times yeelded at once both learned and good. Even Pope *Adrian* himſelfe, the Sixt of that Name, whiles he inſtructs his Legate in his meſſage, cenſures the Church, and ingeniouſly complaines, that all was gone to wrack, and ruine: What ſhall we then ſay to this? Can any man bee ſo partiall, as to thinke, that ſo many Saints of both Sexes, Prophets, Propheteſſes, Monkes, Doctors, Cardinals, Popes, ſhould (as *Ierome* ſpeakes of the *Luciferian* Heretikes) meerely deviſe theſe ſlan-C ders, to the diſgrace of their holy mother? If any man be ſo mad, hee is well worthy to be ever deceived.

Indeed, *Rome* was once an holy Citie: but now (as no leſſe famous the other way) ſhe is become a Citie of bloud; This Grape is growne a dry Raiſin; Neither did that good Heremite, *Antony*, ſo juſtly ſay of his *Alexandria*, as we may now of *Rome*. Woe to thee thou Strumpetly Citie, into which the Devils out of all the reſt of the World have aſſembled themſelves.

Certainely, therefore, ſo ſhamefull and generall a deformitie could not but bee diſcerned, by our latter Papiſts; and (to avoid all ſhifts) wee have gently and lovingly laid our finger upon theſe ſpots: But, in the meane time, how haynouſly have they taken it? and (as *Ruffinus* ſpeakes of *Apollinaris* the Heretike) whiles they are tranſported with the vicious humour of contention, and will be croſſing every D thing that is ſpoken, out of the vaine oſtentation of a ſtrong wit, they have improoved their idle brabbles to Hereſies. *Hierome* ſaid wittily, They uſe to winke, and deny, which beleeve not that to bee done, which they would not have done.

It is therefore a moſt lamentable and fearefull caſe; that a Church which of her owne favourites is juſtly accuſed of many and dangerous errors, ſhould blocke up againſt her ſelfe, the way whereby ſhee ſhould returne into the truth; and (as *Francis a Victoria* honeſtly complaines) ſhould neyther indure her owne evils, nor their remedies. For whiles ſhee ſtands upon it, that ſhee cannot erre, and ſtubbornely challenges unto her Chaire a certaine Impeccancie of Judgement (that wee may borrow a word from *Tertullian*) what hope can now remaine of recovering the Truth? How are wee now, too ſawcie, that dare mutter ought againſt her? The firſt hope of health muſt E needs bee fetcht from the ſenſe, and acknowledgement of the diſeaſe: That of the Epicure is common and true, The beginning of recovery, is the knowledge of the fault; Thou muſt finde thy ſelfe amiſſe, ſaith *Seneca*, ere thou canſt amend thy ſelfe. *Rome* brags that ſhee cannot bee ſicke: What doe wee now talke of medicines for her? Theſe Doctrinall Principles (as our *Stapleton* cals them) are they, from which a certaine fatall neceſſity of erring muſt needs follow.

For to what purpoſe is all this wee doe? If upon the ſentence of this *Romiſh* Oracle (for

Io Treviſa tranſlated into Engliſh. *Habetur initio Polychron. Ranulph. in Manuſcript.*

Anno 900.

Artic. in Concil. Conſtant. editis 1535.

Anno 1550. *lib. Vade mecum.*

Lib. *Adverſ. Ement. donat. Conſtanl.*

Æneas Syl. de geſt. Concil.

Anno 1416.

Ad Pium. 2. *lib. Reform. Cur. Rō.*

Anno 1400.

Aventin. Annal. lib. 7.

Oſiand. Confut. Theſ Coſter.

* Io. *Mirandula. Marſil. Fecin.* & *Cōineus* report him to have bin a Prophet.

Eſpenc. *in Tit.*

Oſiand Papa non Papa.

Mat. 4. 5.

πολις ἁγια.

G*nir hadammim.*

Ezek. 21. 2.

Ἀσαφυλις σαφὶς ἐςι.

Theocrit. edyſſ. xv.

Hier de vita Pauli.

Ruff. l. 1. *c.* 20.

Dum contentionis vitio nimis aguntur, &c.

Hier. adverſ. Luciferianos.

Fr. à Victoria Reiect. quarta de Poteſtate Papæ & Concilii Propeſ. duodecima Sect. ultima. Deventum eſt ad hunc talem ſtatum ubi nec mala noſtra nec remedia pati poſſumus. Iudicii impeccantiam.

Senec. Ep. 28.

Epiſt ad Pammaco. de error. Ia. Hieroſol. an tan ſolus Ecleſia?

(for in the cloſet, or the priſonr ather, of his breſt (as *Ierome* objected to *Iohn* of Jeruſalem) the Church is included) all things doe ſo depend, that whatſoever he ſhall determine, muſt be received without all contradiction, & his decree can by no inſeriour means be repealed, in vaine doe we wrangle for truth; in vaine have all thoſe former Synods both met, and defined; in vaine doe we either teach, or learne ought of any other Maſter: Is it poſſible, ſhe ſhould ever be drawne to remorſe for her error, which eagerly defends that ſhe cannot erre? Either therefore let our Papiſts ſuffer this vaine opinion of Infallibilitie, to be puld up by the very rootes, out of their breſts; or elſe there can bee no hope, ſo much as of a conſultation of Peace; And doe wee thinke that our Maſters beyond the *Alpes* will ever abide themſelves ſtripped of this darling, which they have made ſo dainty of all this while? Why doe wee not aſwell demand Saint *Peters* Throne, and his Revenues, and together with his Patrimony, all the bodie of Religion? For, what one Title is there of the now Roman faith, that hangs not on this ſtring? Let them give us this, and Rome falls alone, and lyes ſhamefully in the duſt; Let them denie it us, and ſhee ſhall be ſtill that great Harlot, ſtill an enemie to Peace, ſtill hatefull to Heaven: But ſo farre are their moderne Doctors from an ingenious rejection of Infallibility, that no Age ever knew ſo well how to flatter a Pope: For not onely have ſome yeelded this unto him, without a Councell, as *Alber*, *Pighius*, *Gretſer*, *Bellarmine*, and all Jeſuites whereſoever; but ſome others, (as *Gregory* of *Valentia*) have faſtned this upon him, without any care or ſtudy required on his part. Oh happy Chaire of *Peter*, firme, eternall, full of prodigious vertue! which if we might imagine a woodden one, I ſhould ſure thinke were made of Iriſh Oake; there is no Spider of errour can touch it, but preſently dyes: Behold, the Tables written with Gods owne Hand, were ſoone broken and gone: but the barres of thy frame can feele no Age, cannot incurre the danger of any miſcarriage.

Lib. 4. Hier. Ecc. ſi mature procedat. Bel. l 4. de Pont. Rom. c. 2. G. Valentia. Analyſ. fidei. l. 8. de vi & uſu auctorit. Rom. Pontificis in fide. Quæſt. ſexte. Reſpondeo, ſive Pontifex in definiendo ſtudium adhibiat, ſive non adhibeat, modo tamen controverſiam definiat, infallibiliter certe definiet, atque adeo re ipſa utitur authoritate ſibi à Chriſto conceſſa, &c. Xiphilin. Epit. Dionyſ. liberio. δίφρῳ τοῦ Καίσαρος ἐφ' ὃ, &c. *Quær. Piat. de vitis Pontif. Clem. 6. Iul. 2. Ben. 9. Greg. 6. Sylveſt. 3. Mart. 2. Sylveſt. 2. Ioh. 23 & 23. Luth. adverſ. falſo nomin. Epiſc.*

Sure (I thinke) *Vilius Rufus* is alive againe, which becauſe hee ſate in the ſame ſeat wherein *Iulius Cæſar* had ſate, and married *Ciceroes* wife, had wont to vaunt of both, as if he ſhould ſure be *Cæſar*, for his ſeat; or for his wife, *Cicero*. Belike all the vertue of it is from *Peter*: it is well that his other Succeſſors conferred nothing towards it, leſt perhaps *Alexander* the Sixt ſhould have turned the ſucceeding Popes into Letchors, *Clement* in to ſacrilegious Church-robbers, *Iulius* into Swaggerers, *Benedict*, *Gregory*, *Silveſter*, into Symoniſts; *Paſcalis* into Perjurers; Pope *Ioane* of Mentz into women, *Martin* and that other *Silvſter* into Magicians, the two *Iohns* into Devils incarnate.

Now on the other part, can any man bee ſo fooliſh to hope that our Church will ever be ſo mad, as thus baſely to bolſter up the great Bridge-maker of Tybur? As though we could be ignorant how Chriſt never either performed, or promiſed them any ſuch priviledge? For, where is it written (as *Luther* jeſted well) unleſſe perhaps at Rome, in Saint *Peters* upon ſome Chimnie with a Cole? Chriſt ſaid indeed, *Thou art Peter*: but, Thou art *Paul* the Fift, he never ſaid: He ſaid, *I have prayed for thee, that thy faith faile not:* ſo he ſaid too, *Goe behinde me, Satan, thou ſavoureſt not the things of God.* Now let this Oracle of the Chaire, teach us how he can at once make himſelfe full heyre of the promiſe, and yet ſhift of the cenſure at pleaſure: Yet (to tread in the ſteps of the Times) as though we could not know that the following Ages knew not of this; not *Policrates* and *Irenæus*, which reſiſted *Victor* the Pope; not *Cyprian* which oppoſed *Stephen*, not the Fathers of Calcedon, which would not yeeld to *Leo*, nor the Eaſterne Biſhops, which would not yeeld to *Iulius* nor the fathers of Conſtantinople, which refuſed to yeeld to *Vigilius* and *Honorius*: yea, of the latter dayes, thoſe which have had either ſenſe or ſhame, as *Iohn Gerſon*, Chancellor of Paris, *Turrecremata*, *Almaine*, *Alphonſus de Caſtro*, Pope *Adriane* the Sixt, Archbiſhop *Catharinus*, Cardinall *Cajetane*, *Franciſcus a victoria*, and who not of the beſt ranke of their Doctors have not feared openly to deny, and diſclaime this fancie; and *Alphonſus* ſhall give a reaſon thereof for all. There are many unlearned Popes (ſaith hee) that know not ſo much as the rules of Grammar, how then ſhould they bee able to interpret the holy Scriptures? As though wee knew not which of their Popes favoured *Arrius*, which *Montanus*, which *Neſtorius*, whic*At acius*, which the Monothelites, which the Sadduces, and which were in league with Devils; which of them have defined contrary to their fellowes, and which contrary to God;

Bell. reckons up moſt of theſe. *l. 4. de Pont. Alii à Cano. loc. com. lib. 6. cap. 8. Alphonſ. de Caſtro. lib. 1. contra Hæreſ. cap. 4.*

and (that I may uſe *Ierome's* words) how ſilly a Pilot hath ofttimes ſteered the leaking Veſſell of the Church ! As though every Tapſter and Tinker, now a dayes, could not point their finger to the long Beadroule of Popes, and ſay, Such and ſuch were the Monſters of men, ſuch (as *Platina*, *Lyra*, *Genebrard* confeſſe) were Apotacticall, and Apoſtaticall miſcreants ; ywis, their life hath beene long the Table-talke of the World, as *Bernard* ſpeakes : There can therefore bee no peace poſſibly, unleſſe they will bee content to bee head-leſſe, or wee can be content to bee the ſlaves of Rome : Imagine, they could be ſo ingenuous, as to confeſſe that the ſame ſerpent which inſinuated himſelfe of old into Paradiſe, might perhaps creepe cloſely into *Peters* Chaire ; yet there would be no leſſe Controverſie, *de facto*, than of the poſſibility of error.

Beſides, there are other Popiſh opinions of the ſame ſtampe, but more pragmaticall, which are not more pernicious to the Church, than to common-weales: as thoſe of the power of both Swords, of the depoſition of Princes, diſpoſing of Kingdomes, abſolving of Subjects, fruſtration of Oathes (ſufficiently canvaſed of late, both by the *Venetian* Divines, and French, and ours,) which are ſo palpably oppoſite to the libertie of Chriſtian Government, that thoſe Princes, & People, which can ſtoope to ſuch a yoke, are well worthy of their ſervitude : and can they hope that the great Commanders of the World will come to this bent ? (we all, as the Comick Poet ſaid truly, had rather be free, than ſerve ; but much more Princes) or, on the contrary, can wee hope, that the Tyrants of the Church will bee content to leave this hold ? What a fopperie were this? For, both thoſe Princes are growne more wiſe, and theſe Tyrants more arrogant ; and (as *Ruffinus* ſpeakes of *George*, the *Arrian* Gallant) they inſolently governe an uſurped Biſhopricke, as if they thought they had the managing of a proud Empire, and not of a Religious Prieſthood.

Sect. VI.

That the other Opinions of the Romiſh *Church will not admit Reconciliation.*

But let us bee ſo liberall, as to grant this to our ſelves, which certainly they will never grant us ; for, this old Grandame of Cities thinkes her ſelfe borne to command, and will either fall, or rule : Neither doth that Mitred Moderator of the World affect any other Embleme than that, which *Iulian* jeſtingly aſcribes to *Iulius Cæſar* (τὸ πρωτεύειν) To rule all ; or to *Alexander* the Great (πάντα νικᾶν) to conquer all ; It was a degenerating ſpirit of *Adrian* the Sixt, which cauſed to bee written upon his Tombe, in the Church of Saint *Peter* ; That nothing in all his life fell out ſo unhappily to him, as that hee governed : Let this, I ſay, be granted us ; There want not (I know) ſome milder ſpirits (*Theodoſians*, that can play with both hands) which thinke, if theſe buſie points were by the moderation of both parts quietly compoſed, it might be ſafe for any man (ſo it bee without noyſe) to thinke what hee liſt, concerning the other differences of Religion : Theſe are the Ghoſts of that Heretike *Appelles*, whoſe ſpeech it was, That it is ſufficient to beleeve in Chriſt crucified ; and that there ſhould bee no diſcuſſing of the particular warrants and reaſon of our faith : Or the brood of *Leonas*, one of the courtiers of *Conſtantius*, and his Deputie in the *Seleucian* Councell, which when the Fathers hotly contended, as there was good cauſe, for the Conſubſtantialitie of the Sonne : Get you home, ſaid he, and trouble not the Church ſtill with theſe trifles. Saint *Baſil* was of another minde, from theſe men ; who (as *Theodoret* reports) when the Lievtenant of *Valens* the Emperor perſwaded him to remit but one letter, for peace ſake, anſwered, Thoſe that are nurſed with the ſincere Milke of Gods Word, may not abide one ſyllable of his ſacred truth to be corrupted ; but rather than they will endure it, are ready to receive any kinde of torment, or death. *Elenſius* and *Sylvanus*, which were Orthodox Biſhops, and thoſe other worthy Guardians, and (as *Athanaſius* his title was) Champions of the truth, were of another minde from theſe coole and indifferent Mediators. So farre as the ſacred truth will allow us, wee will accompany them gladly : but if they urge us further, wee ſtand ſtill, or ſtart backe ; and thoſe two courſes which *Epiphanius* adviſed, as the remedies of Hereſie (Heed and Avoydance)

Portenta hominum.
Plat.in vit.Bened.4.& Chriſt.1 Genebrard.4.Sect.10.
Lyra in Mat.16.
Ruff.l.1.c.23.
Procaciter vi raptum Epiſcopatum gerunt, &c.
Iulian.Cæſares.
Binius in vita Adrian.
Socrat.l.5.c.20. & c.14.
Euſeb.l.5.c.13 ex Rodone.
Socrat.l.2.c.32.
Theodor.l.4.c.27.
Epiph.l.1.c. initio. τὸ φυλάττεσθαι ϗ μὴ συναναμιλλᾶσθαι.

Cypr. de ſimplic. prælat. Ἀπὸ ἢ πάντας ἀρεται.

both thoſe doe wee carefully uſe, and performe. Great is the offence of diſcord, and unexpiable; and ſuch in the grave judgement of *Cyprian*, as is not purged with the bloud of our paſſion; and juſtly doe wee thinke that Friend of *Homer*, worthy of no place but Hell. But yet, wee cannot thinke concord a meet price of truth; which it is lawfull for us to buy at any rate, but to ſell upon any termes, is no leſſe than piacular.

ἐχιδνιάζειν.

Let us therefore a little diſcuſſe the ſeverall differences, and (as it uſes to bee done, when the houſe is too little for the ſtuffe) Let us pile up all cloſe together. It ſhall bee enough in this large Harveſt of matter, to gather ſome few Eares out of every Shocke, and to make a compendious diſpatch of ſo long a taske: The groſſeſt of the Popiſh Hereſies, and (as *Hierome* objects to *Origen*) the moſt venomous opinions of *Rome*, which have bred ſo much trouble and danger at this day, to the Church of God, are either ſuch as doe concerne our ſelves, not without ſome reſpect to God; or ſuch as concerne God, not without ſome reſpect to us: Of the former ſort are thoſe, which in a certaine order (ſuch as it is) of diſcourſe, are converſant about Juſtification, Free-will, the merit of our workes, humane ſatisfaction, Indulgences, Purgatory, and the differences of mortall and Veniall ſinnes: Theſe therefore firſt offer themſelves to our examination.

Sect. VII.

The Romiſh *Hereſie concerning Iuſtification.*

Calvin. De vera Pacific. contra Interim.

Conſultat. de Iuſtifict.

Id Galat. & in Iac. 2.

Concil. Trid. ſeſſ. 6. c. 7. ſi quis dixerit ſola fide, &c. Com. 9.

THat point of Juſtification (of all other) is exceeding important; inſomuch as *Calvin* was faine to perſwade, that if this one head might bee yeelded ſafe and intire, it would not quite the coſt, to make any great quarrell for the reſt. Would to GOD that word of *Caſſander* might bee made good, which doubted not to ſay, That which is affirmed, that men cannot bee juſtified before God by their owne ſtrength, merits, or workes, but that they are freely juſtified by faith, was alwaies allowed and received in the Church of God, and is at this day approved by all Eccleſiaſticall Writers: Yea, I would they would bee ruled by their *Thomas Aquinas* in this, who attributes Juſtification to workes, not as Juſtification is taken for an infuſion of grace, but as it is taken for an exerciſe, or manifeſtation, or conſummation of Juſtice: If this were all, in this point all would bee peace: But whilſt the Tridentine Fathers take upon them to forge the formall cauſe of our Juſtification, to be our owne inherent Juſtice, and thruſt Faith out of Office, what good man can chooſe but preſently addreſſe himſelfe to an oppoſition? Who would not rather dye than ſuffer the ancient Faith of the Church to be depraved with theſe Idle Dreames? Go now ye great *Trent* Divines, and bragge of your ſelves (as *Ætius* did of old by *Theodorets* report) that GOD hath now at laſt revealed to you thoſe things, which hee would have hitherto concealed from all the world: In the meane time wee cannot but ſcorne to ſee the ſoules of men ſo ſhamefully deluded; whiles we here the Spirit of God ſo oft redoubling, Without workes, Not by workes, but by faith: By their workes no fleſh ſhall be juſtified; Being juſtified freely by his grace: By the power whereof, *Arrius Montanus*, an ingenuous Author (and as *Hierome* ſaid of *Appollinarius*, a man of approved labour, though in many things (as the times then were) faultie in opinion) being utterly convinced: It followes (ſaith hee) that faith is reputed for righteouſneſſe to him that workes not in the Law; and that according to the purpoſe of the grace of God.

Rom. 4. 6.
Gal. 2. 16.
Epheſ. 2. 8.
Rom. 3. 20.
Rom. 3. 24.

Epiſt. ad Pam. & Oceanum.

In Rom. 4. 5.

If wee caſt our eyes backe to the Ancient Fathers, they are all ours: Not according to the worth of our workes, ſaith *Baſil*: Onely to beleeve (τὸ πιστεύειν μόνον) ſaith *Nazianzen*: Faith alone is ſufficient, ſaith *Hierome*: By beleeving are men juſtified, ſaith *Auguſtine*, and with theſe conſort the reſt, *Epiphanius*, *Chryſoſtome*, *Athanaſius*, *Primaſius*, and that whole ſacred Quire of Antiquitie: But to what purpoſe doe I inſtance in theſe, when as the Expurgatory Index of Spaine, hath purpoſely wip't both out of the Table and Text of *Chryſoſtome*, *Ierome*, *Cyrill*, moſt cleare Teſtimonies for the ſole Juſtification by Faith? The Booke is every where abroad, it is needleſſe to recite the ſeveralls: See now the Inquiſitors guilty to themſelves both of error, and fraud;

In Pſal. 1. 14. Vid. Whitak. contra Dur. περὶ εὐταξ. Lib. 1. adverſ. Pelag. & in 3. ad Galat.

A fraud; To whom I muſt ſing the ſame note, that *Ambroſe* did of old, to the *Arrians*: Yee may blot out the Letters, but the Faith you can never aboliſh: Thoſe blurres bewray you more: thoſe blots condemne you more than the Writing.

But ſome perhaps may thinke this a meere ſtrife of words, and not hard to bee reconciled: For, that which to the Papiſts is inherent juſtice, is no other to the Proteſtants, than Sanctification; both ſides hold this equally neceſſary, both call for it equally: True; but doe both require it in the ſame manner? doe both to the ſame end? I thinke not; yea, what can bee more contrary than theſe opinions, to each other? The Papiſts make this inherent righteouſneſſe the cauſe of our juſtification; the Proteſtants, the effect thereof: The Proteſtants require it as the companion or Page, the Papiſts as the Uſher, yea, rather as the Parent of Juſtification. But what matters it (ſay they) ſo both aſcribe this whole worke to God? As though it comes not all to one, to pay a B ſumme for mee, and to give it mee to pay for my ſelfe. I know not how theſe things ſeeme ſo little diſſonant to theſe mens eares, which the Spirit of God hath made utterly incompatible: To him that worketh, the wages is not imputed of grace, but of debt; If by grace, now not of workes, or elſe grace ſhould bee no more grace; for neither is it grace any way, if it be not free every way, ſaith *Auguſtine*: But theſe men ſay, Therefore of grace, becauſe of workes. Not of workes, leſt any man ſhould boaſt, (ſaith the Spirit:) But of workes, and yet a man ſhall boaſt in the Lord, ſaith *Bellarmine*. And wherefore ſhall hee boaſt? becauſe hee is juſt, becauſe voyd of ſinne; perhaps ſome *Iſidore* may ſay thus of himſelfe, which voluntarily proteſted that for forty yeeres ſpace hee found not in himſelfe any ſinne, not ſo much as in his thought, not ſo much as any conſent to anger or inordinate deſire: Or perhaps ſome *Baronius* or *Bellarmine* may report this of their late Saint, *Gonzaga*; or the offall of the Schooles may ſay ſo of *Bonaventure*; in whom, (if wee beleeve them) *Adam* ſinned not, or *Ma*- C *nicheus* may ſay it of his elect Maſters; or perhaps *Priſcilian*, *Evagrius*, *Iovinian*, the Meſſalians, may bragge thus of themſelves: But farre otherwiſe is that ſpeech of *Ambroſe*, I will not boaſt becauſe I am juſt, but becauſe I am redeemed: I will boaſt, not becauſe I am voyd of ſinne, but becauſe my ſinnes are forgiven mee: Otherwiſe, we ſhall come to that point which *Innocentius* condemned in the *Pelagians*, What need have wee now of God? But thou ſayeſt GOD hath given mee this whereby I am juſt: Indeed this ſeemes at the firſt a great and glorious praiſe of the grace of God: and at the firſt hearing ſounds well to an ignorant eare; and yet, (when it is better conſidered) under a pretence of piety ſpoyles Chriſt of his glory: Why doeſt thou not as well ſay, Hee hath given mee wherewith I may redeeme my ſelfe? for by the ſame wherewith wee are juſtified, wee are redeemed, (*Being juſtified by his blood*:) Behold the blood of him that is God and man, juſtifies us, and the ſame redeemes us: But goe on a little: GOD D hath given thee this: But hath he given it thee without thy ſelfe? Is this done without the intervention, without the operation of our Free-will? Let the Monkes of *Burdeaux* ſpeake, in their Abjurations: let *Andradius*, let *Bellarmine* (the flower of the Popiſh Schoole) let any Papiſt deny this if hee dare: It is onely Chriſts therefore which is imputed: that which is inherent is ours; for all (ſaith *Auſten*) which are juſtified by Chriſt, are juſt not in themſelves, but in him: That which is Chriſts becauſe it is his, is moſt perfect: that which is ours, becauſe ours is weake and imperfect. GOD hath made us men, not GODS: Our perfection is ſeaſonable in Heaven: Juſtly doth *Hieromie* deride *Cteſiphon*; wee the Papiſts: O bleſſed, O happy men, if that Juſtice which is not thought to bee any where but in Heaven, may bee found with you onely upon earth: In the meane time, it is ſufficient for us to mourne for our wants, to hate injuſtice: It is the very ſpeech of *Donatiſts*, I have nothing for thee to pardon. Let *Bernard* now (to conclude) ſhut up this Stage: Not to ſinne, (ſaith he) is E Gods juſtice, but the juſtice of man is the pardon of God. To be imputed therefore, and to bee inherent, differ no leſſe than God and man, *Trent* and Heaven: Wherefore let our Romaniſts confeſſe that, which both Scriptures, and Fathers, and all their modeſter Doctors have both thought and reported to bee the common voyce of the former Church in all times: and wee are agreed: Otherwiſe, what fellowſhip hath God with *Belial*, light with darkneſſe?

De Patient. c. 20. & in Pſal 31.
In Anachor. In Rom. 17. hom. & in 1 Cor. hom. 11.
Orat. 1. contra Arrian.
De offic. l. 2. c. 2.
De Iacob & vita beat. 2.
In Rom. 8.
Chryſ. hom. de verbis Pauli. Non ſolum ſed gloriamur in affl. Tom. 3. pag. 945.
In Ep. ad Tit. c. 2.
Hier. in Epiſt. ad Rom. c. 10 Fides ſola juſtificat, deleatur: ad Gal 2.
Literas quidem abolere poteſtis, &c.
Ambr. de Sp. S. l. 3 c. 11.
Exam. pacific.
Rom. 4. 4.
Aug. de corrept. & grat.
Epheſ. 2. 8.
Socr. l. 4 c. 18.
In vita ejus.
In Bonaventura non peccavit Adam. Qu vitam ejus. Hier. adverſ. Pelag. ad Cteſi, hont.
Theod. l. 4 c. 10.
Rom. 5. 9.
Abjurat. Artoc. 45.
Hier. adverſ. Pelag. lib 3.
Optat l. 2. Cont. Don. Non habeo quo ignoſcam.
Ser. in Cant. & Ser. 4. de verbis Eſa Rectam ſortiam juſtitiam, &c.

Sect. VIII.

Concerning Free-will.

BOrdering upon this is the point of *Free-will*. To let paſſe all lighter quarrels of the nature of our will; let us enquire of the power of it; and that not in naturall, humane, or morall things, (Here is all peace, and ſilence, ſave that the words jangle with themſelves: and when the matter is agreed upon, who would not contemne words, as *Auguſtine* ſaith well?) but in ſpirituall and divine matters, wee doe will indeed; wee will freely, neither can wee otherwiſe will any thing: who denies it? Here is no Phyſicall determination, no violence; but to will that which is good, or to will well, wee cannot. Wee doe freely beleeve; (for faith is an act of the will) yea, and we doe co-operate with grace; neither are wee herein like to ſenſeleſſe ſtones, as *Auſten* truly ſpeakes: But whence is all this? Is it of our ſelves, or of God? Is it of grace, or (which the Councell of *Arauſica* condemned) by the power of nature? This muſt bee our queſtion. Both ſides like well that ſpeech of Saint *Auguſtine*: To will freely, is the worke of nature; to will well, of grace; to will ill of corruption: but when wee come to the poynt, the Doctors of *Trent* are not more ſubtile, than the Jeſuites inconſtant: It is yet good and ſafe which *Bellarmine* cites from his *Ruardus*; A good worke, as it is a worke, is from Free-will: as it is good, from grace; as both a worke and good, both from Free-will and grace: But that is exceeding ingenuous and truly Evangelicall, which the ſame *Bellarmine* affirmes againſt ſome *Semipelagian* Catholikes. In thoſe things which pertain to piety and ſalvation, that mans will can doe nothing, without the help of Gods grace: It is the voyce of *Iacob*, if the Cardinall would hold him there, curſed be he that ſhould oppoſe him. I goe on to hope and read; and ſee what ſtuffe I meet with, ſoone after in the ſame Booke: That our converſion is in the power of Free-will, becauſe it may be alwayes converted, when it will, and yet further: That before all grace we have Free-will even in the workes of pietie, and ſupernaturall things. Before all grace? what before the grace of prevention? It were well the Cardinall would ſet forth ſome better recognitions. Now, then God doth not prevent us, (as *Auſten* ſaid of old) that wee might will, but wee prevent God, becauſe we will: But leſt this ſhould ſeeme too groſſe, this liberty is tyed up; and is altogether in the ſame ſtate as the faculty of ſeeing, when a ſenſible *ſpecies* is abſent; we can freely ſee, while the object is abſent: wee can freely will, in the abſence of grace. Let *Bellarmine* now tell me: are wee any whit more free to evill than hee faines us to good? Did ever *Pelagius* dote thus much? Wee can will evill: but yet unleſſe it is determined (under ſome falſe ſemblance) by the verdict of our practicall judgement, wee will it not: But if wee ſhould yeeld him thus much: What helpe is this that God gives us? To prevent, inſpire, excite, and helpe, is of God: to incline the will, is of our ſelves: How are wee not now more beholden to our ſelves, than to God? What is this but that *Pelagian* conceit, ſo oft condemned by *Auguſtine*, ſo to ſeparate Free-will from grace, as if without it we could doe, or thinke any thing anſwerable to the will of God? That wee are able by the power of our will to avoid ſins; that we can overcome the ſleighter motions of temptation, as *Bellarm.* ſpeaks; that wee can keepe Gods Commandements, as *Scotus* and *Durandus*; that wee can reject or receive the inſpiration of the Spirit, as the Tridentine Fathers; that wee can diſpoſe our ſelves to the receiving of grace, as *Thomas* and *Suarez*; that wee doe naturally co-operate with grace, and make our converſion effectuall, as *Tapperus*; what is it elſe, but to ſteale glory from God, that wee may pranke up this carion nature of ours? Yet it was modeſtly done of *Tyberius*, who of thoſe many buildings which hee repayred and perfected, challenged not one to himſelfe, but gave them ſtill the names of thoſe men, by whom they were begun to be built: But theſe men challenge the whole houſe, when as they have not laid ſo much as one Tyle upon the roofe. Farre bee this ſhamefull ſacrilege from us, when that truly jealous God challenges to himſelfe, to worke in us both the will and the deed; yea, that wee can will to beleeve is his worke, as *Auſten* rightly ſpeaks: See then, he doth not excite but worke in us; (ἐνεργεῖ,) Hee workes in us, both that which is firſt, to will; and that which is laſt, to worke. *Hierome* ſayes worthily

Aug. de ordine 2.

Aliud eſt velle, aliud velle bonum. Bern.

Bel. l. 6. de Grat. c. 5. p. 10.

Lib. 6. de gratia, c. 4. in titulo.

Lib. 6. c. 15. reſp. ad ſecund.

L. ſexto de Grat. c. ult. ſent. prima.

Aug. de cor. & Grat. nolentem prævenit ut velit, volentem ſubſequitur, ne fruſtra velit.

Aug. Epiſt. 46. & 47.

Petr. Chryſol. ſer. 114. Chriſtus quicquid ſuarum virtutum eſt, refert ad gloriã patris, & homo cujus ſuum nihil eſt ſibi vendicare quod per Chriſtum reſurrexit eleborat.

Leviores quaſq; titillationes ſuperare. Bellarm.

Scot. 2. d. 28.

Dur. ibid. qu. 4.

Seſſio. 6. c. 5 & Can. 4

Citat. Bell. ibid.

Xiphilin. Tiber.

De grat. & lib. ar. c. 16.

A worthily, To will and to runne is mine: but without Gods continuall helpe, it will not bee mine: Without mee you can doe nothing, ſaith Chriſt; no, not thinke any thing, ſaith **Paul:** Alas, what can wee doe, who are not lame, but dead in ſinnes? By the influence of Gods Spirit therefore a new life muſt be created in us, that was not; and not the former life excited which was according to that of the Pſalmiſt, *Create in me a cleane heart*, and not ſtirre up that cleane one I have: Neither indeed is there as yet any place for this: The firſt heart muſt bee taken out, another muſt bee put in. *I will take away their ſtony heart, and give them a heart of fleſh*, ſaith God by the mouth of *Ezekiel*: Hee will give it, but (thou ſayeſt perhaps) into their breſts, which have prediſpoſed and prepared themſelves for the gift. Yea contrarily, to thoſe that doe not a little reſiſt him; The wiſedome of the fleſh is enmity. But there are ſome enmities more ſecret; and which doe not outwardly bewray themſelves: but behold, here is publike reſiſtance (οὐκ ὑποτάσσεται) It is not ſubject: But perhaps it will once yeeld of it ſelfe (οὐ δύναται) It
B cannot, ſaith the Spirit of God. See in how rebellious an eſtate we are to God: What proneneſſe is here to will good, what ability to performe it? Let the Papiſts, (if they will) ſacrifice to themſelves, as *Sejanus* had wont of old; or to their nets, as the Prophet ſpeaketh: As for us, come what can come upon our oppoſition, wee neither can nor dare arrogate unto our ſelves thoſe things, which by an holy reſervation and incommunicableneſſe, are proper onely unto the Higheſt. It is ſafe indeed for the Papiſts when they will to come up to us: but we cannot goe downe to them without a fearefull precipitation of our ſoules: Let *Caſſander* witneſſe this for us: Let *Bonaventure* himſelfe witneſſe it for him; This is the propertie of holy minds, to attribute nothing to themſelves, but all to the grace of God: So that how much ſoever a man aſcribe to the grace of God, hee ſwarveth not from true pietie, though by giving much to grace, hee withdraw ſomething from the power of nature, or Free will: but when any thing is
C withdrawne from the grace of God, and ought attributed to nature, which is due to grace, there may be great danger to the ſoule: Thus farre thoſe two ingenuous Papiſts: But (to inferre) wee give all to grace, the Papiſts ſomething to nature; and what they give to nature, wee give to God: Therefore wee doe and ſay that which is fit for holy minds; they (if *Bonaventure* may be witneſſe) that which ſwerves from piety, and is joyned with much danger of their ſoule.

Hier. ad Cteſiphont.
Epheſ. 2.
Coloſſ. 3.
Pſal. 51.
Ezek. 11. 36.
Xiphil. Epiſt. Dionis.
Conſult. Caſſ. cit. Bonavent, in hæc verba; hoc piarũ mentium eſt ut nil ſibi tribuunt, &c.

SECT. IX.

Concerning Merits.

THE foundation of Popiſh Juſtification is the freedome of our will; and upon the walls of Juſtification is merit raiſed; wee will have no quarrell about the
D word. The holy Fathers of old (as wee all grant) tooke the word in a good ſenſe, which the latter Divines have miſerably corrupted: About the thing it ſelfe, we muſt ſtrive eternally; wee promiſe a reward to good workes, yea an everlaſting one: It is a true word of the Jewes, Hee that labours in the Even, ſhall eat on the Sabbath: for God hath promiſed it, and will performe; who yet crowneth us in mercy and compaſſion, as the Pſalmiſt ſpeaks, not (as the Papiſts) in the rigour of juſtice, not (as *Andradius*) according to the due deſert of our worke: By the free gift of God, and not our merits, as *Cajetan* wiſely and worthily: Or (if any man like that word better) God doth it in juſtice, but in reſpect of his own promiſe; not the very dignity of our works. That a juſt mans worke in the truth of the thing it ſelfe, is of a value worthy of the reward of heaven (which induſtrious and learned *Morton* cites out of the Engliſh Profeſſor of *Doway*) and hath a meet proportion both of equality, and dignity, to the recompence of eternall life, as *Pererius*, and that in it ſelfe without any reſpect of the merits, and
E death of Chriſt, which *Suarez*, and *Bayus*, ſhamed not to write, ſeemes juſtly to us little leſſe than blaſphemy.

Bucer. cit. à Caſſ.
Cypr. l. 3. ep. 20.
Prov. Iud. Qui laboravit in veſpera, comedet in Sabbatho.
Conc. Trident.
Orthod. expl. l. 6.
Cajet in Galat.
Weſton. de Trip. hom. off. l. 2.
Vid. proteſt. Appeal. lib. 2. c. 11.
Tom. 1 in Th. 3. d. 11.

But (ſay our moderate Papiſts) Chriſt hath merited this merit of ours; neither can any other workes challenge this to themſelves, but thoſe which are done in God, as *Andradius* ſpeakes, but thoſe which are dipped and dyed in the blood of Chriſt, as our latter Papiſts elegantly and emphatically ſpeake. But what is this but to coozen the world, and to caſt a miſt before the eyes of the unskilfull? Our ſinnes are dyed in the Blood of CHRIST, not our merits: Or, if they alſo; Hath Chriſt then deſerved that our workes ſhould bee perfect? How comes it about that the workes of the beſt men are ſo lame, and defective? Hath hee deſerved that though they be imperfect, yet they might merit? What injury is this to God, what contradiction of termes? Behold now, ſo many Saviours, as good men: what I doe, is mine, what I merit, is mine, whoſoever gives me either to do or to merit: Whoſoever rides on a lame horſe, cannot but move un-evenly, uneaſily, uncertainly: What inſolent over-weeners of their owne workes are theſe Papiſts, which proclaime the actions which proceed from themſelves, worthy of no leſſe than heaven? To whom wee may juſtly ſay, as *Conſtantine* ſaid to *Aceſius*, the Novatian, Set up ladders, O yee Papiſts, and clime up to heaven alone. Who can abide that noted ſpeech of *Bellarmine*, A juſt man hath by a double title, right to the ſame glory; one, by the merits of CHRIST imparted to him by grace, another by his owne merits: contrary to that of the Spirit of God; ***The wages of ſinne is death, but, The gift of God is eternall life:*** upon which words another Cardinall, *Cajetan*, ſpeakes in a holier faſhion, thus; He doth not ſay that the wages of our righteouſneſſe is eternall life: but, ***The gift of God is eternall life***, that wee may underſtand, and learne, that wee attaine eternall life, not by our owne merits, but by the free gift of God; for which cauſe alſo hee addes, ***By Ieſus Chriſt our Lord:*** Behold the merit, behold the righteouſneſſe, whoſe wages is eternall life; but to us in reſpect of *Ieſus Chriſt*, it is a free gift: Thus *Cajetan*: What could either *Luther*, or *Calvin*, or any Proteſtant ſay more plainly? How imperfect doth the Scripture every-where proclaime both Gods graces in us, and our workes to him? and though the graces of God were abſolutely perfect, yet they are not ours; if our workes were ſo, yet they are formerly due: And if they bee due to God, what recompence of tranſcendent glory is due to us? Behold, we are both ſervants and unprofitable: Not worthy, ſaith God; worthy and more, ſay the Papiſts: *By grace yee are ſaved through faith; and not of your ſelves*, ſaith God: By grace indeed, but yet of our ſelves, ſay the Papiſts: What inſolencie is this? Let our Monkes now goe, and profeſſe wilfull poverty, whiles *Ezekiah* did never ſo boaſt of his heaps of treaſure, as theſe of their ſpirituall wealth.

Socr. l. 1. c. 7. Erigite vobis ſcalas, &c. Homo juſtus duplic. titulo, &c.

Rom. 6. fin.

Cajet. Com. in Rom. 6.

Epheſ. 2.

Hierome ſaid truly; It was more hard to bee ſtripped of our pride, than of our Gold and Jewels; for even when thoſe outward ornaments are gone, many times theſe inward rags ſwell up the ſoule. *Gregorie Ariminenſis*, their old Schoole-man was aſhamed of this wicked arrogance, and ſo was *Durandus* and *Pighius*, and other their Divines of a more modeſt temper. I would the Jeſuites could have had the grace to have beene no leſſe aſhamed, and the Tridentine Doctors, together with their executioners, the Inquiſitors: But what other men have holily, and truly ſpoken, that they have perfidiouſly wip't out: witneſſe their ***Index*** of *Madrill*, in theſe words: Out of the booke which is intituled, The Ordor of Baptizing, together with the manner of viſiting the ſicke, Printed at Venice, in the yeere 1575. Let theſe words bee blotted out; Doeſt thou beleeve that not by thine owne merits, but by the vertue and merit of the paſſion of our Lord *Ieſus Chriſt*, thou ſhalt come to glory? And ſoone after, Doeſt thou beleeve that our Lord *Ieſus Chriſt* died for our ſalvation, and that no man can bee ſaved by his owne merits, or any other meanes, but onely by the merit of his paſſion? Ywis, theſe are the Scorpions and Snakes of the ancient Divines (as *Hierome* termed the errors of *Origen*) amongſt which the Reader muſt needs have walked, had not the grave Senate of the Inquiſition wiſely provided for our ſafety. What hope is there now of peace? unleſſe they could bee coutent (which *Bellarmine* grants, to be the ſafeſt way) renouncing the merits of their works, not ſo much for their uncertaintie, as the imperfection of their Juſtice, and danger of vaine-glory, both to reſolve and teach men to repoſe their whole confidence in the mercy and bounty of God: which wee can at once both wiſh, and not hope for.

Hier. Epitaph. Fabiolæ.

Ind. expurg. Madriticus. p. 149.

Ex eod. libro. fol. 34. ad Med.

Hier. l. de libris. Orig. περὶ ἀρχῶν.

Sect. X.

Concerning Satiſfaction.

Satisfaction hath neere affinitie with merit; and indeed, is but as another twig ariſing from the ſame root: Than which, no opinion could bee deviſed more injurious, and reproachfull to the merits of *Chriſt*. The word was not diſpleaſing to the ancient Fathers, nor in their ſenſe, to us: Onely this let mee touch in paſſing by; that the heedleſſe abuſes of words, to the great wrong of the Church, hath bred confuſion of things; as contrarily that of *Tertullian* is approved, The aſſured ſenſe of words is the ſafety of proprieties: Wee have nothing to doe here with civill Satisfaction, nothing with Eccleſiaſticall: whereof *Luther* not unfitly ſaid, (even in *Caſſanders* owne judgement) Our mother the Church out of her good affection deſiring to prevent the hand of God, chaſtiſes her children with certaine Satisfactions, leſt they ſhould fall under the ſcourges of GOD. This Canonicall Satisfaction, as many call it, hath beene too long out of uſe, on both ſides: Yea, more than this, in all our Sermons to our people, wee beat importunatly upon the neceſſitie of penitence, and all the wholeſome exerciſes therof, as fruits worthy of repentance. Not (as *Caſſander* well interprets it) as if we deſir'd they ſhould offer unto God a ranſom worthy, and ſufficient for the clearing of the ſcore of their ſins; but that wee teach them, thoſe offices muſt bee performed by them, which God requires of thoſe ſinners, on whom he will beſtow the ſatisfaction of his Sonne: Let them call theſe ſatisfactions, if they will, wee give them leave: But that after the moſt abſolute paſſion of Chriſt, there ſhould bee yet behind, certaine remainders of puniſhment to be diſcharged by us, either here, or in Purgatory, with a purpoſe thereby to ſatiſfie the divine Juſtice, whether they bee impoſed by God or by the Prieſt, or by our ſelves (as the *Tridentine* diſtinction runnes) wee neither may, nor can endure.

Tert. de præſcrip. Fides nominum ſalus proprietatum. Conſult. x. de ſatisfact.

Satisfactio penitentialis nihil aliud eſt quàm conatus infectū reddendi quod factum eſt: Alphonſ. Virveſius adverſ. Luth.

For (how nicely ſoever theſe men diſtinguiſh) it cannot be, but this ſacrilegious opinion muſt needs accuſe the truly propitiatory ſacrifice of Chriſt, of ſome imperfection. I know, they ſay, that both ſatisfactions may well ſtand together; that, of the Mediator; and this, of man: whereof *Bonaventure* calls the one Perfect, the other Semiperfect. But theſe are words. Let the Sophiſters tell mee; Doth not the full veſſell containe in it ſelfe the halfe? or what need the one halfe apart, when we have the whole? And laſtly, can any thing bee added to that which is perfect? But ſome of their heed-fuller Divines will neither have theſe two oppoſite, nor ſubordinate to each other. For it is a ſhame to ſpeake, what *Suarez*, what *Durand*, & other groſſer Papiſts have diſcourſed of this point: Let them rather if they will, hold (which opinion yet hath been controlled, not by the Cardinall onely, but by three Popes before him) that mens ſatisfactions ſerve onely to apply unto us, that which the ſatisfactions of Chriſt have promerited for us. Yet, even this ſhift will not ſerve: For Chriſts ſatisfaction (as they teach) reſpects eternall puniſhment, and not temporall: How then can it once be imagined, that we by our ſatisfaction ſhould procure that his ſuffering, which was deſtinated to the expiation of an eternall puniſhment, ſhould ſerve to the diſcharge of a temporall? And why ſhould wee doe this, rather than Chriſt himſelfe? Beſides, how abſurdly doth this ſound, That hee whoſe bounty hath paid our pounds for us, hath yet left us, out of our poore ſtocke, to pay ſome few farthings for our ſelves? Let mee demand then; whether could not Chriſt undertake theſe temporall puniſhments for us, or would he not? That hee could not, is impious; that he would not, is bold to ſay, and illiberall to doe: For where is there any reſtraint? or what are the limits of his mercy? The fault is remitted (ſaith the conventicle of *Trent*) the puniſhment is not pardoned: The Eaſterne Church would never have ſaid ſo, which alwayes ſtoutly oppoſed her ſelfe to this error: And indeed, what a ſhamefull reproach is this to the infinite mercy of the forgiver? what a wrong to his juſtice? whereto is the puniſhment due but to the fault? Did ever God inflict puniſhments that were not due? Many a time hath he forgiven to ſinners thoſe plagues which both they had deſerved, and he threatned; but never did hee call backe for thoſe arerages which hee had forgiven: God puniſhes

Cit. Caſſ. ibid.

Bellarmine de Indulg. l. 1 c. 4. Pius 5. Greg. l. 3. Clem. 6.

puniſhes us indeed, (or chaſtens us rather) and that ſometimes well and ſharply after the remiſſion of our offence. Not that hee may give himſelfe ſatisfaction of us (for how can it bee ſo pleaſing to him that it ſhould bee ill with us?) but that hee may confirme us to himſelfe, that hee may amend us: He layes no ſtroke upon us with a revenging hand, but with a fatherly. Wee ſuffer therefore now, but wee ſatisfie not; This is proper onely to that eternall Prieſt, and to his eternall Prieſthood, and is no more communicable to Saints and Angels, than his owne perſon; And certainly that which was his part, hee hath performed; hee hath redeemed us from the curſe of the Law; and part of the Legall puniſhment, is this temporall revenge: For us therefore, to give hands to them in this, it were no better than perfidious and ſhamefully traiterous. And if it bee more than manifeſt, that this cannot be done, either by our owne torments inflicted, or good workes performed (how penall ſoever) how much leſſe ſhall it bee effected by others? There is none of the Saints which will not juſtly take up that anſwer of the wiſer Virgins, There will not bee enough for you and for us. But as *Hierome* ſaid well; There is no need of any great conviction, where the opinion carries blaſphemy in the face.

Matth.25.9.
Hier.adver.Ceſiphon.Non neceſſe habet convinci quoa ſua ſtatim profeſſione blaſphemium eſt.

Sect. XI.

Concerning Purgatory.

UPon this conceit of ſatisfactions, depend thoſe other fables of Purgatory, and Indulgences; pleaſant ones both, and not unworthy of a Satyre: whereof, ſo oft as I thinke, I cannot but remember the ſcornfull frumpe of *Luther*, alluding to that of the Prophet, *Domine non poſſum veſci ſtercore humano*: yet if they had onely doubtfully and problematically commended their Purgatory to the Church, we might eaſily have favoured them with a connivence, although you cannot ſay, whether it would have beene more worthy to ſet the ſpleene on worke for laughter, or the bowels for commiſeration: But now when *Bellarmine* teaches us, that it pertaines to the Catholike faith, and our *Fiſher* of Rocheſter will have it altogether neceſſary to bee knowne and beleeved; wee cannot entertaine his preſumptuous folly, without indignation. How miſerably the Scriptures are wreſted to this purpoſe if any Schoole-boy could not eaſily ſee, hee were worthy of whipping. As *Hierome* ſaid of the Heretikes of his time, They frame ſome unfitting teſtimonies to their owne ſenſe; as if it were a worthy, and not rather an abominable kinde of teaching, to deprave ſentences, and to dragge the Scriptures perforce, to their owne bent: Neither are the ancient Fathers better uſed in their citation; of which, *Origen*, *Ambroſe*, *Hilary*, *Lactantius*, *Niſſen*, *Ierome*, gave intimation of a quite other *Purgatory*, from the Romiſh. *Auguſtine* ſpeakes of it, at peradventure, waveringly, uncertainly; The reſt never dreamed of any at all: But yet, I miſtake it; Now I remember S. *Plato* is cited by *Auſten* and *Euſebius*, for the Patron of this opinion: and who knowes not, that S. *Homer* and S. *Virgil* are flat for it: yet this fire never began to burne out, but in *Gregories* time; and ſince that, the authority of the *Alcoran* hath not a little mended it: this is it that their *Rocheſter* ingenuouſly confeſſed of old, that this Purgatory flame came but lately to the knowledge of the Church: but for us, that of S. *Paul* ſhall never bee wrung from our hands: (ἐὰν ἡ ἐπίγειος,) If, or when this earthly houſe ſhall be diſſolved, wee have a building, not made with hands, eternall, in the heavens: And when is this Saint *Pauls* (ἐὰν)? Saint *John* ſhall interpret it; (ἀποθνήσκοντες ἀπάρτι) Thoſe that dye *A modo*, from henceforth: and when is this *A modo*? *To day thou ſhalt bee with mee*, ſaith *Chriſt*; even inſtantly upon the egreſſe of the ſoule. Let them commend their ſoules to God, ſaith S. *Peter*: But what of that? that which doth utterly quench out this fabulous fire, the counterfeit *Salomon*, (though true to the Papiſts) addes, *The ſoules of the righteous are in the hand of God, and no torment ſhall touch them*: Behold then, either the ſoules without a Purgatory; or, a Purgatory without paine: But what ſtick we at this? Let the Popiſh Doctors together agree among themſelves, of the fire of their Purgatory, of the torments of the Subject, or the duration, of the executioners, of the condition of the ſoules there detained; and then afterwards let them looke for our aſſent: In the meane time, why is it not as free for

Hier. Paulin.
Plato in Phædone. Itaque quicunque in vita quodammodo medium tenuiſſe iter comperiuntur, ad Acherõtem profecti vehiculis, quæ unicuique adſunt, in paludem perveniunt Acheruſiam; ibique habitant, purganturq; pœnas dantes injuriarum, & cū purificati, &c.
Euſeb. de præpar. Evang. l.1.c.vit.
Aug de Civit. Dei. l.21.c.13. qui & Virgil. ibid. citat.
2 Cor. 5.1.
Apoc. 14.13.
Wiſd. 3.1.

A for us as for *Suarez*, not to beleeve the walking Ghoſts of the dead, but metaphorically? or why may not wee as well deny the ordinary common Purgatory, as *Bellarmine* may deviſe a new one, more noble and eaſe-full than the firſt?

Tom.4. in Th.d. 46.

SECT. XII.

Concerning Indulgences or Pardons.

PUrgatory is guilty of Indulgences, as their *Rocheſter* confeſſes: Both of them were bred by ſuperſtition, and nurſed by covetouſneſſe; I touch theſe with a light hand onely; It is long ſince all ingenious Clients of *Rome* were aſhamed of this holy fraud; I cannot but commend *Caſſander*, which writes thus modeſtly and truly: The abatement or relaxation of Canonicall puniſhments, was of old called Indulgence; B which at this day is drawne to all private ſatisfactions; and the full right of beſtowing them withdrawne from all other Biſhops, to the Biſhop of *Rome* alone. About the uſe and practice whereof, all good men have deſired a correction and moderation; as of things, which being hitherto ill handled, have given the chiefe occaſion of this breach in the Church: Here therefore it were to bee wiſhed, that the Popes would yeeld ſomething to the Publike peace. Thus farre *Caſſander*: With whom agrees *Polydore Virgil*; both of them more worthy of a blacke cole, than their honeſt *Rocheſter* whom *Gregory* of *Valence* hath ſo foulely branded. Neither hath there wanted ſome of their own (as *Bellarmine* witneſſeth) which have called both the treaſure of the Church, and Pardons into queſtion; neither have there wanted thoſe which have boldly and flatly denied them either to bee of uſe, or to bee at all: And indeed who, that is not too much intoxicate with the potions of that Harlot, can endure, that whilſt the imputation of Chriſts merits to the juſtifying of a ſinner, applyed by God to us, is every C where a common ſcoffing-ſtocke to theſe men, yet that the merits and ſufferings of holy men, out of a certaine common treaſure, ſhould by a man bee imputed to men, for the deliverance of their ſoules from torment? Who can abide that any mortall man ſhould over-ſatisfie God for his ſinnes? Who can abide the prodigall grants, and ſhamefull Marts of their Pardons? Who can endure to heare, that to the careleſſe mumbling over of ſome ſhort prayers (for if wee beleeve their *Caſuiſts*, there is no great need of any intention of minde, of any ſpeciall devotion) there ſhould bee granted by *Iohn* 22. a Pardon for no leſſe than a million of yeares? Who can endure (ſince by their owne confeſſion, this fire muſt laſt but till the conflagration of the World) that yet in one little Booke there ſhould be tendred unto credulous poore ſoules, Pardons of but eleven thouſand thouſands of yeeres? What ſhould wee make many words of this? There is now lying by me a worme-eaten Manu-ſcript, with faire Rubrickes, in which, D beſides other abſurd and blaſphemous promiſes, there is power given to one little prayer to change the paines of hell (due perhaps to him that ſayes it) into Purgatory; and after that againe, the paines of Purgatory into the joyes of Heaven: *Bellarmine* had wiſely reſpected his owne reputation, if hee had given his voice according to that which he confeſſeth to have beene the judgement of ſome others; That theſe like Buls were not given by the Popes, but lewdly deviſed by ſome of his baſe Queſtuaries for an advantage: But that which hee ſhould excuſe, hee defends. What ingenuity or ſhame is to bee expected of Jeſuites? and how cleane hath an old Parrot (as hee ſaid of old) forgotten the wand? Who may abide this unjuſt and inhumane acceptation of perſons? that the wealthier ſort may by their purſes redeeme this holy treaſure of the Church, and by money deliver the ſoules of themſelves and their friends from this horrible Priſon; while the needy Soule muſt bee ſtill frying in that flame, without all hope of pardon, or mature relaxation, untill the very laſt Judgement day? Laſtly, who can E endure; that whils it is in the power of Chriſts Vicar to call miſerable ſoules out of this tormenting fire (which hell it ſelfe is ſaid to exceed onely in the continuance) yet that hee ſhould ſuffer them to lie howling there, and moſt cruelly broyling ſtill, and not mercifully beſtow on them all the heapes of his treaſure, as the ſpirituall ranſome of ſo many diſtreſſed ſpirits? A wretched man is hee (as *Ambroſe* ſaid of the rich man) which hath the power to deliver ſo many ſoules from death, and wants the will: Why hath

Cap. de Indulg.

De Indulg. l.4. c.4.

Horæ B. virg. ſtations of *Rome. Rubric.* *Horæ B. Mar. virg ad uſum ſacrum.*

Lib. de Indulg.

Ambr de Naboth.

God given him this faculty of Indulgences, if hee would not have it beneficiall to Mankinde? and where the Owner of the houſe will bee bountifull, it is not for the Steward to bee niggardly; Let that *Circe* of *Rome* keepe theſe huskes for her hogges. A

Auth. operis imperfect.

Sect. XIII.

Concerning the diſtinction of Veniall and Mortall ſinnes.

Pardons doe both imply and preſuppoſe that knowne diſtinction of Mortall and Veniall ſinne, which neither hath God ever allowed, neither (whiles hee gaineſayes it) will ever the Proteſtants: That there are certaine degrees of evill wee both acknowledge and teach; ſo as wee may here juſtly tax the diſhoneſty and ſhameleſneſſe of *Campion, Dureus, Coccius*, and the Monkes of Burdeaux, who have upbraided us with the opinion of a certaine Stoicall and Jovinianiſh parity of ſinnes: yea *Bellarmine* himſelfe hath already done this kinde office for us. B Some offences are more hainous than other; yet all in the malignitie of their nature, deadly: As of poyſons, ſome kill more gently, and lingringly, others more violently and ſpeedily, yet both kill. Moreover, if wee have reſpect unto the infinite mercy of God, and to the object of this mercy, the penitent and faithfull heart, there is no ſinne, which (to borrow the word of *Prudentius*) is not veniall; but in reſpect of the Anomy or diſorder, there is no ſinne which is not worthy of eternall death. Every ſinne is a Viper; there is no Viper (if wee regard the nature of the beſt) but kils whom ſhee bites; but if one of them ſhall haply light upon the hand of *Paul*, ſhee is ſhaked into the fire, without harme done: Let no man feare that harmefull creature ever the leſſe, because he ſees the Apoſtle ſafe from that poyſon. So is ſinne to a faithfull man; Saint *Iohns* word is, C *All ſinne is* (ἀνομία) *Tranſgreſſion of the Law*; Saint *Pauls* word is, *The wages of ſinne is death*; Put theſe two together, and this conceit of the naturall pardonableneſſe of ſin, vaniſhes alone.

1 Ioh 3.4.
Rom.6.

Our Rhemiſts (ſubtill men) can no more abide this propoſition converted, than themſelves: All ſinne indeed (ſay they) is *anomia*, a tranſgreſſion of the Law; but every tranſgreſſion of the Law is not ſinne: The Apoſtle therefore himſelfe turnes it for us: *All unrighteouſneſſe* (ſaith he) *is ſinne*: But every (ἀνομία) is unrighteouſneſſe, ſaith *Auſten* upon the place, for the Law is the rule of righteouſneſſe, therefore the prevarication of the Law is unrighteouſneſſe: Yea, their very owne word ſhall ſtop their owne mouth; for how is ſinne univocally diſtinguiſhed into Veniall and Mortall, if the Veniall bee no ſinne? and the wages of every ſinne is death. That therefore which the Papiſts preſume to ſay, that this kinde of ſinne deſerves pardon, in it ſelfe (unleſſe they will take the word merit, catachreſtically, with *Stapleton*:) D And that which *Bellarmine* and *Navarus* adde, that Veniall ſinnes are not againſt, but beſide the Law: and laſtly, That which *Franciſcus a Victoria* writes, that a Biſhops bleſſing, or a Lords Prayer, or a knocke on the breſt, or a little holy water, or any ſuch like ſlight receipt, without any other good motion of the heart, is ſufficient to remit Veniall ſinne, is ſo ſhamefully abhorring from all piety, and juſtice, that theſe open bands, both of nature and ſinne, muſt be eternally defied of us. It is an old, and as true a rule, eaſineſſe of pardon gives incouragement to ſinne: And beſide, what manner of ſinnes doe they put in the ranke of Venials? Drunkenneſſe, adultery, angry curſes, or blaſphemies; covetouſneſſe: yea, ſtealing, lying, curſing of parents, (horrible offences) ſhroud themſelves (with them) under this plauſible title of veniall; He muſt needs be ſhameleſly wicked that abhorres not this licentiouſneſſe. Surely *Socrates* the Hiſtorian propheſied (I thinke) of theſe men: There are ſome (ſaith he) that let goe whoredome as an indifferent matter, E which yet ſtrive for an holy-day, as for their life. The ordinarie, and not ſlight Controverſie (as *Caſſander* thinketh) of the name, nature, condition, puniſhment of the firſt ſin, as *Chryſoſtome* calls it, I willingly omit; Neither doe I meddle with their Evangelicall perfection of vowes, nor the dangerous ſervitude of their raſh and impotent Votaries, nor the inconveniences of their Monkerie: which yet are ſo great and many, that the elect Cardinals of *Paul* the third, doubted not with joynt conſent to affirme, All the

Orders

τὸ ἐπιτυχεῖν. &c.
Fr. à Vict. ſumma ſacr. Pœnitentiæ nu.100. p.63.

Decr. 23. q. 4. eſt injuſta, &c.
Peter Alagena Comp. Manu. l. Navarri. p.91. p.267. p.140. p.191. p.352. p.100.
Socr. l.5.21.

προπατορικὴ ἁμαρτία
Originall.

A Orders of Covents we thinke fit to be aboliſhed; but, for the condition of that ſingle and ſolitary life, let that be done, which *Caſſander*, and *Clingius* the *Franciſcan* adviſe, in this caſe; that is, Let all falſe conceit, and prepoſterous confidence bee removed from it, that the truſt, which ſhould onely put in the merit of Chriſt, bee not placed upon theſe courſes: and let no man thinke, that hereby he deſerves righteouſneſſe, remiſſion, grace; and laſtly, (which I adde) remove but idleneſſe, ſuperſtition, neceſſitie, from this kinde of life, and we doe not, we will not diſallow it: Neither doe we take our Colleges for any other than certaine ſacred (ἀσκητήρια) monaſticall Academies, wherein according to the precept of *Pelagius* the Pope, we may be maturely fitted for theſe holy ſervices of God, and his Church: ſuch were the Monaſteries of the Ancient; inſomuch as *Poſſidonius* can witneſſe, that Saint *Auſten*, out of one little houſe, ſent forth ten labourers into the harveſt of the Church.

Poſſid. in vita Aug.

B

SECT. XIIII.

Concerning the Canon of the Scripture.

NOw, (leſt I be too tedious) it is time for mee, from theſe points, which doe directly concerne our ſelves, to haſten unto thoſe which do more cloſely touch the Majeſtie of God, and doe, as it were, ſend plaine challenges into heaven. And thoſe do, either reſpect the Scripture which is his expreſſed word, or *Chriſt* which is his naturall and ſubſtantiall word, or laſtly, the worſhip due unto his Name.

And firſt, the Scripture complaines juſtly of three maine wrongs offered to it: The firſt, of addition to the Canon; The ſecond, of detraction from the ſufficiencie of it; The third, of hanging all the authoritie thereof upon the ſleeve of the Church; For of that corrupt Tranſlation of Scripture, which the *Trent* Divines have made onely and C fully authenticall, I forbeare purpoſely to ſpeake; although it were eaſie to ſhew (that which *Reuchline*, following the ſteps of *Hierome*, hath averred) That the *Hebrewes* drinke of the Well-head; the *Greekes* of the ſtreame, and the Latines of the puddle: neither will I ſo much as touch the injurious inhibition of thoſe holy bookes, to the Laity. Who can endure a peece of new cloth to bee patched unto an old garment? Or what can follow hence, but that the rent ſhould bee worſe? Who can abide, that againſt the faithfull information of the *Hebrewes*, againſt the cleere Teſtimonies of *Melito*, *Cyril*, *Athanaſius*, *Origen*, *Hilary*, *Hierom*, *Ruffinus*, *Nazianzen*, againſt their owne Doctors both of the middle, and lateſt age, ſix whole bookes ſhould, by their fatherhoods of *Trent*, be under pain of a curſe, imperiouſly obtruded upon God & his Church? Wherof yet, ſome propoſe to their Readers, no better than magicall jugglings, others bloudy ſelfe-murders, other lying fables, and others heatheniſh rites, not D without a publike applauſe in the relation: Theſe indeed, *Cajetan*, ingenuouſly, as his faſhion is, (according to that hee had learned of *Hierome*) would perſwade us to have beene admitted onely by the Ancients, into the Canon of Manners, not of Faith. And ſurely there be many precepts in *Syracides*, the counterfeit *Salomon*, and *Eſdras*, which ſavour of excellent wiſedome; but I wonder what kinde of good manners can bee learned from ſuch like hiſtories, even by thoſe Novices, to whom *Athanaſius* bequeaths theſe bookes! Well may I ſay of theſe, as that *Chian* ſervant of his Maſter, (which ſold his wine, and drank his lees) while they have good, they ſeeke for naught: But let theſe bookes (how queſtionable ſoever to *Epiphanius*) bee all ſacred, let them bee (according to the meaning of the councell of *Carthage*, and of *Auſten* ſo oft cited, to this purpoſe) after Canonicall; yet what man or Angel dare preſume to undertake to make them divine? Wee know full well, how great impietie it is to father upon the God of heaven the weake conceptions of an humane wit; neither can we be any whit moved with the E idle cracke of the *Tridentine* curſe, whiles wee here God thundring in our eares, If any man adde unto theſe words, God ſhall adde unto him the plagues written in this booke.

Hier. adverſ. Helvidium.

I referre the reader for the citation of theſe to my diſſwaſive from Popery.

Catechumeni.

Epiph. l. ſect. 5. ἐν ἀμφιλέκτῳ δ᾽ ἀπερ-κανο-νικοι.

Si quis. l. Heſter, Dā Baruc, Eccl. Iudith, Tob. Macca. pro Canonicis non receperit, Anathema ſit, ſect. 4. Apoc. ult.

SECT.

Sect. XV.

Of the Inſufficiencie of Scripture.

NEither know I, whether it be more wickedly audacious, to faſten on God thoſe things which he never wrote, or to weaken the authority, and denie the ſufficiencie of what he hath written: The Papiſts doe both. We affirme (ſaith *Bellarmine*) that there is not expreſſely contained in Scriptures, all neceſſary doctrine, either concerning faith, or manners: And the *Tridentine* Fathers gave charge, that Traditions be received with no leſſe Pietie and Veneration, than the Bookes of Scripture.

Lib. 4. de verbo non ſcripto, c. 30. ſect. 1.
Pari veneratione, pari pietatis affectu.

Unwritten Truths (ſaith our wittie Chancellour, *More*) are equivalent to the Word of God: What place is there for peace? There are we confeſſe, certaine things of a middle nature, indifferent rites, wherein much muſt bee yeelded to the Church, much to Traditions: but that thoſe things which are ſimply neceſſary to ſalvation (whether to bee knowne, or to be done) ſhould not be found in the holy Scriptures, either in their words or in their ſenſe, as *Aquinas* diſtinguiſhes, wee juſtly hold abſurd, and with *Eraſmus*, contrary to all true divinitie: Some conſtitutions for publike order, are from the Church; but all neceſſary determinations of faith, are to bee fetcht from the voyce of God; This is as *Niſſen* truly commends it, the right and even rule of life: The law of God is perfect, ſaith *David*; yea, and makes perfect, ſaith *Paul*: And what can be added to that which is already perfect? or what perfection can there bee, where ſome neceſſary points are wanting; yea, (if wee may beleeve *Hoſius*) the greateſt part?

Per verba, per ſenſum.

Διατυπώσεις. *In can. Nic. Græc. cod. Piſan. Binnius Conc. Tom. 1.*

κανὼν ὀρθὸς. ϗ ἀδιάστροφος.

How much is the Spirit of God miſ-taken? Hee wrote theſe things that wee might beleeve, and in beleeving bee ſaved; But now (if *Trent* may be judge) although we beleeve what he hath written, yet we cannot be ſaved, unleſſe we doe alſo receive, and beleeve what hee hath not written: How ill was *Conſtantine* taught of old? how ill adviſed, in that publike ſpeech? for which yet we doe not find that any of thoſe Worthies of *Nice*, did ſo much as jogge him on the elbow, in a milde reproofe, whiles hee ſayd, The bookes of the Evangeliſts & Apoſtles, as alſo the Oracles of the Ancient Prophets doe plainly inſtruct us in the meſſage and meaning of God? How miſerably were every one of the learned Fathers of the Church blinded, that they could never, either ſee or acknowledge any other rule of faith? And what ſhall we ſay? Did God envie unto mankinde the full revelation of his will in the perpetuall monuments of his written word? Or did hee not thinke it expedient to lay up all neceſſary doctrines in the common ſtore-houſe of Truths (as *Rocheſter* cals it?) Or, is that perhaps more uncertaine, which is faithfully committed to writting, than that which is carried about by the flying rumors of men, and by this ayrie conveiance derived unto Poſteritie? What a thing is it (as *Irenæus* wiſely ſaid) that we ſhould leave the voyce of the Lord, and his Apoſtles, and attend to theſe tatlers, that talke never a true word? Or if this be fitting, how vainly have you ſpent your labors, O all yee Regiſters of God, Prophets, Apoſtles, Evangeliſts? and as he ſaid of the ointment, To what purpoſe was all this waſte? Theſe Paradoxes are pernicious to the Church, and ſhamefully derogatory from the glory, both of the wiſdome, and goodneſſe of God: Hold theſe who dare. Surely, we can never abide that thoſe two markes of Heretikes which *Irenæus* long ſince ſet downe (namely, not to reſt in the bare authority of Scripture, and to vaunt of other Traditions) ſhould both of them be juſtly branded on our ſides.

Theod. l. 1. c. 7. Tert. de præſcr. & l. contr. Her. Orig. in c. 16. ad Rom. Atha. in ſynopſ. Ambr. lib. 3. Hex. c. 3.

Aug. Ego ſolis Scripturis, &c. De nat. & gr. c. 61. Opt. Milev. l. 5. Tho. in Mag. l. 3. d. 3. q. 1. art. 1. Citat ex. Hier. Non mihi credas ſi quid tibi dixero, quod ex novo Teſtamento vel veteri haberi non poſſit. Iren. l. 1. c. 1.

Section XVI.

Of the authority of Scripture.

BUt this is yet moſt ſhamefully injurious, to denie unto the Word of God, credit of it ſelfe; and ſo to hang the Scriptures upon the Church, that they muſt needs begge all their authority from the voices of men. Honeſt *Eckius* in his reviſed, and corrected *Enchiridion*: The Scripture (ſaith he) is not authenticall without the authoritie of the Church: To which as ſome golden and oracular ſentence, there is added in the margin, a glorious and inſulting applauſe, An *Achilles* for the Catholiks. I let paſſe

αὐτοπιστίαν

Enchir. Eccij. 7. recogn. ann. 1580. fol. 8. Achilles pro Catholicis.

A paſſe the blaſphemies of *Hermannus*, and *Hoſius*, perhaps (as *Iunius* conſtrues it) in the
name of *Swinkefeldius*: I paſſe over the horrible impiety of that ſhameleſſe gloſſe, which
teaches, that *Salomons* Text borrows his credit from the Popes canonization: *Bellar-*
mine alone ſhall ſpeak for all; who going about to ſupport the number of ſeven Sacra-
ments, by the authority of the *Tridentine* Councell (for this is ever their laſt hold:) The
ſtrength (ſaith he) of all the Ancient Councels, and of all opinions, depends upon the
authority of the preſent Church; And a little before, If we take away the authority of
the preſent Church, and of the preſent Councell (of *Trent*) the decrees of all other
Conucels, and the whole Chriſtian faith may be called into doubt, and queſtion. O
miſerable, and miſerably ſtaggaring ſoules of the Papiſts! How many, not perſons on-
ly, but whole kingdomes, and thoſe (as the *Romaniſts* themſelves confeſſe, and bewaile)
mighty and flouriſhing, amongſt themſelves, do yet ſtill reſolutely reject all the autho-
B rity of that *Tridentine* Councell? The whole Chriſtian faith? All doctrines and opini-
ons? What, even thoſe which are written by the finger of God? thoſe that are indited by
the holy Ghoſt? What is this elſe, but to make God a ſlave to men; and to arraigne the
Maker of heaven and earth, at the bar of humane judgement? God will be God; the
Scripture of God will be it ſelfe, in ſpight of *Rome*, *Trent*, *Hell*: And unleſſe we hold this,
we can have no peace with God; unleſſe we deny it, no peace with the *Romaniſts*.

Achilles pro Catholicis. Animadverſ. in Bellar.
Gloſſe in decretal. l. 2 Tit. 23.
ἱερα ἄγραφα.
Bell. de num. ſacr. & effect. l. 2. c. 25. p. 300.

SECTION XVII.

Concerning Tranſubſtantiation.

THeſe errors concerne the Scriptures; thoſe which follow, concerne either
Chriſts perſon, or his offices: I let paſſe that idle brabble, (as *Bellarmine* himſelfe
judges it) which the Popiſh Cenſors have unjuſtly raiſed about the Sons God-
C head of himſelfe; and inſiſt upon waightier quarrels; I would that exploded opinion of
Tranſubſtantiation, and (which is the root of it) the Multi-preſence of Chriſts body,
did not utterly overthrow the truth of his Humanity. Good God! Is it poſſible (as *A-*
verroes jeſted of old) that Chriſtians ſhould make themſelves a God of bread? That any
reaſonable man can beleeve, that Chriſt carried his owne body in one of his hands, that
he raught it forth to be eaten by thoſe holy gheſts of his, which ſaw him preſent with
them, and heard him ſpeaking to them, both whiles they were eating him and when
they had eaten the ſacred morſell? That the ſelfe ſame Son of man ſhould at once both
devour his whole ſelfe, and yet ſhould ſit whole and entire at the Table with them?
That the glorious body of Chriſt ſhould be carried through the unclean paſſages of our
maws; and either be there turned into the ſubſtance of our body; or (contrary to that
the Spirit ſaid of old, *Thou ſhalt not ſuffer thine holy one to ſee corruption*) ſhould be ſubject
D to putrifaction, or vaniſh to nothing, or returne into that heaven wherin it was, ere it
returned, while it returned: or laſtly, ſhould be eaten with Mice (devout and holy Ver-
mine) or perhaps mixed with poiſon, to the Receiver? What Monſters of follies are
theſe? How mad, yea, how impious is this obſtinacy of fooliſh men, that they will o-
ver-turne the very principles of nature, the order of things, the Humanity of their Sa-
viour, the truth of the Sacrament, the conſtant judgement of Scripture, and laſtly, the
very foundations of all Divinity; and confuſedly jumble Heaven & Earth together, ra-
ther than they will (where neceſſity requires it) admit but of a tropicall kind of ſpeech,
in our Saviours conſecration; whiles in the mean time, the whole Reverend Senate of
the Fathers cries out, and redoubles the names of Symboles, Types, Signes, Repreſen-
tation, Similitude, Figures, and what-ever word may import a borrowed ſenſe; not-
withſtanding all the indignation of Heaven, all the ſcorne of Pagans, all the Reluctation
of the Church? This letter killeth, as *Origen* truly ſpeakes: Now what likelyhood is
E there, here, of agreement? That the true body of Chriſt is truly offered, and truly re-
ceived in the Sacrament, which of us hath not ever conſtantly taught, and defended?
But how is this? not by any bodily touch, as *Cyril* & *Ambroſe* ſay well, but by our faith.
That it ſhould be Corporally, Carnally, Orally preſent, & torn in pieces with our teeth
(as good Pope *Nicholas* cauſed *Berengarius* to ſay, & our *Allen* hath followed him unbid-
den) hath ever ſeemed impious to us, and (as *Auſten* judges it) no leſſe than flagitious.

Genebr. l. 1. de Trin. Lindan. 2. dial. Caniſius in præf. lib. de Io. Bapt.
αὐτοθεότης.
Bell. l. 2. de Chro c. 19. Calvinus ſine dubio in modo loquendi erravit, ſed dum rem ipſam diſcutio, non facilè audeo pronunciare illum in errore fuiſſe.
Pſal. 16. 10.
Tert contra Mar. l. 4. Beatus Rhenanus confeſſes, this error of *Tertullian* was confuted in *Berengarius*.
Aug. Pſal. 3. & Epiſt. 162. De doct. Chriſt. 3. 16. Chryſ. Hom. 46. in Ioh. &c. Bell. l. 1. de Euch. cap. 1. De doct. Chri. l. 3.

We like well yet the ingenuitie of *Arius Montanus*, in this point; who upon *Luk.*22. A
This is my body (ſaith hee) that is, My Bodie is Sacramentally contained in this Sacra-
ment of Bread; and ſtraight he ads (like another *Nicodemus,* Chriſts nightly Diſciples)
The ſecret and moſt miſticall manner wherof, God will once vouchſafe, more cleerly
to unfold to his Chriſtian Church: Thus he: In the meane time, for us; this prodigious
conceit of Tranſubſtantiation, which alone containes in it as many abſurd errors, as
there have bin minutes of time, from the firſt forming of it (that is, from the Councell
of *Lateran*) untill this houre, can look to be entertained no otherwiſe at our hand, than
as ſuch a Devilliſh fancie deſerveth, with hatred, and execration.

SECTION XVIII.

Concerning the Multi-preſence of Chriſts body.

BUt this ſleeveleſſe tale of Tranſubſtantiation, was ſurely brought both into the
world, and upon the ſtage, by that other Fable of the Multi-preſence of Chriſts B
body: neither know I, whether I ſhould prefer for madnes, and ſophiſticall coo-
zenage. That the ſame body of Chriſt ſhould be in a thouſand places at once of this ſub-
lunary World, whiles yet it is in the mean time intire in Heaven; That the whole bo-
dy of Chriſt ſhould lie hid in a little thin Wafer, yet ſo, that the parts and members
thereof ſhould not one run into another, but continue diſtinct, and ſeverally diſpo-
ſed among themſelves, and have a ſhape and order agreeable to a mans body (which
are *Bellarmines* owne words) it doth not only exceed reaſon, but faith: Neither do they
ſay now (as of old) Behold, here is Chriſt, or there; but (which is much worſe) Behold,
Chriſt is both here, and there; That received ***Axiom*** of the Schools is of an eternall
Truth; The numericall unity of a finite thing cannot ſtand without continuity. Who
can chooſe but be aſhamed of the Jeſuits here? The very places in which Chriſts body
is, (ſaith *Bellarmine*) are diſcontinued; yea, and the body of Chriſt it ſelfe is divided C
from it ſelfe, in reſpect of place, but not in reſpect of his proper ſubſtance, or quantity;
As if there could be any diviſion of a materiall ſubſtance, but by bounds of place? As if
quantity were not both bounded, and meaſured by place alone? As if there were not an
undoubted relation of the place to the thing placed: But now, this doth not belong to
Chriſt only. *S. Xavier*, in our Age (one of Loyalaes brood) was ſeen at once, both in the
Ship, and in the Boat: *Turſellian* reports it; unto this fabulous Saint, and his Fellow-
fabuler, the Reporter, I cannot deviſe to ſet a better match, than that *Plautine Amphi-
trio*: Dareſt thou ſay, thou fond Slave, that which never man yet ſaw (nor indeed can
be done) that one man ſhould at the ſame time, be in two places at once?

ἄκεφαλον μύθος.

Iul. Scal. exercit. in Card.

*Aug Epiſt.*57. *Spatia locorum tolle corporibus, & nuſquam erunt.* Cited alſo by D. *Sutcliffe, cont. Bell. de Euchar. Plau. Amphi. tun' dicere audes, verbero, quod nemo unquam homo vidit, nec poteſt fieri: Tempore uno, homo idem duobus ut locis ſimul ſit Tho. in Mag. l.* 1. *d* 32. *q.* 1. *art.* 1. *Bell. de Euchar. l.* 3. *c.* 4. *d.* 227. *in* 8.

How far wide is ***Aquinas*** (the honour of the Schools) which ſaith, By the ſame ground
or reaſon that an Angell might be in two places, he might be in as many as you will? D
See now either *Xavier* is every where, or elſe the carcaſſe of a Frier is more ſubtill than
the nature of an Angell. To conclude, either ***Aquinas*** is falſe, or the Papiſts Ubiquita-
ries. How over-bold are the Jeſuits, the Patrons of this Multi-preſence? ***Bellarmine***,
ſcorning the modeſty of *Thomas*, *Egidius*, *Carthuſian*, *Capreolus*; Becauſe (ſaith hee) we
think that the body of Chriſt may be in many places at once, locally, and viſibly, ther-
fore we ſay, and hold, that the ſome body may be circumſcriptively and definitively in
more places at once: For, that a body may be circumſcriptively in any place, nothing
is required, but that it be fitly meaſured unto that place: So as the bounds of the place
and the thing placed, be both together; but, it is not required, that it ſhould not bee
elſe-where, as in an another place: Thus he: What an abſurd oppoſition is this? To
bee circumſcribed in one place, and yet to bee other-where; That the bounds of the
place, and the thing placed ſhould be but one, and the places a thouſand; that a thing
ſhould bee fitly commeaſured by one place, and yet bee in almoſt infinite; That ano- E
ther remote place ſhould leſſe hinder circumſcription, than a part of the next place;
What is to be mad, if this be to bee wiſe? Who cannot but laugh at the wiſe folly of
theſe men, as *Iræneus* ſaid of the Valentinians?

Sapientem ſtultitiam, Iræn. li. 1. *cap.* 9.

But I willingly heare that of *Chryſoſtome*; To conceive of divine things by Philoſo-
phy, is no other, than to take out a red-hot Iron with our fingers, and not with tongs.

A And, that of *Auguſtine*, Yeeld God able to doe ſomething, which thou art not able to
underſtand; It is reported that *Ariſtotle* miſ-led *Ætius* the heretik, into that filthy error
of *Arrius*; and *Tertullian* hath taught us, that all Hereſies are ſuborned by Philoſophy.
What hath *Athens* to do with *Hieruſalem*: the Academy with the Church? Away
with Arguments where faith is in queſtion, as *Thomas* ingenuouſly ſaies out of *Ambroſe*;
But what is all this to us? It is well yet, and I doe heartily congratulate it to our men,
that the idle tale of *Surius* concerning *Melancton*, and *Caroloſtadius* & other Proteſtants,
abandoning of all Philoſophy (wherwith yet *Binius* pleaſed himſelfe of late) is thus hiſſed
out of countenance, and vaniſhed; Belike now, the reformed Doctors are Philoſophers,
but too much: For us, we do eaſily grant that many things are done, which we
cannot underſtand; but theſe things we grant not, becauſe we underſtand they cannot
be done: God hath abſolute power (as *Thomas* ſpeaks truly) over the whole nature of
B the creature; but not ſo, as that he ſhould cauſe it to be, and not to be, at once; This (as
Sadeel ſaies wittily) *Deus potenter non poteſt*: The object of Gods power (as the *Ieſuites*
Schoole willingly confeſſes) is whatſoever implies not a contradiction in it ſelfe, Now,
that the ſelfe ſame body ſhould ſit downe, and not ſit downe; ſhould be viſible and inviſible;
diviſible and continued, and yet diſcontinued and indiviſible; To be all here,
to be all elſewhere; to be here greater, there leſſe: To be one, and many; the ſame, and
divers; to depart, and not to depart; to be contained in Heaven, and not to be contained;
to be a quantily without ſpace, to be meaſured by, and fitted to a place, and not to
take up any place; To be accidents, and yet not to be inherent; To be formerly, yet to
be made; To be made, and not to be made; To be otherwiſe in places, than in a place,
To be a true body, and yet to be ſpirtually; That Boy were well worthy of whipping,
that cannot diſcerne and confeſſe manifeſt contradictions. But what doe I ſpend time
C in this thorny Diſcourſe? This one word ſhall ſhut, and ſumme up all; That this wicked
paire of opinions offers plaine violence to the true humanity of Chriſt; neither
can ever, *Salvâ fide*, be reconciled with the Evangelicall Truth.

Socrat. l. 2. 28.
Tert. l. de Præſ.

Binius in vita Adrian. 6.

Petr. Mart. dial de Omni præſ.

SECTION XIX.

Concerning the Sacriſice of the Maſſe.

THe Prieſtly Office of Chriſt is not a little impeached by the dayly Oblation of
the Miſſall Sacrifice, and the number of Mediators. For the firſt: That in this
Sacred Supper there is a Sacrifice (in that ſenſe wherein the Fathers ſpoke)
none of us ever doubted: but that is then, either Latreuticall (as *Bellarmine* diſtinguiſhes
it not ill) or Euchariſticall: That is here (as *Chryſoſtome* ſpeakes) a remembrance
D of a Sacrifice, that is, as *Auguſtine* interprets it, a Memoriall of Chriſts Paſſion, celebrated
in the Church; and from this ſweet commemoration of our Redemption, there
ariſes another Sacrifice, the Sacrifice of praiſe; and from thence a true Peace-offering
of the Chriſtian ſoule; Theſe three Sacrifices offer themſelves to us here; but for any
propitiatory Sacrifice, unleſſe it bee (as the Gloſſe interprets it) repreſentively, I find
none, none Eſſentiall; none (as the *Tridentines* labour to perſwade) true and proper;
neither indeed can there be. For, what? Doth the Prieſt offer the ſame that Chriſt
hath offered, or another? If another; then not propitiatory; for onely Chriſt is our
Propitiation: If the ſame; then not an unbloudy Sacrifice; for Chriſts Sacrifice was a
bloudy one; Then, the naturall Being of Chriſt ſhould againe bee deſtroyed; Then,
the bloud of the Mediator (whch I abhorre to imagine) muſt bee of a finite value and
power: yea, Chriſt himſelfe did not ſacrifice on the Table, but on the Croſſe; For if
E the Sacrifice, which he offered in his Supper, were perfect, and fully propitiatory, what
needed he to die afterward? wherefore was his bloud ſhed upon the Croſſe, which by
his Tranſubſtantiated bloud (not yet ſhed) had formerly redeemed the World? But
if it be unbloudy, then it is not propitiatory: for without ſhedding of blood (ſaith the
Apoſtle) is no remiſſion. Or what oppoſition is there betwixt the order of *Melchiſedec*
and *Aaron*, betwixt *Chriſt* and the Prieſts of the old Law; if this Office doe equally
paſſe, and deſcend in a long Pedigree of mortall Succeſſors? Or why were the legall
Sacrifiſes of the Jewiſh Synagogue ſo oft repeated, but becauſe they were not perfect?

ἀνάμνησις τῆς θυσίας.

Trid Com. Seſſ. 22.

Heb. 9. 22.

and how can, or why ſhould that which is moſt abſolutely perfect, be reiterated?

Heb. 9. 28. *μια θυσια, μια προσφορα.* *Heb. 10. 12.*

To conclude, what can either be ſpoken or conceived more plaine, than thoſe words of God, Once Offered, One Sacrifice, One Oblation? And yet theſe Popiſh Shavelings (Devout men) take upon them to crucifie, and ſacrifice Chriſt againe; and whiles they ſolemnly offer the Sonne of God up unto his Father, they humbly beſeech him, (in a religious blaſphemy) that he would be pleaſed to bleſſe, and accept that Oblation. It is not for us, I confeſſe, to be ſo devout: We will remember this holy Sacrifice of Chriſt (as *Caſſander* well advices) and celebrate it with a thankfull heart, wee will not repeat it; we will gladly receive our Saviour, offered by himſelfe, to his Father, and offered to us by his Father, we will not offer him to his Father: which one point whiles wee ſtick at (as we needs muſt) we are ſtraight ſtricken with the Thunderbolt of the *Anathema* of *Trent*: Here can be therefore no poſſibilitie of peace.

Quam oblationem tu Deus in omnibus quæſumus benedictam, aſcriptam, ratam ac rationabilem facere digneris. Munera quæſumus, Domine, oblata ſanctifica, &c. Canon. Miſſ.

SECTION XX.

Of the Number of Mediators, and the Invocation of Saints.

IT doth not more belong to the Prieſthood of Chriſt, that he offered himſelfe once for us (a ſpotleſſe Sacrifice) upon the Altar of his Croſſe, than that he daily offers to his Father, the incenſe of our Praiers, on the Altar of Heaven. As therfore many Sacrifices, ſo many Mediators, plainly ſeem to put Chriſt out of office. Neither indeed hath the number of Interceſſors more increaſed in this old Age of the World, than the impietie of imploring them: For the modeſter judgement of the former Schools, ſo framed to it ſelfe a diſtinction of Mediation, that it challenged one kinde thereof as proper onely to Chriſt, thinking the other might be imparted unto Saints: but our late Doctors (wilfully breaking the bars both of Logicke and Divinity) have raſhly inchroched upon all the Offices of a Mediator; and whatſoever might by any right belong to an Agent for peace, all that (if not more) have they attributed to the Saints. Hereupon one ſaies to the bleſſed Virgin, O Savioreſſe, ſave me: Another, Obtaine thou pardon, apply grace, prepare glorie for me. Others (if we may beleeve *Caſſander*) famous Divines have ſaid, That God hath tranſlated one halfe of his Kingdome, which conſiſts of Mercy to the bleſſed Virgin *Mary*; reſerving the other halfe of Juſtice, to himſelfe: Others, that we may appeale from the Bar of Gods Juſtice, to *Maries* Court of Mercy; Others have ſo compared their *Francis* with *Chriſt*, that (I tremble to ſpeake it) whether of theſe was the typicall *Ieſus*, might ſeem queſtionable to the Reader: Heare the holy Muſe of *Turſelline*;

FRANCIS *that was, ſhall now be* CHRIST *to thee*,
And ſoone after,
And CHRIST *that was, Saint* FRANCIS *now ſhall be*.

Qui Franciſcus erat, jam tibi Chriſtus erit. Iam Franciſcus erit, qui modo Chriſtus erat.

O Tongue worthy to bee cut out of that blaſphemous mouth (as *Hierome* ſaid of his *Vigilantius*) and made into gobbets! Neither hath this impious Paraſite, or his *Sedulius* done more for their Stigmaticall *Francis*, than the holy Archbiſhop *Antonius* hath done for his *Dominick*; in an emulation of blaſphemie: There wants nothing (that I can ſee) but that everlaſting Goſpell of the Friers: and it wanted not much (if Hiſtories ſay true) of prevailing;

Hen. Steph. Apol. Herod. Fox. in Martyr.

Oh, what mad gownes have ſwaid the Romane *State!*
as their Poets ſaid of old:

Martial.

Others have ſacrilegiouſly turned Letanies, Creeds, Pſalters, and what ever God meant to honour himſelfe by, unto the name of the holy Virgin: And I would to God this were onely the private miſ-devotion of ſome ſuperſtitious old wife, or ſome idle and ſilly Cloyſterer: Faine would our charitie conceive ſo; which is ſtill credulous, and (as the Apoſtle commands) thinks not evill; if *Caſſander* did not directly tell us, that they publikely ſing in their very Churches this devout *Antheme*,

O happy Mother of that Sonne
Which haſt all our ſins fordone;
Out of a Mothers right, we pray thee
Bid our Redeemer to obey thee.

O fælix puerpera Noſtra pians ſcelera, Iure matris impera Redemptori.

If all theſe were not openly approved by the holy Cenſors of the Romane

Church (ſevere Controulers of manners) yea, by the voices of their owne Popes: If at this day (witneſſe the Muſes of *Bencius*, and *Bonarcius*) the Jeſuites did not both ſpeake and write thus: But let us leave theſe bold impieties (if you will) to their *Bernardines*, *Antonines*, *Bartlemewes* of *Piſa*, *Turcellines*; bring us foorth their more ſober Divines, *Polydores*, *Caſſanders*, *Vives*: Even their opinions will not downe with us, which teach that the Saints are in any wiſe to bee prayed unto. Indeed the Proteſtants ſay (as *Bellarmine* grants) that the Saints pray for us; but, onely in a generality: *Bucer* ſaid truly, that the Saints have great love to their militant brethren; great deſire of their ſalvation; and ſo doubtleſſe have the Angels: But muſt we therefore ſingle out any one of thoſe bleſſed Spirits to ayd us, to ſue for us in the Court of Heaven? GOD forbid: for upon what faith muſt theſe prayers of ours bee grounded? unleſſe perhaps (as *Hoſius* ſaith) wee muſt beleeve in the Saints alſo? yea, how ſure are we, that none of the Saints can either ſearch the heart, the fountaine of our Prayers, or at once heare ten thouſand of their Suppliants, diſtant in place from each other; yea further, if (as there ſhould bee no limits ſet to Religion) all the world over, devout Clients ſhould at once jointly commend, and proſtrate themſelves humbly to ſome one Saint; it is not a ſwiftneſſe of nature (as *Hierom* contends) that would ſerve the turne; a true ubiquity (as *Bellarmine* confeſſes) muſt bee required to the hearing of all thoſe prayers: What hinders now but that they, which of ſinfull men have made Saints, ſhould of their Saints make Gods alſo? Beſides, which of the Prophets, which of the Apoſtles ever commanded this? which of the Saints of the former world hath ever done it? Or what other (if credit may bee given to *Theodoret*) did Saint *Paul* forbid, under the worſhip of Angels to his *Coloſſians*? Or what was the Hereſie of the *Collyridians*, if this muſt goe for piety? That rule of *Epiphanius* ſhall bee ever a ſafe courſe for us: Let *Mary* bee honoured; but the Father, Son, and Holy Ghoſt worſhipped: Here is no feare of danger, but that we may goe ſafely to that GOD, which cals us to him; and proſtrate our ſelves to his Chriſt, our Gracious Saviour: None of the Saints can envy God this Honour: none of them ever did either arrogate it to himſelfe, or ſuffer it to bee given him: Neither is there any of them whom God ever allowed either to take it to himſelfe, or to impart it to others, or to accept it quietly, being imparted to him by others: The Papiſts therefore may come to us, when they will, with ſafety and advantage; wee may not yeeld to them, without manifeſt danger of Idolatrous dotage.

Lib. de Beatit. Sanct. c. 15. Caſſ. in conſ. Ca. de invocat. Sanct. The ſame is confeſſed by *Luth. Oecol. Melanct. Brent.* ſee *Mort. appeale.* 1. 2. 12. ſ. 1.

Epiph. hær. 79.

SECTION XXI.

Of the Superſtitious, Heatheniſh, and ridiculous worſhip of the Papiſts.

BUt if any good natured Reconciler ſhall bee ſo indifferent, as to thinke theſe weightie points of difference not to bee ſo hainous, but that every one might ſecretly maintaine what opinion hee liſt, yet ſo, that (as *Conſtantine* ſaid to *Alexander* and *Arrius*) whiles the minds differ, the outward peace may be preſerved; Let him further underſtand, that the continuall practice of the religious worſhip, and ſervice of God, will ever both raiſe and proclaime no leſſe hoſtilitie, than matter of judgement: In our devotions and publike exerciſes of Pietie, and places conſecrated to this uſe, there is nothing that can offend either the eye, or the mind of a Papiſt; except the bareneſſe of our walls, and the Apoſtolicall ſimplicity of Ceremonies: An eaſie fault; and ſuch, as it is no praiſe of their ingenuitie to winke at; For, long ſince have thoſe clauſes of our publike Liturgie beene purpoſely blotted out, which in our Grand-fathers dayes did but lightly touch this galled ſore of Poperie.

Socrat. l. 1. cap. 4.

But contrariwiſe, in the Popiſh Churches, there is ſcarce any thing either ſaid, or done, whereof wee can with a cleere and unwounded conſcience, bee either partakers or witneſſes: Their very walls kill us dead; but their ridiculous or demonicall ſervice, who can endure? Wee honour (as wee ought) the deare and happy memory of the Saints; and chiefly, the Leader of that heavenly Quire, the bleſſed Virgin, the Mother of GOD; and whatſoever ſhee can thinke, not too diſhonourable to her ſelfe, and her Lord, and Saviour, we will moſt gladly give it her to the full: Neither will we only glorifie GOD in his Saints (as *Auguſtine* hath taught *Durand* to ſpeake) but wee will magnifie the Saints (as opportunity ſerves) for their excellent graces, and worthy acts both in GOD and in themſelves; wee will admire, extoll, and (what wee may) imitate their ſingular conſtancie, faith, ſanctitie; as *Sidonius* ſaid of his *Claudian*,

No Tombe can either Soule or glory ſhroud.

Sidon. in Epiſt. Claud. Mamert.

But, to digge up their holy bones (that I may borrow *Luthers* word) out of their quiet graves, and to fall downe before theſe wormeaten Monuments of the Saints; to expect from them a divine power, whether of cure, or of ſanctification; equally to reſpect *Francis* his Coule, *Annaes* Combe, *Ioſephs* Breeches, *Thomaſes* Shooe (as *Eraſmus* complaines) with the Sonne of God himſelfe, can ſeeme no better to us, than an horrible impiety: Neither can wee abide, either to deifie men, or to canonize beaſts; It ſeemes, that Cardinall could abide it well, in whoſe Garden is yet to bee ſeene this Epitaph, which hee wrote upon his too-dearly-beloved Bitch:

This Tombe for thee (deare Bitch) I builded have,
That worthier wert of Heaven, than a Grave.

Pome. Illuſtr. Poet. Italorum.

Wee (prophane *Huguenots*) cannot skill of worſhipping *Martins* Boots, or *Georges* Scabbard, or *Criſpins* Paring-knife; or (which they ſay is kept in a certaine Towne of *Liguria*) the Tayle of that aſſe, which Chriſt rode upon: or *Roches* Dogge, or *Antonies* Swine; and ſurely, hee had neede of a very thicke Hide, that can doe this.

Mores in Scot. Orig. Pap.

But, in earneſt, ſay wee ſhould yeeld theſe adorations to bee lawfull, and godly: What *Marcarius* (amongſt ſo many woods of counterfeit trees) can ſhew us the true Croſſe? or what *Helena* amongſt ſuch heaps, yea, Hils of Iron, can ſhew us the true nayles? Aſſuredly both theſe Iugglers ſmile one upon another, while they ſhew theſe Relikes to their people; and now, even the ſilly vulgar begins (not without indignation) to diſcrie this coozenage. To omit therefore theſe ridiculous tricks, and knauiſh conveyances of their ſhavelings; let us in this caſe, appeale even to *Caſſanders* owne moderation; who (having firſt honeſtly acknowledged the ancient complaints of *Baſil*, *Ambroſe*, *Auguſtine*, about the buſineſſe of theſe abuſes) goes on thus: It appeares (ſaith he) that in the latter times there hath beene too much given to the Relikes and Monuments of the Saints. So as even good men, and thoſe which were zealouſly deuout, were growne to that paſſe, that they placed the ſumme of all Religion, in gathering together the Relikes of the Saints, and in garniſhing them richly with Gold and Pearles, and building ſumptuous Chappels and Temples to them: And againe, thoſe that were lewd and godleſſe, put all their confidence (though vaine and falſe) in the fooliſh and ſuperfluous worſhip of Relikes: wherefore in the Councell of *Cabilon*, thoſe are reproved, who in a pretence of devotion, goe on Pilgrimage to Rome, or Turon, or any other like places, as if they thought, that the frequenting of theſe holy Shrines, could both purge them from ſinne, and licence them to ſinne with impunitie. And unto this, yet another miſchiefe hath beene added, that for covetouſneſſe ſake to intice the ſimple people, falſe Relikes have beene deviſed, and fained Miracles reported; and by thoſe Miracles, the Superſtition of the multitude was ſo fed, that they were rather taken up with an admiration of the wonders, then drawne to an holy imitation of the Saints: and many times by the ſubtletie, and illuſion of the Devill, (abuſing the ſuperſtition of men) new Relikes were, by Dreames and Viſions, revealed to the World, and by the operation of the ſame Devill, Miracles ſeemed to be wrought, for the confirmation thereof: Thus ſaith *Caſſander*, like a true German, ſhall I ſay? or like a true Iſraelite? But wee that have beene better taught, dare freely, and confidently ſay of ourſelves, as *Hierom* profeſſed of old, in the name of all Chriſtians: So farre are wee from adoring the Relikes of Martyrs, that wee worſhip neither Sunne, nor Moone, nor Angels, nor Archangels, Cherubin, nor Seraphin, nor any name that is named either in the preſent World, or the future; leſt wee ſhould ſerve the creature, rather than the Creator which is bleſſed for ever.

Caſſ. Conſult. de Reliq. Sanct.

Hier. ad Riparium aduerſ. Vigil.

Then, that from Relikes wee may deſcend to Images: Is it poſſible that wee ſhould not bee ever diſpleaſed with that franticke ſuperſtition of the Romiſh Church? That againſt the Tables of Gods Law, againſt the Inſtitutions of the Apoſtles, againſt the practiſe of the ancient Church, againſt the manifeſt Decrees of Councels, againſt the cleere Teſtimonies of Fathers, in defiance of God, and men, the Churches of Chriſtians ſhould bee no leſſe peſtered with Idols, than the Temples of the Heathen? That (as *Ierome* complained of old) the native beautie of the Church ſhould bee polluted with the filth of Paganiſme? That (which *Euſebius* juſtly taxeth of madneſſe) there ſhould be a viſible and bodily Image or repreſentation made of the Inviſible and Spirituall God? That wee ſhould put our confidence in *Agnus Dei*, Graines, Tapers, Roſes, Swords, Enſignes, Bels, ridiculouſly (after their manner) inchanted? That by certaine Magicall Exorciſmes, the Devill ſhould be driven out of thoſe Creatures, wherein hee never was? Nay: let us even enter into league with Satan himſelfe, if wee ſhall give either allowance, or connivence to ſuch Diabolicall practiſes of will-worſhip.

Hier. Magno Oratori. Rom.

Lib. Sacr. Cerem.

I doe purpoſely forbeare to ſpeake of that prophane paradox of the ſufficiencie of the outward worke done, without good inward diſpoſitions; the idle mumbling up of Prayers, in a forraine tongue; the number and vertue of Sacraments, the Sacrilegious mutilation of the Euchariſt, and a thouſand other Monſters, both Opinions, and ceremonies: Theſe that I have reckoned, are errors more than enow: And I would to God, thoſe which wee have here particularized, were not ſuch, that there is no remedy, but that wee muſt needs eternally fall out either with God, or with *Rome*. Since therefore neither Truth can ever yeeld, nor Obſtinacy will yeeld; let us ſerve cheerfully under the colours of our Heavenly Leader, and both proclaime and maintaine an unreconcilable warre with theſe Romiſh Hereſies.

SECTION XXII.

Of the Impoſſibility of the Meanes of Reconciliation.

And now, ſince no wiſe man can ſuſpect of us, that wee will ever grow to that height of madneſſe, as to runne perfidiouſly from the Standard of God, to the Tents of that Roman Antichriſt; Is there any hope, that the Papiſts will ever be drawne backe to the ſound and pure judgement of the Primitive Antiquity? Oh, that God would vouchſafe this grace to the Chriſtan World, that wee could but comfort our ſelves with the hope of ſo great happineſſe!

What a ſight were this how pleaſant, how worthy of God and his Angels, that (as it is ſaid of the *Novatian* Faction, and the Orthodoxe of old) men, women, children of both parts, without all guile, and cloſe harbours of diſcontentment, ſhould mutually bring ſtones and matter to the building up of this Temple of another (yet true) Reſurrection! We will gladly ſpeake unto them, and (if need bee) upon our knees in *Cyprians* words; Sithence we may not come forth of the ſound and true Church of God, and come unto you; Let us beſeech and intreat you, by whatſoever ſhould bee moſt deare unto you, that you would returne to our fraternity, and into the boſome of that Mother Church, whence yee are revolted; and as hee ſaid in *Theocritus*, yet at laſt bee perſwaded: we are both brothers of one blood; why will you needs fight more againſt your ſelves, than your bretheren?

Socr. l. 2. c. 30.

Cypr. l. 3. Ep. 2.

Theocr.
Διοσκυ, &c.
Ἀλλ' ἐπὶ καὶ νῦν
Πείθεσθε, &c.

But alas, ſooner may God create a new Rome, than reforme the old: Yea needes muſt that Church put off it ſelfe, and ceaſe to be what it is, ere it can begin to be once againe what it was: for (as the Comicke Poet ſaid in the like) both ſubſtance, credit, fame, vertue, honour, have at once forſaken her; and by long diſ-uſe have left her worſe than naught: neither doe I ſee how theſe houſes can be repaired, but they muſt be pulled downe to the very foundations, and then built from the ground.

Plau. Moſtellar. Simul enim res, fides, fama, virtus, decuſq; deſeruerunt; atque ipſa in vſu. Facta eſt nimio nequior, nec videor mihi, &c.

But if there be any likelihood of remedie, yet to bee hoped for; ſurely, it muſt needs come either from her ſelfe, or from others. Can it bee firſt from her ſelfe, which obſtinately defends her errors, not onely with tongue and pen, but with fire and ſword too? which will not yeeld ſo much as that ſhee can erre? which refuſed to amend thoſe notorious abuſes, which by the moderate verdict of her elect Cardinals, were condemned? and laſtly, which by the palpable flatteries of her laſt and worſt Paraſites the Jeſuites, is growne not ſecure onely, but prouder than ever ſhee was? Can it be then from others? How oft hath this beene indevoured in vaine? Rome may bee ſacked and battered (as it hath often beene) by militarie forces; but purged by admonitions, convictions, cenſures, it will never bee. I remember on this occaſion what *Siſinnius* the Lector adviſed Biſhop *Nectarius* in the like caſe: That hee had ever found diſputations ſo farre from reconciling of Schiſmes, that they are ſtill wont to inflame the minds of heretiks to ſuffer contention. What then? Can it bee from her ſelfe and others? Alas, how ſhould it? unleſſe either others had power, or her ſelfe had will to bee redreſſed. For certainly if there be any one ſparke of good hope yet alive, it muſt be in the ayd and determination of a generall Councell; and ſuch a Synod is no leſſe impoſſible, than reconciliation it ſelfe. For who ſhall call it? who ſhall ſit Preſident in it? who ſhall bee preſent, and give their voices? What ſhall bee the rule of the deciſions? what the order of execution? Let them bring forth (if they will) the ſiſter, or the daughter of that their Tridentine aſſembly, who can hold from ſmiles and ſcorne? Forſooth they would deale with us (as *Luther* wittily jeſted of the ſummoning of this Councell by *Paul* the third) much like unto them that mocke an hungry dogge with a cruſt and a knife; who in ſtead of giving him the bread, let him feele the haft: well may we reſolve with *Nazianzen*, to avoid all ſuch meetings of Biſhops, for that no ſuch Synod ever did good, but tended rather to the decay than advantage of the Church: I remember *Iſidore* derives the Latine word *Concilium*, *a ciliis oculorum*: for that all direct the ſight of their mindes into one center. There can therefore bee no Councell held by thoſe which profeſſe a generall and publike diſagreement of judgement: In vaine ſhould wee indevour any ſuch courſe, unleſſe every one of them would reſolve to thinke of peace at home, and would perſwade his heart, laying aſide all prejudice, and wilfull reſpects of faction, ingenuouſly to ſubmit himſelfe to the truth when it once appeares, and more to regard their ſoules, than their eſtates: For can wee thinke it equall (as things now ſtand) that the ſame parties ſhould be allowed, witneſſes, plaintiffes, defendants, Judges in their owne cauſe? Or ſhall wee perhaps hope, that thoſe privileges which have hitherto been trecherouſly and tyrannically uſurped by Papiſts, will now, upon better adviſement, be ingenuouſly given up by them, and renounced? or, that they will, now at laſt, thunder and lighten *Anathemaes* againſt their owne heads? Some fooles may hope for this, which are unacquainted with that old verſe ſo common in the mouth and pen of *Lipſius*,

Socr.l.5.c.10. Poteruntne vero pacem eſſe pati pacis diſſolutores

Synod.Ariminens.

Ad conſtan. Theod.l.2.c.19.

πάντα σύλλογον φεύγειν ἐπισκόπων; ὅτι μηδεμίας συνόδου τέλος χρηστὸν, *&c. in Præfat. Concil. Binij.*

Optat.Mileu.l.7. Decr.2.q. multi.

Moribus antiquis Res ſtat Romana, viriſq;

But for us (unleſſe He that doth wonders alone, by his ſtretched-out arme from heaven, ſhould mightily beyond all hope, effect this) we know too well that it cannot bee done: Onely this one thing (which God hath promiſed) wee doe verily expect, to ſee the day when the Lord Jeſus ſhall with the breath of his mouth deſtroy this lawleſſe man, long ſince revealed to his Church, and by the brightneſſe of his glorious comming, fully diſcover, and diſpatch him. Not onely in the meanes, and way, but in the end alſo, is Rome oppoſite to heaven: The heaven ſhall paſſe away, by a change of quality, not an utter deſtruction of ſubſtance: Rome, by deſtruction, not by change: Of us therefore and them ſhall that old Bucolick Verſe bee verified:

τὸν ἄνομον.

Hier.in Mat.24. Theocr.eidyll.κκ. Τῶν δ᾽ ἄορ ἐν κολεοῖσιν, *&c.*

Out of each others breſt their ſwords they drew:
Nor would they reſt, till one the other ſlew.

Glory to God, Victory to the Truth, Warre with Hereſie, Peace to the Church.

AMEN.

FINIS.

Quo vadis?

A IVST CENSVRE OF TRAVELL,

AS IT IS COMMONLY VNdertaken by the Gentlemen of our NATION.

By IOS. HALL.

SIC ELEVABITVR FILIVS HOMINIS Io. 3.
ANCHORA FIDEI

¶ Imprinted at LONDON, 1634.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD,

EDVVARD Lord DENNY,

Baron of Waltham.

Right Honourable:

If ever any man had reaſon to be in love with the face of a forraine entertainement, thoſe are they, which were admitted to the attendance of the truly Generous and Honourable, Lord HAY, *your moſt noble Sonne, in his late Embaſſage to* France; *in which number my vnworthineſſe was allowed to make one; who can therefore well witneſſe, that no man could either receive more honour from a ſtrange country, or doe more honour to his owne. What wanted there that might make men confeſſe themſelves more welcome than ſtrangers? Neither doubt I, but that after many ages,* France *it ſelfe will wonder at the bountifull expreſsions of her owne favours. But whiles others were injoying the noble courteſies of the time, my thoughts entertained themſelves with ſearching into the proofe of that ordinarie Travell, wherewith I ſaw men commonly affected; which I muſt needs confeſſe, the more I ſaw, the leſſe I liked. Neither is it in the power of any forraine munificence, to make me thinke ours any where ſo well as at home. Earthly commodities are no part of my thought: I looked (as I ought) at the ſoule; which I well ſaw, uſes not onely to gather no moſſe in this rolling, but ſuffers the beſt graces it hath to moulder away inſenſibly in ſuch unneceſſary agitation. I have now beene twiſe abroad: both times (as thinking my ſelfe worthy of nothing but neglect) I bent my eyes upon others, to ſee what they did, what they got, my inquirie found our ſpirituall loſſe ſo palpable, that now at laſt my heart* *could not chuſe but breake forth at my hand, and tell my Countrymen of the dangerous iſſue of their curioſitie. I meddle not with the common journeys to the minerall waters of the* Spa; *to which many ſicke ſoules are beholden for a good excuſe: who whiles they pretend the medicinall uſe of that ſpring, can freely quaffe of the puddle of popiſh ſuperſtition; poyſoning the better part, in ſtead of helping the worſe. Theſe I leave to the beſt Phyſitian, Authoritie; which, if it may pleaſe to undertake the cure, may perhaps ſave as many Engliſh ſoules from infection, as that water cures bodies of diſeaſes. I deale onely with thoſe, that profeſſe to ſeeke the glory of a perfect breeding, and the perfection of that, which wee call Civilitie, in Travell: of which ſort I have (not without indignation) ſeene too many loſe their hopes, and themſelves in the way; returning as empty of grace, and other vertues, as full of words, vanitie, miſ-diſpoſitions. I dedicate this poore diſcourſe to your* Lo: *as (beſides my daily renued obligations) congratulating to you the ſweet libertie & happy uſe of your home, who like a fixed ſtarre may well over-looke theſe planets, and by your conſtant ſetledneſſe, give that aime to inferiour eyes, which ſhall bee in vaine expected from a wandring light. The God of heaven, to whoſe glory I have intended this weake labour, give it favour in the ſight of his Church, and returne it backe, but with this good newes, that any one of the ſonnes of* Iaphet *is hereby perſwaded to dwell ever in the tents of* Sem. *Unto that divine protection, I humbly betake your* Lo: *juſtly vowing my ſelfe*

Your Lo: humbly devoted in all faithfull
and Chriſtian obedience,

IOS: HALL.

QVO

QVO VADIS?

Sect. I.

IT is an over-rigorous conſtruction of the workes of God, that in moting our Iland with the Ocean hee meant to ſhut us up from other Regions; For God himſelfe that made the Sea, was the Author of Navigation, and hath therein taught us to ſet up a wooden bridge, that may reach to the very Antipodes themſelves: This were to ſeeke diſcontentment in the bounty of God, who hath placed us apart, for the ſingularity of our happineſſe, not for reſtraint.

There are two occaſions wherein Travell may paſſe, Matter of traffique, and Matter of State. Some commodities God hath confined to ſome Countries, upon others he hath with a full hand powred thoſe benefits, which hee hath but ſprinkled upon ſome. His wiſe providence hath made one Country the Granary, another the Celler, another the Orchard, another the Arſenall of their neighbours, yea of the remoteſt parts. The earth is the Lords, which he meant not to keep in his hands, but to give; and he which hath given no man his faculties, and graces for himſelfe, nor put light into the Sunne, Moone, Stars, for their owne uſe, hath ſtored no parcell of earth with a purpoſe of private reſervation. *Salomon* would never have ſent his navie for Apes and Peacocks, but yet held gold and timber for the building of Gods houſe, and his owne, worthy of a whole three yeares voyage: The Sea and Earth are the Great Cofers of God; the diſcoveries of Navigation are the keies, which whoſoever hath received, may know that he is freely allowed to unlock theſe cheſts of Nature without any need to picke the wards. Wiſe *Salomons* compariſon is reciprocall: A ſhip of Merchants that fetches her wares from farre is the good Huſwiſe of the Common-wealth; and if ſhee were ſo in thoſe blind Voyages of antiquity, which never ſaw Needle nor Card, how much more thrifty muſt ſhe needs be in ſo many helpes both of Nature and Art? Either *Indies* may be ſearched for thoſe treaſures, which God hath laid up in them for their farre-diſtant owners; Onely let our Merchants take heed, leſt they goe ſo far, that they leave God behind them; that whiles they buy all other things good-cheape, they make not an ill match for their ſoules, leſt they end their proſperous adventures in the ſhipwracke of a good conſcience.

Sect. II.

ANd for matter of policy, nothing can bee more plaine than that our correſpondence with others Nations cannot poſſibly bee held up, without intelligence of their eſtate, of their proceedings; The neglect whereof were no other than to proſtrate our ſelves to the mercy of an hollow friendſhip, and to ſtand ſtill, and willingly lye open whiles we are plaid upon by the wit of untruſty neighbourhood. Theſe eyes and eares of State are neceſſary to the well-being of the head; In which number I doe not include thoſe private Inter-lopers intelligence, A that lye abroad only to feed ſome vaine Cameleons at home with the ayre of Newes, for no other purpoſe ſave idle diſcourſe; but onely thoſe profitable Agents, whoſe induſtry either fitteth them abroad for publike imployment, or imployeth them after due maturity, in the fit ſervices of the Common-wealth: neither my cenſure nor my direction reaches to either of theſe occaſions. It is the travell of curioſity wherewith my quarrell ſhall be maintained: the inconveniencies whereof my owne Senſes have ſo ſufficiently witneſſed, that if the wiſe Parents of our Gentry could have borrowed mines eyes for the time, they would ever learne to keepe their ſonnes at home, and not wilfully beat themſelves with the ſtaffe of their age: upon them let my pen turne a little, as thoſe that are more than acceſſaries to this both private and publike miſchiefe. B

SECT. III.

IT is the affectation of too early ripenes that makes them prodigall of their childrens ſafety and hopes: for, that they may bee wiſe betimes, they ſend them forth to the world in the minority both of age and judgement: like as fond mothers uſe to ſend forth their daughters on froſting, early in cold mornings (though into the midſt of a vaporous and foggy ayre) and whiles they ſtrive for a colour, loſe their health. If they were not blinded with over-weening and deſire, they could not but ſee that their unſetlednes carries in it a manifeſt perill of miſcarriage: C grant that no danger were threatned by the place, experience gives us, that a weake limbd childe, if he be ſuffered to uſe his legges too ſoone, too much, lames himſelf for ever: but if he walke in uneven ground, he is no leſſe ſubject to maimes than crookedneſſe. Doe they not ſee how eaſily a young twigg is bowed any way? Doe they not ſee that the Midwife and Nurſe are wont to frame the griſtly head of the Infant to any faſhion? May not any thing bee written upon a blanke? And if they make choice of this age, becauſe it is moſt docible, and for that they would take the day before them, why do they not conſider, that it is therfore more docible of evill, ſince wickedneſſe is both more inſinuative & more plauſible than vertue, eſpecially when it meets with an untutored Judge; and ſeeing there is ſo much inequality of the number of both, that it is not more hard to find vertue, than to miſſe vice: D Heare this then, ye careleſs Oſtriches, that leave your egges in the open ſand for the Sun to hatch, without the feare of any hooſe that may cruſh them in peeces; have your ſtomacks reſolved to digeſt the hard newes of the ruine of your children? Do yee profeſſe enmity to your owne loynes? then turne them (as you doe) looſe to theſe dangers, ere they can reſiſt, ere they can diſcerne; but if yee had rather they ſhould live and grow, beſtow upon them the kindly heat of your beſt plumes, and ſhelter them with your own breſt and wings, till nature have opened a ſeaſonable way to their owne abilities.

E

SECT. IV.

YEa, let it bee my juſt complaint in this place, that in the very tranſplantation of our ſonnes to the ſafer ſoyle of our owne Univerſities, and Innes of Court, nothing is more prejudiciall than ſpeed. Perfection is the childe of Time; neither was there ever any thing excellent, that required not meet leiſure: but beſides, how commonly is it ſeene, that thoſe which had wont to ſwimme onely with bladders, ſinke when they come firſt to truſt to their own armes? Theſe Lap-wings that go from under the wing of their damme with the ſhell on their heads, runne wilde. If Tutors bee never ſo carefull of their early charge, much muſt bee left to their owne diſpoſition; which if it leade them not to good, not onely the hopes of

A of their youth , but the proofe of their age lies bleeding. It is true , that as
the French Lawyers ſay merrily of the Normans, which by a ſpeciall priviledge are
reputed of full age at 21. yeares , whereas the other French ſtay for their five and
twentieth , that *Malitia ſupplet ætatem*; ſo may I ſay of the yonglings of our time,
that Precocity of underſtanding ſupplieth age and ſtature : but as it is commonly
ſeene, that thoſe bloſſomes which over-runne the Spring , and will be looking forth
upon a February-Sun, are nipped ſoone after with an Aprill froſt when they ſhould
come to the knitting: ſo is it no leſſe ordinary that theſe rathe-ripe wits prevent
their owne perfection, and after a vaine wonder of their haſte, end either in ſhame,
or obſcuritie. And as it thus fals out even in our Univerſities (the moſt abſolute &
famous Seminaries of the world) where the Tutors eye ſupplies the Parents ; ſo
B muſt it needs much more , in thoſe free and honourable Innes (as they are called, for
their libertie , Colledges for their uſe) of our Engliſh Gentry , wherein each one is
his owne maſter in reſpect of his private ſtudy and government. Where there are
many pots boyling, there cannot but be much ſcumme, the concourſe of a populous
city affords many brokers of villanie , which live upon the ſpoiles of young hopes,
whoſe very acquaintance is deſtruction. How can theſe novices that are turned looſe
into the maine , ere they know either coaſt , or compaſſe , avoid theſe rockes and
ſhelves, upon which both their eſtates and ſoules are miſerably wracked? How commonly
doe they learne to roare in ſtead of pleading ; and in ſtead of knowing the
lawes , learne how to contemne them? Wee ſee and rue this miſchiefe , and yet I
know not how careleſſe wee are in preventing it. How much more deſperate muſt it
C then needs be to ſend forth our children into thoſe places which are profeſſedly infectious,
whoſe very goodneſſe is either impiety , or ſuperſtition ? If we deſired to
have ſons poyſoned with miſbeleefe , what could we doe otherwiſe? Or what elſe
doe thoſe Parents, which have bequeathed their children to Antichriſtianiſme? Our
late journey into *France* informed me of ſome ordinary factors of *Rome* , whoſe
trade is the tranſporting and placing of our Popiſh novices beyond the ſeas ; one
whereof (whoſe name I noted) hath bin obſerved to carry over ſix ſeverall charges
in one yeare. Are we ſo fooliſh to go their way, whiles we intend a contrary period?
Doe we ſend our ſons to learne to be chaſte in the midſt of *Sodome?* The world is
wide and open ; but our ordinary travell is ſouthward, into the jawes of danger:
for ſo far hath Satans policy prevailed , that thoſe parts which are onely thought
D worth our viewing , are moſt contagious ; and will not part with either pleaſure , or
information , without ſome tang of wickednes. What can we plead for our confidence,
but that there is an houſhold of righteous *Lot* in the midſt of that impure
City, that there are houſes in this *Iericho*, which have ſcarlet threds ſhining in their
windowes , that in the moſt corrupted ayre of Popery , ſome well reformed Chriſtians
draw their breath , and ſweeten it with their reſpiration ? Bleſſed be God,
that hath reared up the towers of his *Sion* in the midſt of *Babylon*. We muſt acknowledge,
not without much gratulation to the Goſpell of Chriſt, that in the very hotteſt
climates of oppoſition, it findes many clients, but more friends ; and in thoſe places,
where authority hath pleaſed to give more ayre to the truth, would have had many
more , if the Reformed part had happily continued that correſpondence in ſome
E circumſtances with the Roman Church , which the Church of *England* hath hitherto
maintained. God is my record how free my heart is both from partiality and prejudice.
Mine eies and eares can witneſſe with what approofe and applauſe divers of
the Catholiques Royall (as they are tearmed) entertained the new tranſlated Liturgy
of our Church, as marvelling to ſee ſuch order and regular devotion, in them,
whom they were taught to condemne for hereticall. Whoſe allowances I well ſaw,
might with a little helpe have been raiſed higher , from the practiſe of our Church
to ſome points of our judgement. But if true religion were in thoſe parts yet better
attended , and our young Traveller could find more abetters, and examples , of pietie,
on whom we might relie, yet how ſafe can it bee to truſt young eies with the
view and cenſure of truth or falſhood in religion? eſpecially when truth brings nothing
to this barre, but extreame ſimplicity ; and contrarily , falſhood, a gawdy magnificence,

gnificence, and proud majeſty of pompous ceremonies, wherewith the hearts of A
children and fooles are eaſily taken. That Curtizan of *Rome* (according to the manner
of that profeſſion) ſets out her ſelfe to ſale in the moſt tempting faſhion; here
want no colours, no perfumes, no wanton dreſſes; whereas the poore Spouſe of
CHRIST can onely ſay of her ſelfe, *I am blacke, but comely.* When on the one ſide
they ſhall ſee ſuch rich ſhrines, gariſh Altars, ſtately Proceſſions, when they
ſhall ſee a Pope adored of Emperors, Cardinalls preferd to Kings, Confeſſors
made Saints, little children made Angels, in a word, nothing not outwardly glorious:
on the other ſide, a ſervice without welt or gard, whoſe majeſtie is all in the heart,
none in the face, how eaſily may they incline to the conceit of that Pariſian Dame,
who ſeeing the proceſſion of S. *Genevieſue* goe by the ſtreets, could ſay, (*O que belle,*
&c.) How fine a religion is ours in cōpariſon of the *Huguenots*? Whereto muſt bee B
added, that (ſuppoſing they doe not carry with them, but rather go to fetch the
language of the place) ſome long time needs be ſpent, ere they can receive any help
to their devotion; whiles in the meane ſeaſon, their unthriving intermiſſion is aſſayled
with a thouſand ſuggeſtions: And who ſees not that this *lucrum ceſſans* (as the
Civilians terme it) offers an open advantage to a buſie adverſarie?

SECT. VI.

IN a word, it hath beene the old prayſe of early riſing, that it makes a man healthfull,
holy, and rich; whereof the firſt reſpects the body, the ſecond the ſoule, C
the third the eſtate: all fals out contrary in an early travell. For health: The
wiſe providence of God hath ſo contrived his earth, and us, that he hath fitted our
bodies to our clime, and the native ſuſtenance of the place unto our bodies. The
apparent difference of dyet (and of drinkes eſpecially) falling into ſo tender age,
muſt need cauſe a jarre in the conſtitution; which cannot in all likelihood but ſend
forth diſtemper into the whole courſe of the enſuing life. The ſtreame runnes like
the fountaine, and ſpeeds well, if at laſt, by many changes of ſoile it can leave an ill
quality behinde it: beſides that the miſ-governance of diet, whereto their liberty
layes them open in the weakneſſe of their pupillage, cannot but be extremely prejudiciall.
In this point let experience be conſulted with; her unpartiall ſentence ſhal
eaſily tell us, how few young travellers have brought home, ſound and ſtrong, and D
(in a word) Engliſh bodies. As for holineſſe, we loſe our labour, if this diſcourſe
prove not that it hath none ſo great enemy as timely travel; at once doe we hazard
to abandon God and our home: ſet an empty pitcher to the fire, it cracks preſently,
whereas the full will abide boyling. It was the younger ſonne in the Goſpell, who
therefore turnes unthrift, becauſe he got his portion too ſoone into his hands, and
wandred into a far country. The eye of the Parent, and the ferule of the maſter, is
all too little to bring our ſonnes to good. Where then there is neither reſtraint of
evill, nor helpes to grace, how ſhould their condition be other then hopeles? The
ſoile doth much in many plants: the Perſian *Hyoſcyamus* if it be tranſlated to *Egypt*,
proves deadly; if to *Ieruſalem*, ſafe and wholeſome: neither is it otherwiſe with
ſome diſpoſitions, which may juſtly curſe the place, as acceſſorie in their undoing. E
Laſtly, for riches, not of the purſe, (which is not here thought of) but of the minde,
what can be expected from that age, which is not capable of obſervation, careleſſe
of repoſition? whereof the one gets, the other keepes the treaſure of our underſtanding.
What is this age fit to looke after but Butterflies? or birds neſts, or perhaps
the gay coat of a Courtier? And if remarkable conſiderations be put into it by
others, they are as ſome looſe pearles, which for want of filing upon a ſtring, ſhake
out of our pockets; ſo as all the wealth of a young Traveller is onely in his tongue,
wherein he exceeds his mothers Parat at home, both for that he can ſpeake more,
and knowes that he ſpeaketh.

A

SECT. VII.

And in truth, it is not onely in Travell; wherein we may juſtly complaine of the inconveniency of haſte, but (that wee may looke a little aſide) in all the important buſineſſes of our life, eſpecially in mariage and profeſſions: The ordinary haſte in the one (before the face can deſcry the ſex) fils the world full of beggery and impotence; and no leſſe haſte in the other, fils it as full of ignorance and imperfection. For on the one ſide, where the vigour of nature wants, what can be propagated but infirmitie? or how can hee skill to live, that wants experience? On the other, what plenty of water can there bee, where the lead of the ciſterne is B put all into the pipes? where thoſe that ſhould be gathering knowledge for themſelves, ſpend it (like unthrifty heires) upon others, as faſt as they get it. I am deceived, if I have not touched one of the maine grounds of that univerſall decay of Arts and Men, wherewith the world is commonly checked: They muſt be mightier and wiſer, that know how to redreſſe it.

SECT. VIII.

But let us give our Traveller (that which parents ſeldome care to give) maturitie of age; let him be as ripe as time can make him; What is the beſt C advantage which his abſence can promiſe us? Let us lay the benefits of Travell in the one ſcale, the inconveniences in the other; whetherſoever over-weighs ſhall ſway downe the beame of our judgement. The private contentment of a mans owne hart in the view of forraine things, is but a better name of an humorous curioſity. If a man yeeld to run after his appetite and his eye, he ſhall never know where to reſt, and after many idle excurſions, ſhould lie downe, weary, but unſatisfied. For, give me a man that hath ſeen *Iudaſſes* Lanthorne at Saint *Denniſes*, the Epheſian *Diana* in the Louvre, the great veſſell at *Heidelberg*, the Amphitheater at *Niſmes*, the ruines, and halfe-lettered monuments of the ſeven hils, and a thouſand ſuch rarities; what peace hath his heart, above thoſe that ſit at home, and contemne theſe toies? And what if that mans fancy ſhall call him to the ſtables of the great *Mogol*, or to the D ſolemnities of *Mecha*, or to the Library of the Mountaine of the Moone, will he be ſo far the drudge or Lacquay of his owne imagination, as to undertake this pilgrimage? Or where will he ſtay at laſt, upon his returne? If he have ſmelt the ill ſented cities of France, or have ſeene faire *Florence*, rich *Venice*, proud *Genua*, *Luca* the induſtrious: if then his thoughts ſhall tempt him to ſee the rich Gluttons houſe in *Ieruſalem*, or invite him to *Aſmere*, or *Bengala*, muſt he goe? And if he can deny and chide his owne unprofitable deſires, at the laſt, why began he no ſooner? That could not be forborne too early, which at laſt wee repent to have done: he therfore that travells onely to pleaſe his fantaſie, is like ſome woman with childe, that longs for that peece which ſhee ſees upon anothers trencher, and ſwounds if ſhee miſſe it; or ſome Squire of Dames that doats upon every beauty: and is every day love-ſicke E anew: Theſe humors are fitter for controlment than obſervation.

SECT. IX.

IT is an higher faculty that Travell profeſſeth to advance, the ſupreme power of our underſtanding, which if from hence it may be manifeſtly improved, he ſhould not be worthy to tread upon the earth that would not emulate *Drake* and *Candiſh*, in cõpaſſing it: but ſet aſide the ſtudy of civill Law, (which indeed finds better helps abroad) all Sciences (the word may ſeeme proud, but it is true) may be more both fitly wooed, and more ſurely won, within our foure ſeas: for what learnings is that, which the ſeas, or Alpes, or Pyrenees have ingroſſed from us? what profeſſion either liberall, or manuary, wherein the greateſt maſters have not beene at leaſt equalled by our home-bred Ilanders? What hath this or the former age knowne, more eminent for learning, than ſome of ours, which have never trod on any but their owne earth? And (as good market-men by one handfull judge of all the whole ſacke) why may we not finde cauſe to thinke ſo of the reſt, if they would not bee wanting to themſelves? I am ſure the Univerſities of our Iland know no matches in all the world; unto whoſe perfection (that as they exceed others, ſo they may no leſſe exceed themſelves) nothing wanteth, but ſevere execution of the wiſe and carefull lawes of our Anceſtors, and reſtraint of that libertie, which is the common diſeaſe of the time. And why ſhould not the childe thrive as well with the mothers milke, as with a ſtrangers? Whether it be the envie, or the puſillanimity of us Engliſh, we are ſtill ready to under-value our owne, and admire forrainers; whiles other Nations have applauded no profeſſors more than thoſe which they have borowed from us; neither have we beene ſo unwiſe, as to lend forth our beſt: our neighbours (which ſhould be our corrivals in this praiſe) ſhall be our Judges; if thoſe few of our Writers, which could bee drawne forth into the publike light, have not ſet copies to the reſt of the world, not without juſt admiration. And how many ſtarres have wee of no leſſe magnitude, that will not be ſeene? Bleſſed be God (who hath made this Word as true, as it is great) no Nation under heaven ſo aboundeth with all variety of learning, as this Iland. From the head of Gods annointed doth this ſweet perfume diſtill to the utmoſt skirts of this our region. Knowledge did never ſit crowned in the Throne of Majeſtie, and wanted either reſpect, or attendance. The double praiſe which was of old given to two great Nations, That *Italie* could not be put downe for armes, nor *Greece* for learning, is happily met in one Iland. Thoſe therfore that croſſe the Seas to fill their braine, doe but travell Northward for heat, and ſeeke that candle which they carry in their hand.

SECT. X.

YEa ſo farre is our ordinary Travell from perfecting the intellective powers of our Gentrie, that it rather robs them of the very deſire of perfection. For what diſcouragements ſhall they finde from the love of ſtudies, in thoſe parts which are moſt ſought to for civility? Who knowes not that they are growne to that height of debauchment, as to hold learning a ſhame to Nobility, eſteeming it as a fit gard for the long robe only, too baſe for their Tiſſues? An opinion ſo ſavouring of proud ignorance, & ignorant looſeneſſe; that I cannot honour it with a confutation. Who would thinke that the reaſonable ſoule of men, not profeſſedly barbarous, ſhould be capable of ſuch a monſter? What is learning, but reaſon improved? And can reaſon ſo farre degenerate, as to hate and contemne it ſelf? Were theſe men made only for a ſword, or a dogge, or an horſe? Only for ſport or execution? I know not wherein *Lewis* the Eleventh ſhewed himſelfe unwitty, but in the charge which hee gave to his Sonne, to learne no more Latine, but, *Qui neſcit diſſimulare, neſcit vivere*: and would this alone teach him to rule well? Doth the Art of Arts (ſuch is the government of men) require no grounds but diſſimulation, or ignorance? Even to the feeding of hogges, or ſheepe, there is more or better skill neceſſarie. How unlike is this to a ſucceſſor of *Charles* the Great, whoſe word it had wont to bee, that hee had rather abound in knowledge, than wealth? In the Court of our King *Henry* the Eight, a certaine great Peere (of this diet) could ſay, it was enough for Noblemens ſonnes to winde their horne, and carry their Hawke faire; that ſtudie was for the children of a meaner ranke: To whom *Pace* juſtly replied, that then Noblemen muſt bee content that their children may winde their hornes, and carry their Hawkes, while meaner mens ſonnes do weild the affaires of State. Certainly, it is a blinde and lame government that lackes learning, whoſe ſubjects, what are they elſe, but as limbs of a body whoſe head wanteth ſenſes, which muſt needs therfore faile of either motion, or ſafety? From hence it is, that ſo few of the

A Forraine Nobles are ſtudious, in compariſon of ours; (in which regard I am not aſha-
med to recant that which my un-experience hath (out of hearſay) written in praiſe
of the French education, and thoſe few that have ſtolne the turning over of books,
hide their skill, leſt they ſhould be made to bluſh at their vertue. What brave Tro-
phees and rich monuments hath the pen of our gracious Soveraigne raiſed of him-
ſelfe unto all poſterities? When ignorance & malice have ſhot their bolt, the glory
of his great wiſdome, and knowledge, ſhall more fill the mouthes and affect the
hearts of all ſucceeding ages, than of his greatneſſe. *Paul* the Fift, and his greateſt
Chaplaines, *Bellarmine* and *Perron*, have felt the weight of his hand; whereas the
great King that ſtiles himſelfe Catholike, when hee comes to paſſe his cenſorious
edict upon Cardinall *Baronius* (who in the eleventh Tome of his Hiſtorie ſeemed
B too buſie in faſtening the Title of the Kingdome of Sicilie upon the Pope) pro-
feſſeth to ground his intelligence of his wrong onely upon others eyes; as if a book
(though of a Cardinall) were too meane an object for the view of Majeſtie. And as
all ſubordinate greatneſſe flowes from the head, ſo doe commonly alſo the diſpoſi-
tions: Neither have the Doctors of the Romiſh Church (upon whom the implicite
faith of the Laitie is ſuſpended) found it any ill policie, to cheriſh this diſlike of
bookiſhneſſe in the great: for whiles the candle is out, it is ſafe for them to play their
tricks in the darke, and if the *Aſſyrians* be once blinded, how eaſily may they bee
lead into the midſt of any *Samaria*? If the light of knowledge might freely ſhine to
the world, Popery would ſoone be aſhamed of it ſelfe, and vaniſh amongſt the
C workes of darkneſſe: Now how well theſe examples, and this converſation, ſhall
whet the appetite unto good ſtudies, it cannot be hard to judge.

Edicto del Rey Don Phelippi d' Eſpana contra e Tractado della Monarchia de Sicilia enxerido por Ceſar Baronio Cardinal en el Tomo undecimo de ſus Annales Eccleſiaſticos.

SECT. XI.

BVt perhaps it is not the learning of the Schoole, but of the State, wherein our
Traveller hopes for perfection: The ſite and forme of Cities, the faſhion of
government, the manners of people, the raiſing and rate of forraine revenues,
the deportment of Courts, the menaging both of war and peace, is that wherein his
owne eye ſhall be his beſt intelligencer; the knowledge whereof ſhall well requite
his labour, whether for diſcourſe or for uſe. What if I ſay, that (ſave the ſoothing
D up of our fancie in all this) theſe leſſons may be as well taken out at home? I have
knowne ſome that have travelled no further than their owne cloſet, which could
both teach and correct the greateſt Traveller, after all his tedious and coſtly perer-
rations: what doe wee but loſe the benefit of ſo many journalls, maps, hiſtoricall
deſcriptions, relations, if we cannot with theſe helps, travell by our owne fire-ſide?
He that travells into foraine Countries, talks perhaps with a Peaſant, or a Pilgrim, or
a Citizen, or a Courtier; and muſt needs take ſuch information as partiall rumour,
or weake conjecture can give him, but he that travells into learned and credible
Authors, talks with them who have ſpent themſelves in bolting out the truth of all
paſſages; and who having made their labours publike, would have beene like to
heare of it, if they had miſ-reported. The ordinary traveller propounds ſome prime
E Cities to himſelfe, and thither he walkes right forward; if he meet with ought that
is memorable in the way, he takes it up; but how many thouſand matters of note
fall beſide him, on either hand; of the knowledge whereof he is not guilty:
Whereas ſome grave and painfull Author hath collected into one view, whatſo-
ever his Countrey affoords worthy of marke; having meaſured many a foule ſtep
for that, which we may ſee dry-ſhod; and worne out many yeeres in the ſearch
of that, which one houre ſhall make no leſſe ours, than it was his owne. To
which muſt be added, that our unperfect acquaintance may not hope to finde
ſo perfect information on the ſudden: as a naturall inhabitant may get, by
the diſquiſition of his whole life. Let an Italian or French paſſenger walke
thorow this our *Iland*, what can his Table-bookes carry home, in compariſon
of the learned Britaine of our *Camden*, or the accurate Tables of *Speed*? Or if one

of ours ſhould (as too many do) paſſe the Alpes, what pettances can his wild journy obſerve, in compariſon of the *Itinerarie* of ***Fr. Schottus***, and ***Capugnanus***? Or he that would diſcourſe of the Royalties of the French Lillies, how can he bee ſo furniſhed by flying report, as by the elaborate gatherings of ***Caſſaneus*** or of ***Degraſſalius***? What ſhould I bee infinite? This age is ſo full of light, that there is no one country of the habitable world; whoſe beames are not croſſed and interchanged with other; Knowledge of all affaires, is like muſicke in the ſtreets, whereof thoſe may partake, which pay nothing. Wee doe not lie more open to one common ſinne, than to the eies and pens of our neighbours; Even China it ſelfe, and Japonia, and thoſe other remoteſt Iſles, and Continents (which have taken the ſtricteſt order for cloſeneſſe) have received ſuch diſcoveries, as would rather ſatisfie a Reader, than provoke him to amend them. A good booke is at once the beſt companion, and guide, and way, and end of our journey. Neceſſity drove our forefathers out of doores, which elſe in thoſe miſty times had ſeene no light: wee may with more eaſe, and no leſſe profit, ſit ſtill, and inherit, and enjoy the labours of them, and our elder brethren, who have purchaſed our knowledge with much hazard, time, toyle, expence, and have beene liberall of their bloud, (ſome of them) to leave us rich. A B

SECT. XII.

AS for that verball diſcourſe, wherein I ſee ſome place the felicity of their Travell (thinking it the onely grace to tell wonders to a ring of admiring ignorants) it is eaſie to anſwer; that table-talke is the leaſt care of a wiſe man; who like a deepe ſtreame deſires rather to runne ſilent; and as himſelfe is ſeldome tranſported with wonder, ſo doth he not affect it in others; reducing all to uſe, rather than admiration, and more deſiring to benefit, than aſtoniſh the hearer; withall, that the ſame meanes which enable us to know, doe at once furniſh us with matter of diſcourſe, and for the forme of our expreſſion, if it proceed not from that natural dexteritie which we carry with us, in vaine ſhall we hope to bring it home; the change of language is rather an hinderance to our former readineſſe: and if ſome have fetcht new noſes, and lips, and eares from Italy (by the help of ***Tagliacotius***, and his ſchollers) never any brought a new tongue from thence. To conclude, if a man would give himſelfe leave to be thus vaine and free, like a mill without a ſcluſe, let him but travell through the world of bookes, and he ſhall eaſily be able to out-talke that tongue, whoſe feet have walkt the furtheſt: what hath any eye ſeene, or imagination deviſed, which the pen hath not dared to write? Out of our books we can tell the ſtories of the ***Monocelli***, who lying upon their backs; ſhelter themſelves from the Sunne with the ſhaddow of their one onely foot. Wee can tell of thoſe cheape-dieted men, that live about the head of Ganges, without meat, without mouthes, feeding only upon aire at their noſthrils: Or thoſe headleſſe Eaſterne people, that have their eyes in their breaſts (a miſ-conceit ariſing from their faſhion of attire, which I have ſometimes ſeene:) Or of thoſe ***Coromandæ***, of whom ***Pliny*** ſpeakes, that cover their whole body with their eares: Or of the perſecutors of Saint ***Thomas*** of ***Canterbury***, whoſe poſteritie (if we beleeve the confident writings of ***Degraſſalius***) are borne with long and hairie tailes, ſouping after them; which (I imagine) gave occaſion to that proverbiall jeſt, wherewith our mirth uſes to upbraid the Kentiſh: Or of ***Amazons***, or ***Pigmees***, or Satyres, or the ***Samarcaudean Lambe***, which growing out of the earth by the navell, grazeth ſo farre as that naturall tether will reach: Or of the Bird ***Ruc***, or ten thouſand ſuch miracles whether of nature, or event. Little need we to ſtirre our feet to learne to tell either loud lies, or large truths. We have heard a bird in a cage ſing more change of notes, than others have done in the wilde Liberty of the wood. And as for the preſent occurrences of the time, the world about us is ſo full of Preſſes, that it may, and is growne ſo good a fellow, that it will impart what it knowes to all the neighbours: whoſe relations, if ſometimes they ſwarve from truth, we may well conſider, what variety of report every accident will yeeld; C D E

A yeeld; and that therfore our eares abroad are no whit more credible, than our eyes
at home. Yea rather, as *Tully* could ſay, that at *Antium* he could heare the newes of
Rome, better than at *Rome*, ſo may we oft-times better heare and ſee the newes of
France, or *Spaine*, upon our Exchange, than in their *Paris*, or *Madrill*: Since (what
liberty ſoever tongues may take to themſelves) a diſcreet man will bee aſhamed to
ſubſcribe his name to that, whereof hee may be afterwards convinced.

SECT. XIII.

Since therefore Travell cannot out-bid us in theſe higheſt commodities, which
B concerne the wealth of the minde; all the advantage it can afford us, muſt bee
in thoſe mixt abilities, wherein our bodies are the greateſt partners, as dancing,
fencing, muſicke, vaulting, horſemanſhip; the onely profeſſions of the miſ-named
Academies of other Nations. Who can denie that ſuch like exerciſes are fit for yong
Gentlemen, not onely for their preſent recreation, but much more for the preparing
of them to more ſerious action? Yet muſt theſe learne to know their places:
what are they elſe but the varniſh of that picture of Gentry, whoſe ſubſtance conſiſts
in the lines and colours of true vertue? but the lace or facing of a rich garment? but
the hang-bies of that Royall court which the ſoule keeps in a generous heart? He
that holds Gentilitie accompliſhed with theſe (though laudable) qualities, partakes
more of his horſe, than his horſe can poſſibly of him. This skill then is worthy of
C our purchaſe, yet may not be bought too deare; and perhaps need not to be fetcht
ſo far. Neither my profeſſion, nor my experience will allow me to hold compariſons
in this kind; but I have bin heartned by no meane Maſters of theſe Arts, to ſay that
our Nation have yeelded ſome in all theſe faculties, which need not ſtoope unto
the proudeſt forrainer: ours have no fault but one, that they are our owne; and what
hath their Countrey offended, if their Art offend not? It is an humorous giddineſſe
to meaſure the goodnes of any thing by the diſtance of miles, and where there is
equality of worth, to neglect the neereſt. I ſlander our Nation if it bee not ſicke of
this diſeaſe, in the courſe of all Sciences; And if neereneſſe and preſence be the cauſe
of our diſlike, why doe we not hate our ſelves, which are ever in our owne boſome?
Why doe we not hate this faſtidious curioſity, which is too cloſe to us? perhaps perfection
D in theſe qualities is thinner ſowne amongſt us, than ſome other-where; ſo as
our Iland for want of worke, and incouragement, affords no ſuch multitude of maſters:
but how can we complaine of rareneſſe, ſince if our age yeeld us but one excellent
in each kinde, it is more than we are willing to uſe, and if the fault were not
in our ſelves, one candle might light a thouſand: To inſtance in the beſt: The Horſe
is a noble creature, which as it is the ſtrength and pride of *France*, ſo wins the hearts
and heeles of that Nation. The generality of their skill is nothing to a ſtranger; each
private mans cunning reſts in himſelfe; it is onely the Teacher, whoſe ability may
concerne us. And whereas there is a double kinde of menage (as I have heard) one
for ſervice, the other for pleaſure; in the firſt, our Maſters thinke they cannot yeeld
unto the beſt; in the latter, if they grant themſelves exceeded, how many men have
E taught their dogge the ſame tricks, with no leſſe contentment? In both, we have the
written directions of their greateſt Artiſts; who (for the perpetuity of their owne
honour) failed not to ſay their beſt. And if theſe dead Maſters ſuffice not, we have
had, we may have the beſt of their living: The conſcience of a mans excellency will
abide no limits; but ſpurs him forth to winne admiration abroad, and if therewithall
hee can finde advancement of profit, how willingly doth he change his
home? We have had experience of this in higher profeſſions, much more of theſe
under foot. One obſcure towne of *Holland* in our memory, had by this meanes
drawne together at once the greateſt lights of *Europe*, and made it ſelf then no
leſſe renowned for Profeſſors, than it is now infamous for Schiſme. Feare of envy
forbids me to name thoſe amongſt us, which have honoured this Iland in the
choice of their abode. Where Art is encouraged, it will ſoone riſe high, and goe
farre,

farre, and not ſuffer a channell of the Sea to ſtay it from the preſence of a more bountifull patronage.

Sect. XIV.

BVt let us grant theſe faculties ſo fixed upon any Nation, that all our water muſt neceſſarily bee fetcht at their Well; and adde unto theſe a few waſte complements, and mimicall courteſies, which muſt needs bee put into the match of our ordinarie travell: and now let us ſet done, and ſee what we paid for this ſtock, and count our winnings: What muſt our compleat Traveller ſtake downe for this goodly furniture of his Gentrie? If not loſſe, danger; danger of the beſt part, if not all: a double danger; of corruption of religion, and depravation of manners; both capitall: And can we thinke theſe endowments ſo pretious, that they ſhould bee worth fetching upon ſuch an hazard? Will any man (not deſperate) run into an infected houſe, to rifle for a rich ſuit? Will any man put his finger into a fiery crucible, to pull out gold? It is wittily taken of *Chryſoſtome*, when our Saviour ſaid, *Ne exeatis in eremum*; that hee ſaies not, Go forth into the deſart, and ſee, but beleeve not; but gives an abſolute prohibition of going forth at all, that they might be out of danger of misbeleefe. Tuſh, idle and melancholicke feares, ſay ſome of our Gallants: Wherefore ſerves diſcretion, but to ſever good from ill? How eaſily may a wiſe man pull a Roſe, and not pricke his hand? How freely may he dip in this ſtreame, and not be drowned? Little doe theſe peremptory reſolvers know, either the inſinuative power of evill, or the treachery of their own heart in receiving it, or the importunitie of deceivers in obtruding it. They are the worſe for their travell, and perceive it not. An egge covered with ſalt, as our Philoſophers teach us, hath the meat of it conſumed, whiles the ſhell is whole: many a one receives poiſon, and knowes not when he tooke it. No man proves extreamly evill on the ſudden. Through many inſenſible declinations doe we fall from vertue; and at the firſt are ſo gently ſeazed by vice, that we cannot beleeve our accuſers. It is miſchiefe enough, if they can bee drawne to a leſſe diſlike of ill; which now by long acquaintance is growne ſo familiar to their eyes, that they cannot thinke it ſo loathſome, as at the firſt view. The ſocietie of wilfull Idolaters will now downe with them, not without eaſe; and good meanings begin to be allowed for the cloakes of groſſe ſuperſtition. From thence they grow to a favorable conſtruction of the miſ-opinions of the adverſe part, and can complaine of the wrongfull aggravations of ſome contentious ſpirits: and from thence (yet lower) to an indifferent conceit of ſome more politike poſitions, and practiſes of the Romaniſts. Neither is there their reſt. Hereupon enſues an allowance of ſome of their doctrines, that are more plauſible, and leſſe important, and withall a cenſure of us that are gone too far from Rome. Now the mariage of Eccleſiaſticall perſons begins to miſlike them: the daily and frequent conſignation with the croſſe is not to no purpoſe: The retired life of the religious (abandoning the world forſooth) ſavours of much mortification; and Confeſſion gives no ſmall eaſe and contentment to the ſoule. And now by degrees, Popery begins to be no ill religion: If there cannot be a falſe fire of miſ-devotion kindled in them, it is enough, if they can be cooled in their love of truth; which how commonly it fals out amongſt us, I had rather experience ſhould ſpeaky, than my ſelfe. Some there are that by a ſpirituall *Antiperiſtaſis* have growne hotter in their zeale, by being encompaſſed with the outward cold of irreligion and error, who as they owe not this grace to themſelves, ſo are they more for wonder than imitation. If *Daniel* found a guard in the Lions den, ſhall another put himſelfe thither for ſhelter? And if *Peter* walk't upon the pavement of the water, did the reſt of the Diſciples ſtep forth and follow him? That valiant Champion of Chriſt (ſince we are fallen upon his name) who durſt draw his ſword upon a whole troupe, after all his proteſtations of his inſeparableneſſe from his Maſter, was yet infected with the ayre of the High Preiſts Hall: and whiles he but warmed himſelfe at that fire, cooled in his

reſpect

A reſpect to his Saviour. Although perhaps this cogitation working (as it commonly
doth) remiſſely, cauſeth not any ſudden alteration in our Traveller, but (as we ſay
of Comets and Eclipſes) hath his effect when the cauſe is forgotten. Neither is there
any one more apparent ground of that luke-warme indifferency, which is fallen
upon our times, than the ill uſe of our wandrings: for our Travellers being the middle
ranke of men, and therefore either followers of the great, or commanders of
the meaner ſort, cannot want convenience of diffuſing this temper of eaſe, vnto
both.

SECT. XV.

B ALL this miſchiefe is yet hid with a formall profeſſion, ſo as every eye cannot
finde it: in others it dares boldly breake forth to an open revolt. How many
in our memory, whiles with *Dinah* they have gone forth to gaze, have loſt
their ſpirituall chaſtity, & therewith both the Church and themſelves? How many
(like unto the brooke *Cedron*) run from *Hieruſalem* thorow the vale of *Iehoſaphat*,
and end their courſe in the dead ſea? A Popiſh writer of our Nation (as himſelfe
thought) not unlearned, complaining of the obſtinacy of us hereticks, deſpaires of
prevailing, becauſe he findes it to be long ago fore-prophecied of us in the Booke of
the Chronicles, *At illi proteſtantes audire noluerunt*. It is well that Proteſtants were yet
heard of in the old Teſtament, as wel as Jeſuites; whoſe name, one of their owne by
C good hap hath found, *Num.* 26. 24. Like as *Eraſmus* found Friers in *S. Pauls* time,
inter falſos Fratres. But it were better, if this mans word were as true as it is idle. Some
of ours have heard to their coſt, whoſe loſſe joyned with the griefe of the Church,
and diſhonour of the Goſpell, we have ſufficiently lamented. How many have wee
knowne ſtrocken with theſe Aſpes, which have died ſleeping? And in truth, whoſoever
ſhall conſider this open freedome of the meanes of ſeducement, muſt needs
wonder that wee have loſt no more; eſpecially, if he be acquainted with thoſe two
maine helps of our Adverſaries, importunity, and plauſibility. Never any Phariſee
was ſo eager to make a Proſelyte, as our late factors of Rome: and if they be ſo
hot ſet upon this ſervice, as to compaſſe ſea & land to winne one of us, ſhall we be ſo
mad as to paſſe both their ſea and land, to caſt our ſelves into the mouth of danger?
D No man ſetteth foot upon their coaſt, which may not preſently ſing with the Pſalmiſt,
They come about mee like Bees. It fares with them as with thoſe which are infected
with the peſtilence, who (they ſay) are carried with an itching deſire of tainting
others. When they have all done, this they have gained, that if Satan were
not more buſie and vehement than they; they could gaine nothing. But in the
meane time, there is nothing wherein I wiſh we would emulate them, but in this
heat of diligence and violent ambition of winning. *Pyrrhus* did not more envy the
valour of thoſe old Romane ſouldiers, which he read of in their wounds, and dead
faces, than wee do the buſie audacitie of theſe new. The world could not ſtand before
us, if our truth might be but as hotly followed as their falſhood. Oh that our
God, whoſe cauſe wee maintaine, would enkindle our hearts with the fire of holy
E zeale, but ſo much as Sathan hath inflamed theirs with the fire of fury and faction.
Oh that he would ſhake us out of this dull eaſe, and quicken our ſlacke ſpirits unto
his own worke. Ariſe O North, and come O South, and blow upon our garden,
that the ſpices thereof may flow forth. Theſe ſuters will take no deniall, but are
ready (as the faſhion was to doe with rich matches) to carry away mens ſoules
whether they will or no. Wee ſee the proofe of their importunitie at home: No
bulwarke of lawes nor barres of Juſtice (though made of three trees) can keepe
our rebaniſhed fugitives from returning, from intermedling. How have their actions
ſaid in the hearing of the world, that ſince heaven will not heare them, they
will try what hel can doe? And if they dare bee ſo buſie in our owne homes, where
they would ſeeme ſomewhat awed with the danger of Juſtice; what (thinke wee)
will they not dare to doe in their owne territories, where they have not free ſcope

Rob. Pointz *in his preface to the teſtimonies for the reall preſence.*

2. *Chron.* 24.

Socrat. in Ioſuam lib. 1. *c.* 2. *q.* 9. *Getſer contra Lernæum, cap.* 1. *&* 2. *Vere ait quidam hæreticus Ieſuitas in ſacris literis reperiri.*

only, but aſſiſtance, but incouragement? Never generation was ſo forward as the A Jeſuiticall, for captation of wills amongſt their owne, or of ſoules amongſt ſtrangers. What State is not haunted with theſe ill ſpirits? yea what houſe? yea what ſoule? Not a Princes Councell-Table, not a Ladies Chamber can be free from their ſhameleſſe inſinuations. It was not for nothing, that their great Patron *Philip* the ſecond King of Spaine, called them *Clericos negociadores*; and that *Marcus Antonius Colunna*, Generall of the Navy to *Pius Quintus* in the battell of *Lepanto*, and Viceroy of *Sicilie* could ſay to Father *Don Alonſo*, a famous Jeſuite, affecting to be of the counſell of his conſcience, *Voi altri padri di Iheſu havete la mente al cielo, le mani ol mondo, l' anima al diavolo.*

SECT. XVI. B

YEt were there the leſſe perill of their vehemence, if it were onely rude and boyſterous (as in ſome other ſects) that ſo (as it is in Canon ſhot) it might be more eaſily ſhund, then reſiſted: but here, the skill of doing miſchiefe contends with the power; their miſ-zealous paſſions hide themſelves in a pleaſing ſweetneſſe; and they are more beholden to policy, then ſtrength. What Gentleman of any note can croſſe our Seas, whoſe name is not landed in their bookes before hand, in prevention of his perſon, whom now arrived, if they finde untractable through too much prejudice, they labour firſt to temper with the plauſible converſation of ſome ſmooth Catholike of his owne Nation: the name of his Countrey is C warrant enough for his inſinuation. Not a word yet may be ſpoken of Religion; as if that were no part of the errand. So have we ſeene an Hawke caſt off at an Hernſhaw, to looke and flie a quite other way, and after many careleſſe, and overly fetches, to towre up unto the prey intended. There is nothing wherein this faire companion ſhall not apply himſelfe to his welcome Countryman. At laſt, when he hath poſſeſt himſelfe of the heart of his new acquaintance, and got himſelfe the reputation of a ſweet ingenuity, and delightfull ſociableneſſe; he findes opportunities to beſtow ſome witty ſcoffes upon thoſe parts of our religion, which lie moſt open to advantage. And now it is time to invite him (after their rarities) to ſee the Monaſtery of our Engliſh *Benedictines*, or (if elſewhere) thoſe Engliſh Colledges, which the devout beneficence of our well-meaning neighbours (with no other intention D then ſome covetous Farmers lay ſaltcats in their dove-coats) have bountifully erected. There, it is a wonder if our Traveller meet not with ſome one, that ſhall claim kinred or Country of him in a more intire faſhion. The Society welcomes him with more then ordinary courteſie: neither can he refuſe (except he will be uncivill) to be their gueſt. He cannot miſlike the love of his Country men, he cannot fault their carriage. And now that they have mollified the ſtiffeneſſe of his prejudice, and with much tempring fitted him for their mold, he is a task meet for one of their beſt workmen; who willingly undertaking it hath learned to handle him ſo ſweetly as if he would have him thinke it a pleaſure to be ſeduced. Do we thinke his Doctor will begin firſt with the infallibility of their great Maſter, and perſwade him that a Necromancer, an Heretike, an Atheiſt, cannot erre in *Peters* Chaire? or tell him that he E may buy off his ſinnes as familiarly as he may buy wares in the market? or teach him that a man may and muſt both make and eat his God to his breakfaſt? This hard meat is for ſtronger mawes. Hee knowes how firſt to begin with the ſpoone, and to offer nothing to a weake ſtomacke, but diſcourſe of eaſie digeſtion: As firſt, that a Catholike ſo living and dying (by our confeſſion) may be ſaved: That there is but one Church, as but one Chriſt; and that out of this Arke, there is no way but drowning: That this one Church is more likly to be found in all the world, then in a corner; in all ages, then in the laſt Century of yeares; in unity, then in diviſion. And now comes in the glorious brag of the Roman Univerſality, their inviolate Antiquity, their recorded ſucceſſions, their harmonious unity, their confeſſed magnificence That there is the mother Church, as to the reſt of Chriſtendome, ſo eſpecially to

the

A the Engliſh : How well a Monarchy (the beſt form of government) beſeemes the
Church : How unlikely it is that Chriſt would leave his Spouſe in the confuſion of
many heads,or of none. And how that we are but a rag torne from their coat ; and
where was our religion before *Luther* lay with *Bora*? And what miſerable ſubdiviſions
are there in our Proteſtancie ? and what a gleaning are we to the harveſt
of Chriſtendome ? with infinite ſuggeſtions of this nature ; able (as they are
plauſibly urged) to ſhake an ungrounded judgement : which if they have ſo farre
prevailed , as that the hearer will abide himſelfe hood-winkt with this vaile of the
Church, how eaſily ſhall time leade him into thoſe hatefuller abſurdities ?

B

Sect. XVII.

IN all which proceeding , theſe impoſtors have a double advantage : Firſt , that
they deliver the opinion of their Church with ſuch mitigation and favour , as
thoſe that care to pleaſe,not to informe : forming the voice of the Church to the
liking of the hearer,not the judgmẽt of the hearer to the voice of the Church:wherin
is it not hard to obſerve that Popery ſpoken and written are two things ; in diſcourſe,nothing
is more ordinary then to diſclaime ſome of their received poſitions,
& to blanch others.It is the malice of an adverſarie that miſ-reports them,they doe
not hold that Images ſhould be adored ; that the wood of the Croſſe ſhould be worſhipped
with the very ſame devotion that is due to Chriſt himſelf ; that the Church
C is the Judge of Gods writings ; that *Paul* the Fift cannot erre ; that a man may
merit of his maker , much leſſe ſupererogate ; that a mouſe can run away with that
which either is , or was God Almighty ; that it is lawfull to kill an hereticall King,
and all other thoſe monſters of opinion , which their moſt claſſicke Authors have
both hatcht and ſhameleſly thruſt into the light of the world. They defie thoſe ridiculous
Legends , which we father upon their Church ; and how much do they ſcorn
S.Francis his Bird, or his Wolfe, or his wounds, or his Apoſtles of Aſſiſe. Pope *Ioane*
was but a fancy : Never Pope was an hereticke. If now we cry out of impudence,
and call their allowed Writers to witnes ; Loe,even they alſo are forged by us,& are
taught to play booty on our ſide. Thus reſolved to outface all evidence , they make
faire weather of their fouleſt opinions , and enveigh againſt nothing ſo much as the
D ſpightfulneſſe of our ſlanders. It is not poſſible that any wiſe ſtranger ſhould bee in
love with the face of their Church,if he might ſee her in her own likenes,& therfore
they have cunningly masked one part of it,and painted another, ſo as thoſe features
of hers , which are ugly and offenſive , ſhall not appeare to any but her own eyes.
And becauſe books are dangerous blabs,and will be telling the generations to come,
how ſtrangely that face is altered with Age and Art , therefore their tongues are
clipped alſo, and made to ſpeake none but her owne words. Out of this licence,and
hope to winne, they can fit their diſhes to every palate,and are ſo ſawcy , as to make
the Church belie it ſelfe.Hence it was that a Spaniſh Father could teach,that it is not
of the neceſſity of faith , to beleeve that the preſent Pope is the Vicar of Chriſt,and
the ſucceſſor of *Peter*. That *Hoſtius* the Jeſuite could ſay , that the Pope abuſed his
E keyes, and the authority of the Church,in receiving *Henry* the Fourth.That another
of his fellowes in a diſcourſe with a French Biſhop, could diſparage a deciſion of his
Holineſſe in compariſon of a General Councel.That *Menas* the Reader of Divinity at
Valedolid , following *Salas* the Jeſuite , could affirme the lawfulneſſe of the mariage
of religious perſons upon a doubtful revelation. That more then one of that Order,
have dared to broach Confeſſion by letters , againſt the Bull of *Clement* the Eight.
And if theſe men be not ſparing of their contradictions to that Vice-God of theirs,
whoſe vaſſals they are by peculiar profeſſion , how much more boldly will they
ſwimme againſt the ſtreame of any common opinion,that may concerne the bodie
of that head ?

Exemplar Epiſt. ſcriptæ ad Dominum Paulinum quondam datarium ſub Clementis 8. beatæ memoriæ Pontificatu. Ibid.

SECT. XVIII.

THeir ſecond advantage is, that they regard not with what untruths they make good their own aſſertions: It is all one with what motter or rubbiſh they build up a ſide. From hence flow the confident reports, both of their miracles to convince us, and their ſlanders to diſgrace us. Father *Hayndius*, a Jeſuite of 33. yeares ſtanding, amongſt 52. complaints, which (out of an honeſt remorſe) he put up againſt his owne Societie, to their Generall *Aquaviva*, finds this not the leaſt, that his fellowes ſhamed not to ſeeke the honour of their Order, by cogging of miracles. What packets flie about daily of their Indian wonders? Even Cardinall *Bellarmine* can abide to come in as an avoucher of theſe coozenages; who dares averre that his fellow *Xavier* had not only healed the deafe, dumbe, and blinde, but raiſed the dead, whiles his brother *Acoſta*, after many yeares ſpent in thoſe parts, can pull him by the ſleeve, and tell him in his eare, ſo loud that all the world may heare him, *Prodigia nulla producimus, neque vero eſt opus.* Of the ſame ſtampe are the daily-renewed miracles, revelations, viſions, wherewith any mans eares muſt needs bee beaten amongſt them. *Africke* was at the beſt but barren of novelties, in compariſon of *Rome*; & yet the world is incredulous, if it will not ſuffer it ſelfe to be gulled with theſe holy frauds. And no fewer are thoſe lewd calumniations (the ſtuffe of all their invectives) whereby they labour to make us loathſome to the world: our perſons, our doctrines are loaded with reproaches; neither matters it how juſt they are, but how ſpightfull. What other meaſure can bee expected of us, when their beſt friends have thus (upon ſoine private diſlikes) ſmarted from them? Their owne holy Fathers, *Clement* the Eighth, and *Sixtus Quintus*, and with them (the honour of the Jeſuiticall Order) Cardinall *Tollet*, can all ſhew bloody wales in their backes, from their laſhes. Their late Patron of famous memory, whoſe heart they well merited, and keepe it (as their deare relique) enſhrined in their *la Fleſche*, was after his death in their Pulpits proclaimed *Tyran* and worſe: no marvell then if after the virulent declamations of our *Gifford* (their *Gabriel*) and the malicious ſuggeſtions of others of that viperous brood, wee have much adoe to perſwade our neighbours, that we have any Churches, Baptiſme, Liturgie, Religion. I appeale then to all eyes and eares, how eaſie it is for a man that will take leave to himſelfe, of making what truths he liſts, and defending them by what untruths he pleaſeth, to leade a credulous heart whither he pleaſeth.

Lib. 4. de ſalut. Ind. c. 12. &c.

Exemplar. Epiſt. ſup. cit.

SECT. XIX.

BUt if the power of falſified reaſon prevaile not, theſe deſperate factors of Rome (as I have beene informed) have learned out of their acquaintance in the Court of the Prince of darkneſſe, to imploy ſtronger aid. On ſome of their hands, I feare, Magicall deluſions, & deviliſh incantations ſhall not want, rather than they will want a client. Neither can this ſeeme ſtrange to any that knowes how familiarly the Roman Church profeſſes the ſolemne practiſe of conjuration; in ſuch a faſhion, as it doth more than trouble the beſt Caſuiſts, to ſet down a perfect difference betwixt their ſacred Magick, and the Diabolicall. From hence perhaps have proceeded thoſe miraculous apparitions (if at leaſt they were any other but fancy, or fraud) wherewith ſome of our death-ſicke Gentlemen amongſt them have bin frighted into Catholikes. A famous Divine of *France*, ſecond to none for learning, or fidelitie, told me this one amongſt other inſtances, of his owne experience, which he yet lives to juſtifie: A Gentleman of the Religion, whoſe wife was popiſhly devoted, lying upon the bed of his ſickneſſe, in expectation of death, ſends for this Divine, his Paſtor; the ſicke mans wife ſends for a Jeſuite; both meet at the beds ſide; each perſwades him to his owne part; both plead for their religion at this barre, before theſe Judges: after two houres diſputation, not onely the Gentleman was cheerefully confirmed in that Judgment, which he had embraced, but his wife alſo, out of the evidence of truth, began to incline to him, and it. The Jeſuit departed diſcontent; yet within ſome few houres after, returning (when the coaſt was cleerer) intreats ſome private conference with the Gentlewoman; with whom walking in her garden, he did vehemently expoſtulate, mixing therewithall his ſtrongeſt perſwaſions; at laſt, to ſhut up his diſcourſe, he importun'd her with many obſecrations, that ſhe would vouchſafe to receive from his hands a little box which he there offered her, and for his ſake weare about her continually: ſhe condeſcended. No ſooner had ſhee taken it, then ſhe fell to ſo great a deteſtation of her huſband, that ſhee could by no meanes bee drawne into his preſence, and within two dayes after in this eſtate ſhe died. An act more worthy the ſword of Juſtice, then the pen of an Adverſarie. Theſe courſes are as ſecret as wicked. Not daring therefore peremptorily to accuſe, I had rather leave theſe practiſes to further inquiry. Sure I am, that by their tongues, Satan labours to inchant the world, and hath ſtrongly deluded too many ſoules. And are we weary of ours, that we dare tempt God, and offer our ſelves as challengers to this ſpirituall danger? The Jeſuites, amongſt much change of houſes, have two famous for the accordance of their names; one called *The Bow*, at *Nola*; the other, *The Arrow*, (*la Fleſche*) in *France*: though this latter were more worthy of the name of a whole Quiver, containing not fewer then eight hundred ſhafts of all ſizes. Their Apoſtate Fryer (if I ſhall not honour him too much) plaid upon them in his Diſtich:

Arcum Nola dedit, dedit illis alma Sagittam
Gallia; quis funem, quem meruere, dabit?
Nola the bow, and France the ſhaft did bring:
But who ſhall helpe them to an hempen ſtring?

This proviſion is for the care of Chriſtian Princes: but in the meane time, what madneſſe is it in us, not onely to give aime to theſe roving Flights, but to offer our ſelves to bee their ſtanding Butt, that they may take their full aime and hit us level at pleaſure? Doe wee not heare ſome of their owne fellow Catholikes in the middeſt of their awfulleſt Senate, the Parliament of *Paris*, pleading vehemently againſt thoſe factious ſpirits, and crying out paſſionately of that danger (which will follow upon their admiſſion) both of lewd manners, and falſe doctrine; and doe we in greater oppoſition feare neither? and eſpecially from Engliſh Jeſuites? Some Countries yeeld more venomous vipers then others; ours the worſt. I would it were not too eaſie to obſerve, that as our Engliſh Papiſts are commonly moſt Jeſuitiſh, ſo our Engliſh Jeſuites are more furious then their fellowes. Even thoſe of the hotteſt Climates cannot match them in fiery diſpoſitions. And doe we put our ſelves out of our comfortable Sunneſhine, into the midſt of the flame of theſe noted Incendiaries? Doe we take pleaſure to make them rich with the ſpoile of our ſoules? and becauſe they will not come faſt enough to fetch theſe booties, doe we goe to carry them unto their pillage?

SECT. XX.

THe danger is in the men more then in their cauſe; and if this great Curtizan of the world had not ſo cunning Panders, I ſhould wonder how ſhee ſhould get any but fooliſh cuſtomers. The Searcher of all hearts (before whoſe Tribunall I ſhall once come to give an account of this *Cenſure*) knows that I ſpeak it not maliciouſly; Him I call to witneſſe, that I could not find any true life of Religion amongſt thoſe that would be Catholikes: I meddle not with the errors of Speculations, or Schoole points; wherein their judgement palpably offendeth: I ſpeake of the lively practice of Piety. What have they amongſt them but a very out-ſide of

Chriſtianity, a meere formality of devotion? Looke into their Churches, there their poore ignorant Laity hope to preſent their beſt ſervices to God; and yet alas, they ſay they know not what, they heare they know not what, they doe they know not what; returning empty of all hearty edification, & onely full of confuſed intentions; and are taught to thinke this ſacrifice of fooles meritorious. Looke their *Chemarims* upon the ſacred actors in this religious Scene; what ſhall you ſee but idle Apiſhneſſe in their ſolemneſt worke, and either mockery or ſlumbering? Looke into their religious houſes; what ſhall you ſee but a trade of careleſſe and lazy holines? houres obſerved, becauſe they muſt, not becauſe they would. What doe they but lull piety a ſleepe with their heartleſſe and ſleepy *Veſpers*? Looke into the private cloſets of their devout Ignorants; what difference ſhall you ſee betwixt the Image and Suppliant? If they can heare their beads knacke upon each other, they are not bid to care for hearing their praiers reflect upon heaven: Shortly, in all that belongs to God, the worke done ſufficeth, yea meriteth; and what need the heart be wrought upon for a taske of the hand? Looke into the melancholike Cels of ſome auſtere Recluſes; there you may finde perhaps an haire-cloth, or a whip, or an heardle; but ſhew mee true mortification, the power of ſpirituall renovation of the ſoule. How ſhould that bee found there, when as that ſaving faith (which is the onely purger of the heart) is barred out as preſumptuous? and no gueſt of that kinde allowed, but the ſame which is common to Devills? what Papiſt in all Chriſtendome hath ever beene heard to pray daily with his family; or to ſing but a Pſalme at home? Look into the univerſall courſe of the Catholike life; there ſhall you finde the Decalogue profeſſedly broken, beſides the ordinary practiſe of Idolatry, and frequence of oathes. Who ever ſaw Gods day duly kept in any city, village, houſhold under the juriſdiction of *Rome*? Every obſcure holy-day takes the wall of it, and thruſts it into the channell. Who ſees not obedience to authority ſo ſlighted, that it ſtands only to the mercy of humane diſpenſation? and in the reſt of Gods Lawes, who ſees not how foule ſinnes paſſe for veniall? and how eaſily veniall ſinnes paſſe their ſatisfaction: for which a croſſe, or a drop of holy-water is ſufficient amends? Who ſees not how no place can be left for truth, where there is full roome given to equivocation? All this, though it be harſh to the conſcionable man, yet is no leſſe pleaſing to the carnall. The way of outward faſhionableneſſe in religion, and inward liberty of heart, cannot but ſeeme faire to nature; and eſpecially when it hath ſo powerfull angariation. It is a wonder if but one halfe of Chriſtendome be thus wonne to walke in it. Thoſe which are either ungrounded in the principles of religion, or the unconſcionable in the practiſe, are fit to travell into theſe miſerable errors: ***But though Iſrael play the harlot, yet let not Iudah ſinne. Come ye not to Gilgal; neither goe ye up to Bethaven.***

SECT. XXI.

FRom the danger of corruption in judgement, let us turne our eyes to the depravation of manners; which not ſeldome goes before: Apples therefore fall from the tree, becauſe they be worme-eaten; they are not worm-eaten becauſe they fall: and, as uſually followes, Satan like the Raven, firſt ſeazes upon the eye of underſtanding, & then preyes freely upon the other carkaſe. We may be bad enough at home, certainly we are the worſe for our neighbours. Old *Rome* was not more jealous of the Grecian and African manners, then wee have reaſon to be of the Romane. It were well if wee knew our owne faſhions, better if we could keepe them.

What miſchiefe have we amongſt us that we have not borrowed? To begin at our skin: who knowes not whence we had the varietie of our vaine diſguiſes? As if wee had not wit enough to be fooliſh, unleſſe we were taught it. Theſe dreſſes being conſtant in their mutabilitie, ſhew us our maſters. What is it that wee have not learned of our neighbours, ſave onely to be proud good cheape? Whom would it not vex to ſee how that other ſexe hath learned to make Antiks and monſters of themſelves? Whence came their hips to the ſhoulders, and their breſts to the navill;

but the one from ſome ill-ſhap't Dames of *France*, and the other from the worſe-minded Curtizans of *Italy*? Whence elſe learned they to dawbe theſe mudde-walls with Apothecaries morter; and thoſe high waſhes, which are ſo cunningly lickt on, that the wet napkin of *Phryne* ſhould be deceived? Whence the friſled and poudred buſhes of their borrowed excrement? as if they were aſhamed of the head of Gods making, and proud of the Tire-womans? Where learned we that deviliſh Art and practice of Duell, wherein men ſeek honour in blood, and are taught the ambition of being glorious butchers of men? Where had we that luxurious delicacie in our feaſts, in which the noſe is no leſſe pleaſed, then the palate; and the eye no leſſe then either? wherein the piles of diſhes make barricadoes againſt the appetite, and with a pleaſing encombrance trouble an hungry gheſt? Where, thoſe formes of ceremonious quaffing, in which men have learned to make Gods of others, and beaſts of themſelves? and loſe their reaſon, whiles they pretend to do reaſon? where, the lawleſneſſe (miſ-called freedome) of a wilde tongue, that runnes with reynes in the necke, thorow the bed chamber of Princes, their Cloſets, their Counſell-Tables, and ſpares not the very Cabinet of their breſts, much leſſe can be barr'd out of the moſt retired ſecrecie of inferiour greatneſſe? Where, the change of noble attendance, and hoſpitalitie, into foure wheeles, and ſome few butterflies? Where, the Art of diſhoneſtie in practicall Machiaveliſme, in falſe equivocations? Where, the ſlight account of that filthineſſe, which is but condemned as veniall, and tolerated as not unneceſſarie? Where, the skill of civil & honourable hypocriſie, in thoſe formall complements, which doe neither expect beleefe from others, nor carie any from our ſelves? where, that unnaturall villany, which though it were burnt with fire and brimſtone from heaven, and the aſhes of it drowned in the dead ſea, yet hath made ſhift to revive, and cals for new vengeance upon the actors? Where, that cloſe Atheiſme, which ſecretly laughs God in the face, and thinkes it weakeneſſe to beleeve, wiſdome to profeſſe any religion? Where, the bloody and tragicall ſcience of King-killing; the new divinity of diſobedience and rebellion; with too many other evils, wherewith foraine converſation hath indangered the infection of our peace? Lo here, deare Country-men, the fruit of your idle gaddings: Better perhaps might be had; but he was never acquainted at home, that knowes not our nature to be like unto fire, which if there be any infection in the roome, drawes it ſtraight to it ſelfe: Or like unto Iet, which omitting all precious objects, gathers up ſtrawes and duſt. *Ilanders* have beene ever in an ill name. Wherefore? ſave onely for the confluence of forainers, which never come without the fraight of their nationall wickedneſſe. The experience wherof hath moved ſome witty Nations, both ancient & preſent, to ſhut themſelves up within their owne bounds, and to barre the intercourſe of ſtrãgers, as thoſe that thought beſt to content themſelves with their owne faults. A corrupt diſpoſition, out of a naturall fertilitie, can both beget and conceive evill alone; but if it be ſeconded by examples, by precepts, by incouragements, the Ocean it ſelfe hath not ſo much ſpawne, as it: in all which regards, hee hath eſcaped well, that returnes but what he caried; but hee is worthy of memory, that returnes either more good, or leſſe evill. Some have come home perhaps more ſparing, others more ſuttle, others more outwardly courteous; others more capricious, ſome more tongue-free, few ever better. And if themſelves be not ſenſible of their alterations, yet their Countrey and the Church of God feeles and rues them.

SECT. XXII.

LEt me therefore have leave to ſhut up this Diſcourſe with a double Sute, one to our Gentry, the other to ſupreme authoritie; both which ſhall come from the bottome of an heart unfainedly ſacrificed to the common good; neither ſpeake I words, but my very ſoule unto both. To the former my ſute is, that they would bee happy at home: God hath given us a world of our owne, wherein there is nothing wanting to earthly contentment. Whither goe ye then, worthy Country-

men, or what ſeeke yee? Here growes that wealth, which yee goe but to ſpend A
abroad: Here is that ſweet peace which the reſt of the world admires and envies:
Here is that gracious and well-tempered government, which no Nation under heaven
may dare once offer to parallel: Here all liberall Arts raigne and triumph: And
for pleaſure, either our earth, or our ſea yeelds us all thoſe dainties, which their
native Regions enjoy but ſingle. Laſtly, here Heaven ſtands open, which to many
other parts is barred on the out-ſide with ignorance or miſbeleefe. And ſhall our
wantonneſſe contemne all this bounty of God, and carry us to ſeeke that, which we
ſhall finde no where but behinde us, but within us? Shall the affection of ſome frivolous
toyes draw us away from the fruition of thoſe ſolid comforts, which are offered
us within our owne doores? How many of ours, whom their juſt offence hath
caſt out of the boſome of their Country, compare their exile with death, and can B
ſcarce abide to bid that breath welcome, which they are forced to draw in a foraine
aire; and though freedome of conſcience entertaine them never ſo liberally abroad,
yet reſolve either to live or die at home; and doe we ſuffer our folly to baniſh us
from thoſe contentments, which they are glad to redeeme with the hazard of their
blood? are wee ſo little in our owne bookes, that wee can be content to purchaſe
outlandiſh ſuperfluities, with the miſ-cariage of our ſoules, with the danger of miſ-cariage,
with the likelihood of danger? Are we ſo fooliſh, that whiles we may
ſweetly enjoy the ſetled eſtate of our Primogeniture, we will needs bring upon our
ſelves the curſe of *Ruben*, to runne abroad like water; whoſe qualitie it is, not eaſily
to be kept within the proper bounds; yea the curſe of *Cain*, to put our ſelves from
the ſide of *Eden*, into the land of *Nod*, that is, of demigration? None of the leaſt C
imprecations, which *David* makes againſt Gods enemies, is, *Make them like unto a
wheele, O Lord.* Motion is ever accompanied with unquietneſſe, and both argues, &
cauſes imperfection, whereas the happy eſtate of heaven is deſcribed by reſt; whoſe
glorious ſpheres in the meane time, doe ſo perpetually move, that they are never
removed from their places. It is not the leaſt part either of wiſdome, or happineſſe,
to know when wee are well. Shall we not be ſhameleſſely unthankfull, if we cannot
ſing the note of that great Choriſter of God, *My lot is falne to mee in a good ground?*
Hath not the munificence of God made this Iland as it were an abridgement of this
whole earth, in which he hath contrived (though in a leſſe letter) all the maine and
materiall commodities of the greater world; and doe we make a priſon where God
meant a Paradiſe? Enjoy therfore (happy Country-men) enjoy freely God and D
your ſelves; enrich your ſelves with your owne mines, improue thoſe bleſſed opportunities
which God hath given you, to your mutuall advantage; and care not to
be like any but your ſelves.

SECT. XXIII.

AND if at any time theſe unworthy papers may fall betwixt the hands of my
Soveraigne Maſter, or any of his grave and honourable Miniſters of State,
let the meanneſſe of ſo weake and obſcure ſolicitors preſume to commend
this matter to their deepeſt conſideration, and out of an honeſt zeale of the common E
ſafetie, ſue to them for a more ſtrict reſtraint of that dangerous libertie, whereof
too many are bold to carve to themſelves. Who can bee ignorant of thoſe wiſe and
wholeſome lawes, which are enacted already to this purpoſe? or of thoſe carefull and
juſt cautions, wherewith the licences of Travell are ever limited? But what are
we the better for Gods owne lawes, without execution? Or what are limits unto the
lawleſſe? Good lawes are the hedges of the Common-wealth: juſt diſpenſations are
as gates, or ſtiles in the hedge. If every ſtraggler may at pleaſure caſt open a gap in
this fence of the State, what are we the better for this quick-ſet, then if we lay open
to the common? Who ſees not how familiarly our yong Recuſants immediatly upon
their diſcloſing, are ſent over for their full hatching and making? *Italy*, *Spaine*, *Artois*,
and now of late *France* it ſelfe provides neſts, and perches, and mewes for theſe
birds

birds, with the ſame confidence, wherewith wee breed our owne at home; which when they are once wel acquainted with the Romane lure, are ſent backe againe fit for the prey. And as for thoſe of our owne feather: whereas the libertie of their travell is bounded chiefly with this double charge: one, that they have no converſation or conference with Jeſuits, or other dangerous perſons; the other, that they paſſe not into the dominions of the Kings enemies; both theſe are ſo commonly neglected, as if they were intended onely for a verball formalitie, yea, as if the Prohibition meant to teach men what they ſhould doe. Every of our Novices hath learned to make no difference of men; and dare breathe in the poyſonous ayre of *Italy* it ſelfe, and touch the very pommell of the chaire of peſtilence. It is this licentious freedome (which we miſ-call Open hearted ingenuity) that undoes us. Doe we not ſee the wary cloſeneſſe of our Adverſaries, which wil not ſo much as abide one of our books (a mute ſollicitor) to harbour in any of their coaſts? How many of the Italian or Spaniſh Nobleſſe have we knowe allowed to venture their education in our Courts or Univerſities? Doe they lie thus at the locke, and doe we open our breſt, and diſplay our armes, and bid an enemie ſtrike where he liſt? Since then wee have no more wit, or care, then to bee willingly guilty of our owne ſhame; oh that the hands of ſupreme Authoritie would bee pleaſed to locke us within our owne doores, and to keepe the keyes at their owne girdle! And (to ſpeake truth) to what purpoſe are thoſe ſtrait and capitall inhibitions of the returne of our factious fugitives into this Kingdome, if whiles the wicket is ſhut upon them, that they ſhould not come to us, the Poſterne bee open to us, that we may goe to them? As all intercourſe is perilous, ſo that is moſt, which is by our owne provocation. Here yet they dare but lurke in ſecret, and take onely ſome ſudden ſnatches at a weake prey, like unto evening-wolves, that never walke forth but under the cloak of the night; but in their owne territories, they can ſhew the Sunne their ſpoiles, and thinke this act worthy of garlands and trophees. Here wee have maſtives to ſecure our flockes: there the prey goes ſtragling alone to the mouth of their dennes, without protection, without aſſiſtance, and offers to be devoured. Yee whom the choice of God hath made the great Shepheards of his people, whoſe charge it is to feed them by government, ſuffer not their ſimplicitie to betray their lives unto the fangs of theſe cruel beaſts; but chaſe them home rather, from the willfull ſearch of their owne perdition, and ſhut them up together in your ſtrong and ſpacious folds, that they may be at once ſafe, and yee glorious.

SECT. XXIV.

LAſtly, for thoſe, whom neceſſary occaſions draw forth of their owne coaſts (that wee may have done with thoſe, which like fooliſh Papiſts goe on pilgrimage to ſee another blocke better dreſſed then at home) let me ſay to them, as *Simeon* that prophetical Monk ſaid to the pillars which he whipped before the earthquake; Stand faſt, for ye ſhall be ſhaken. And therefore, as the Crane, when ſhee is to fly againſt an high wind, doth ballace her ſelf with ſtones in her bill, that ſhe may cut the ayre with more ſteddineſſe; ſo let them carefully fore-inſtruct, & poize themſelves with the ſound knowledge of the Principles of Religion, that they may not be caried about with every wind of doctrine: Whereto if they adde but thoſe leſſons, which they are taught by the State, in their letters of paſſage, there may bee hope, they ſhall bring backe the ſame ſoules they caried. It was at leaſt an inclination to a fall, that *Eve* tooke boldneſſe to hold chat with the Serpent. And as ſubtill Lawyers deſire no more advantage in the quarrell which they would picke at conveyances, then many words: ſo neither doe our Adverſaries. Whiles our eares are open, and our tongues free, they will hope well of our very denials. Error is crafty, and out of the power of his Rhetorical inſinuations, oft-times caries away probabilitie from truth. I remember in that famous Embaſſie of three Philoſophers, which *Athens* ſent to *Rome*, *Critolaus*, *Diogenes*, and *Carneades*, there falling out many occaſions of diſcourſe, wiſe *Cato* perſwaded the Senate to a ſpeedie diſmiſſion of thoſe (otherwiſe welcome) gheſts, Becauſe (ſaid he) whiles *Carneades* diſputes, ſcarce any man can diſcerne which is the truth. There is more danger of theſe ſpirituall Sophiſters, A by how much the buſineſſe is more important, and their ſubtilty greater. Let our paſſenger therefore (as that wiſe Grecian ſerved his fellowes) ſtop up his eares with waxe againſt theſe Syrens. Our Saviour would not give Satan audience even whiles he ſpake true; becauſe he knew that truth was but to countenance error. There is ever true corne ſtrowed under a pitfall: thoſe eares are full and weightie, which we dreſſe with Lime to deceive the poore birds in a ſnow. No fiſher lets downe an empty hooke, but cloathed with a proper and pleaſing bait. Theſe Impoſtors have no other errand, but deceit. If he love himſelfe, let him be afraid of their favours, and thinke their frownes ſafer then their ſmiles. And if at any times (as no fly is B more importunate) they thruſt themſelves into his converſation, let him (as thoſe which muſt neceſſarily paſſe by a carrion in the way) hold his breath, and haſten to be out of their aire. And if they yet follow him in his flight, let him turne backe to them with the Angels farewell, *Increpet te Dominus*.

FINIS.

THE RIGHTEOVS MAMMON.

AN HOSPITALL SERMON
PREACHED IN THE SOLEMNE
ASSEMBLY OF THE CITY ON
Munday in Eaſter weeke,
1618.

BY JOS. HALL.

Imprinted at *London* in the yeare 1634.

TO MY MVCH HONOR'D FRIEND

Sir HENRY BAKER Knight and Baronet.

SIR,

AMongſt many, to whom my poore labours owe much for their acceptation, I know none that can challenge ſo deepe a debt as your ſelfe: If others have taſted of my well-meant papers, you have fed heartily on them; and ſo made them your owne, that your memory may compare with others eyes, and your practiſe with the ſpeculation of others: Neither have your hand or tongue beene niggardly diſſemblers of your ſpirituall gaine. Vnto you therefore (to whoſe name I had long ſince in my deſires devoted my next) doe I ſend this meane preſent: A Sermon importunately deſired of many: That which the preſent Auditors found uſefull, the Preſſe ſhall communicate to poſteritie; The gaine of either, or both, is no leſſe mine: I doubt not but you have already ſo acted that part of this diſcourſe which concerneth you, that the direction I give to others, is but an hiſtory of what you have done. And goe on happily (worthy Sir) in thoſe your holy courſes which ſhall leade you to immortalitie; and ſo uſe your riches, that they may be made up into a Crowne for your head in a better world: My hearty well-wiſhes ſhall not be wanting to you and your vertuous Lady, as whom you have obliged to be juſtly

Worceſter, April 14.

Yours,

IOS: HALE.

THE RIGHTEOVS MAMMON.

1. TIM. 6. 17.

Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertaine riches, but in the living God, who giveth us richly all things to enjoy, &c.

THoſe things which are excellent, and beneficiall in their uſe, are dangerous in their miſcariage: It were loſt labour for me to perſwade you how good riches are: your pains and your cares are ſufficient proofes of your eſtimation; and how deadly the abuſe of them is many a ſoule feeles that cannot returne to complaine; There is nothing more neceſſary therefore for a Chriſtian heart, then to bee rectified in the menaging of a proſperous eſtate; and to learne ſo to be happy here, that it may be more happie hereafter; a taske which this Text of ours undertakes, and (if ye be not wanting to it and your ſelves) will bee ſure to performe: what ſhould I need to entreat your attention (Right Honourable, right Worſhipfull, and beloved) to a buſineſſe ſo neere concerning you? The errand is Gods; the uſe of it yours.

I never held it ſafe to pull Scripture in peeces: theſe words fall alone into their parts. *Timothy* is ſet upon the ſpirituall Bench, and muſt give the charge. A charge, to whom? Of what? To whom? To the rich. Of what? what they muſt avoid, what they muſt indevour. What muſt they avoid? High-mindedneſſe and truſt in wealth: what are the duties they muſt labour unto? Confidence in God; Beneficence to men: And every one of theſe is backed with a reaſon to inforce it: Why ſhould they not be high-minded? Their wealth is but in this world; Why ſhould they not truſt in riches? They are uncertaine. Why ſhould they truſt in God? He is a living God, and a liberal God: why ſhould they extend their Beneficence to men? By this they lay up to themſelves a ſure foundation; Here is worke enough, you ſee, for my diſcourſe, and your practice: The God of Heaven bleſſe it in both our hands.

Charge.

The *Charge* hath (*Ianus* lik) a double aſpect; one that looks up to S. *Paul*, the other that lookes downe to *Timothy*, and from him to the rich: In the firſt there is Apoſtolicall ſuperioritie; for (παράγγελλε) *Charge thou*, referres to παραγγέλλω σοι verſ. 13. *I Charge thee*; ſo *Paul* charges *Timothy* to charge the rich; He that gives the Charge, if he be not the chiefe of the Bench, yet hee is greater then the Jurie. The firſt foundation of the Church is laid in an inequalitie, and hath ever ſince ſo continued; There can bee no harmony, where all the ſtrings or voices are of one tenour; In the latter, as it lookes on *Timothy*; it caries in it Epiſcopal power, Euangelical ſufficiency. Epiſcopall power; for this *Charge* is by the vulgar turned, and the Tranſlation of the Syriac, *Præcipe*, command; and ſo doe we tranſlate it in the firſt of this Epiſtle, and the third verſe; *Timothy* was left at *Epheſus* (ἵνα παραγγείλῃς) to command. A

The rich are commonly great; Nobility in the account of God is joyned with wealth; *Curſe not the King in thy thought, nor the rich in thy Bed-chamber*, ſaith *Salomon*; ſo *Dives* at whoſe gates *Lazarus* lay, is by ſome no meane ones gheſſed to be *Herod*, or ſome other King; and ſo are *Iobs* friends termed by the ſeventy: Yea, the rich is not onely a little King among his neigbours, but *Dives*, *quaſi divus*; as a petty god to his underlings: and yet even the rich man that (as *Salomon* notes) ſpeakes with command unto others, he muſt be ſpoken to with command. *Command the rich.* That fooliſh ſhaveling ſoared too high a pitch, when in his imperious Bull he commands the Angels; *Francis* of *Aſſiſe* and he were both of a Diet; But we may ſafely ſay, that all powers below the Angels, are lyable to our ſpirituall Charge; and this *Command* implyes obedience; Elſe to what purpoſe doe we command & goe without? Chriſt B gave us the keyes; (for that which the Romaniſts would plead out of *Origen*, of *Claves cœli*, *The keyes of heaven* to the reſt, and *Claves cœlorum*, *The keyes of heavens* to *Peter*, is a diſtinction without a difference;) What becomes of them? That I may not ſay, on ſome of our hands they are ſuffered to ruſt for want of uſe; on others (as the Pontificians) the wards are altered, ſo as they can neither open nor ſhut: ſure I am; that (if they be not loſt on their behalfe, whether in diſ-uſe, or abuſe) the power of them is loſt in the hearts of many: They have ſecret pick-locks of their owne making, Preſumption and Security, whereby they can open heaven-gates, though double-locked by our cenſures, and ſhut the gates of hell at pleaſure, which their owne ſinnes have opened wide to receive them. What uſe is there of us, but in our chaire? and there, but to be heard, and ſeene? Even in this ſenſe *ſpectaculo facti ſumus*; C we are to gaze on, not to imploy. Now ye are full, now ye are rich, ye raigne as Kings without us; wee are weake, ye are ſtrong; ye are Honourable, but we are deſpiſed. It was well noted by one, that the good father of the prodigall, though he might himſelfe have brought forth the prime robe, or have led his ſonne into his wardrobe to take it, yet hee commands his ſervants to bring it forth (*Proferte ſtolam*) becauſe he would bring meanes into credit, becauſe he would have his ſonne beholden to his ſervants, for their glory. It is a bold word, but a true one, Yee ſhall never weare the long white robe, unleſſe his ſervants your Miniſters bring it, and put it on. He that can ſave you without us, will not ſave you, but by us: He hath not tyed himſelfe to meanes, man he hath; He could create you immediately to himſelfe: but he will have you begotten by the immortall ſeed of your ſpi- D rituall Fathers. Woe be to you therefore, if our word have loſt the power of it in you: you have loſt your right in heaven: Let us never come there, if you can come thither ordinarily without us. The words of the wiſe (ſaith *Salomon*) are like goades, like nayles; But if theſe goads light upon the skin of a Leviathan, who eſteemes yron as ſtraw, and braſſe as rotten wood; If theſe nayles meet with yron, or marble in their driving, that they turne againe: What ſhall we ſay, but *our Goſpell is hid to them that periſh*; and *woe unto your ſoules, for ye have rewarded evill to your ſelves.*

Maldonat could incline to that: *in locum.*

Hitherto the power implied in this charge; the ſufficiencie followeth: This *Euangelicus* muſt be *parangelicus*; like as the fore-runner of Chriſt had a charge for all ſorts, ſo muſt his followers; So hath *Timothy* in this Epiſtle, A charge for wives, for Biſhops, for Deacons, for widowes, for ſervants, and here for the rich. He muſt charge; E and how ſhall he charge, if he have neither ſhot nor powder. It is no bragge to ſay that no nation under Heaven ſince the Goſpell lookt forth into the world, ever had ſo many, ſo learned Teachers as this Iland hath at this day. *Hierome* ſaid of old to his *Paulinus*, *De Hieroſolymis & de Britannia*, *æqualiter patet aula cœleſtis*: *Heaven is open in Britaine as in Hieruſalem.* It holds well, if you take it for a propheticall compariſon betwixt *Ieruſalem* as it had beene, and *Britaine* as it ſhould be. *Ieruſalem* the type of Gods Church upon earth, in the glory of all her legall magnificence, was never more bleſſed then this Church of ours: For the Northerne part of it beyond the *Twede*, we ſaw not, wee heard not of a Congregation (whereof indeed there is not ſo great frequence) without a preaching Miniſter; and though their maintenance hath beene generally but ſmall, yet their paines have beene great, and their

Somewhat above eight hundred.

A ſucceſſe ſutable: And now lately, his Sacred Majeſtie in his laſt yeares journey (as if the Sunne did out of compaſſion goe beyond his Tropick Line, to give heat unto the Northerne Climate) hath ſo ordered it, that their meanes ſhall be anſwerable to theirs labours; ſo as both Paſtors and People profeſſe themſelves mutually bleſſed in each other; and bleſſe God and their King for this bleſſedneſſe.

As for the learning and ſufficiency of thoſe Teachers (whether Prelats or Presbyters) our eares were for ſome of them ſufficient witneſſes; and wee are not worthy of our eares, if our tongues doe not thankfully proclaime it to the world. As for this Southerne part, when I conſider the face of our Church in an univerſality, me thinkes I ſee the firmament in a cleare night, beſpangled with goodly ſtarres of all magnitudes, that yeeld a pleaſing diverſitie of light unto the earth; But withall B through the incomparable multitude of Cures and the incompetent proviſion of ſome, we cannot but ſee ſome of our people (eſpecially in the utmoſt skirts) like to thoſe that live under the Southerne Pole, where the ſtarres are thinner ſet; and ſome ſtarres there are in our Hemiſphere, like thoſe little ſparkles in the Galaxy, or Milkie circle, wherin yee can ſcarce diſcerne any light: The deſire of our hearts muſt be, that every Congregation, every ſoule might have a *Timothy* to deliver the charge of God powerfully unto it, even with Saint *Pauls* change of note: That every one which hath a charge, were (διδακτικός) able to give the charge; and every hearer (θεοδίδακτος) ready to take it: Wherein I cannot but thankefully congratulate the happineſſe of this famous City, which if in other riches it equalize the beſt, I am ſure in this it exceeds all. There is not a Citie under the cope of heaven ſo wealthy C in the ſpirituall proviſion; yea, there are whole countries in Chriſtendome, that have not ſo many learned Preachers, as are within theſe wals and liberties. Heare this ye Citizens, and be not proud, but thankefull; Others may exceede you in the glory of outward ſtructure, in the largeneſſe of extent, in the uniforme proportion of ſtreets, or ornaments of Temples, but your pulpits doe ſurpaſſe theirs; and if preaching can lift up Cities unto heaven, ye are not upon earth; Happie is it for you, if yee be well fed and taught; & woe be unto you, if you doe not thinke your ſelves happy.

Charge them, but whom? *The rich.* Man that came naked out of the wombe of the earth, was even then ſo rich, that all things were his; Heaven was his roofe or Canopie, earth his floore, the ſea his pond, the Sunne and Moone his Torches, all creatures his vaſſals; And if he loſt the fulneſſe of this Lordſhip, by being a ſlave to D ſinne, yet we have ſtil *Dominium gratificum*, as *Gerſon* tearmes it: every ſonne of *Abraham* is heire of the world. But to make up the true reputation of wealth (for thus we may bee as having all things, and poſſeſſing nothing) another right is required beſides ſpirituall, which is a civill and humane right; wherein I doubt not but our learned *Wicklef*, and the famous Archbiſhop of *Armach*, & the more famous Chancellor of *Paris* (three renowned Divines of *England*, *France*, and *Ireland*) have had much wrong, whiles they are accuſed to teach, that men in theſe earthly things have no tenure but grace, no title but Charitie: which queſtionleſſe they intended *in foro interiori*, in the Conſiſtorie of God, not in the Common pleas of men; in the Courts, not of Law, but of Conſcience, in which onely it may fall out, that the Civill owner E may bee a ſpirituall uſurper, and the ſpirituall owner may bee a civill beggar. God frames his language to ours, and ſpeaking according to that *Ius Gentium*, whereon the diviſions of theſe earthly poſſeſſiõs are grounded, he cals ſome rich, others poore. Thoſe heretikes which called themſelves Apoſtolique (as ſome-body doth now at Rome) before the time of *Epiphanius* and *Auguſtine*, which taught the unlawfulneſſe of all earthly proprieties, ſeconded in *Auſtins* time, by our countryman *Pelagius*, & in our times by ſome of the illuminate Elders of *Munſter*, are not worth confutation; or if they were, our Apoſtle hath done it to our hands, in this one word, *Rich*; for there can bee neither rich nor poore in a communitie; Neither doth he ſay, *Charge men that they be not rich*, but, *Charge the rich that they be not high-minded.*

The rich.

Rom. 4. 31.

Titulum Charitatis Dom. à Soto de Iuſtitia & Iure.

With theſe let us couple our ignorant Votaries, that place holineſſe in want; with whom, their very croſſes cannot deliver their coyne from ſinne; which, to make good the rule, that it is better to give then to receive, give all they have away at

once for but a licence to begge for ever. Did theſe men ever heare that the bleſſing A
of God maketh rich? That the wings of riches carie them up to heaven? That the
crowne of the wiſe is their wealth? Do they not know, that if *Lazarus* were poore,
yet *Abraham* was rich, and *Pium Pauperem ſuſcepit ſinus divitis*; It was the happineſſe
of poore *Lazarus*, that he was lodged in the boſome of rich *Abraham*. I am no
whit afraid, (O ye rich Citizens) leſt this paradoxe of our holy Mendicants ſhall
make you out of love with your wealth; I feare, ſome of you would be rich, though
yee might not; Now we tell you from him, whoſe title is *Rich in mercy*, that ye may
be at once rich and holy; *In divitiis cupiditatem reprehendit, non facultatem*, ſaith
Auſtine: It is a true word of the ſonne of *Sirach*, which I would have you carie home
with you, and write it as a fit Motto, in your Counting-houſe; *Bona eſt ſubſtantia, ſi
non ſit peccatum in conſcientia: Subſtance doth well in the hand, if there bee not evill in* B
the heart, Eccleſiaſticus 13.25.

Charge the rich. Who are they? There is nothing wherein is greater miſpriſion.
One man in Laodician conceitednes thinks himſelfe rich, when he hath nothing;
Another in a covetous humor thinks he hath nothing, when he is rich; and how
eaſie is it for another man to miſtake us, if we may thus eaſily miſtake our ſelves?
I feare, ſome of you are like the Pageants of your great ſolemnities, wherein there
is the ſhew of a ſolid body, whether of a Lion, or Elephant, or Unicorn: but if they
be curiouſly lookt into, there is nothing but cloth, and ſticks, and ayre. Others of
you contrarily, are like a diſſembling Covent, that profeſſes poverty, and purchaſes
Lordſhips. The very ſame did *Salomon* obſerve in his time, in the great Burgomaſters
of Jeruſalem, *Pro.* 13. 7. For the avoiding of both extremes, let us inquire C
who is rich. And though greatneſſe and riches bee in the ranke of thoſe things
which are held to have no abſolute determination, but conſiſt rather in reſpect and
compariſon: (for a rich Farmer is yet poore to a rich Merchant, & a rich Merchant
is but poore to a Prince, and he to ſome great Emperor: That great Mammoniſt
would ſay, he is rich, that can maintaine an Armie: A poore man would ſay, according
to that Italian inſcription, Hee is rich that wants not bread;) Yet certainely
there are certaine general ſtakes & bounds, which divide betwixt povertie & competence,
betwixt competency and wealth; As there were variety of ſhekels among the
Jewes, yet there was one ſhekel of the Sanctuary that varied not; Who then is rich?
I muſt give you a double anſwer, one will not ſerve. The one, according to true
moralitie; the other, according to vulgar uſe: In the firſt he is rich that hath enough, D
whether the world think ſo or not; Even *Eſau*, though he were poore in grace, yet in
eſtate he was rich: *I have enough my brother.* And he that ſaid, *Soule, thou haſt goods enow
for many yeares*, was almoſt ſo; It was not his fault that he thought he had enough,
but that he meant to lye downe, and wallow in it. A mans wealth or poverty is moſtwhat
in himſelfe; And though nature have profeſſed to read unto heathen men this
leſſon of wiſe moderation, yet it hath beene ſeldome ſeen, that any thing but
true piety, hath taught them to take it out; *Godlineſſe is great gaine with contentment:
Victus & veſtitus divitiæ Chriſtianorum*, ſaith *Hierom*: Food and raiment
are the Chriſtians wealth; Thoſe men therefore, which are ſtill in the horſe-leeches
note, ſucking and craving; which, like *Pharaohs* leane kine, are ever feeding, and
never the fatter, are as farre from true wealth, as they would be from povertie; and E
further I am ſure they cannot bee, and not further from wealth then godlineſſe.
Having, is the meaſure of outward wealth: but it is thinking that muſt meaſure the
inward thoughts, I ſay of contentment, cheerefulneſſe, and thankfulneſſe, which if
ye want, it is not either or both the Indies that can make you rich.

In the latter, he is rich, that hath more then enough, whether he thinke ſo or no:
He that hath the poſſeſſion (whether civill or naturall) of more then neceſſarie. Now
if neceſſarie and ſuperfluous ſeeme as hard to define as rich; know, there are juſt limits
for both theſe: Superfluous is defined by neceſſarie; for what is above neceſſary,
is ſuperfluous; There is then a double neceſſarie; One, of nature, the other,
of eſtate: That is neceſſary to nature, without which wee cannot live; that to eſtate,
without which wee cannot live well: That is neceſſary to eſtate, which were ſuperfluous

A fluous to nature; and that which were ſuperfluous to nature, is not ſo much as neceſſary to eſtate; Nature goes ſingle, and beares little breadth; Eſtate goes ever with a traine; The neceſſity of nature admits little difference, eſpecially for quantities, the neceſſitie of eſtate requires as many diverſities, as there are ſeverall degrees of humane conditions, and ſeverall circumſtances in thoſe degrees. Juſtly therfore do the Schoolemen and Caſuiſts teach, that this neceſſary to the decencie of eſtate, doth not conſiſt *in puncto individuo*, but hath much latitude; That is neceſſary to ſcarlet, which to ruſſet were ſuperfluous; that is but neceſſary to a Nobleman, which to an Eſquire were ſuperfluous; That were ſuperfluous to a Peere, which to a Prince is but neceſſary: That is neceſſary to the father of a family, which to a ſingle man were ſuperfluous: Neither doth this neceſſity looke onely to the preſent, B but to the future; not to what may be (which were an endleſſe proſpect) but to what muſt be, the mariage of a daughter, the education of a ſonne, the honeſt proviſion for poſteritie: He that in a juſt eſtimate can goe beyond the bounds of this neceſſary, enters into the ſuperfluous eſtate, and may well paſſe with the world for rich.

Such a one is rich; let him looke how he became ſo: That God which can allow you to be rich, will not allow you all waies to your wealth: He hath ſet up a golden Goale, to which hee allowes you all to run, but yee muſt keepe the beaten rode of honeſty, juſtice, charity, and truth; if ye will leave this path, and will be croſſing over a ſhorter cut thorow by-wayes of your owne, yee may bee rich with a vengeance. The heathen Poet (one of them whome S. *Paul* cited) could obſerve (οὐδεὶς C ἐπλούτησε ταχέως δίκαιος ὤν) which *Salamon* tranſlates to us, *He that makes haſte to bee rich, ſhall not bee innocent*. If you have filled your bags with fraud, uſury, extortion, this gaine may be hony in your mouth, but it will be gravell in your throat, and poyſon in your ſoule. There are ſome meanes of wealth in an ill name, as thoſe two truſty ſervants of Mammon, Uſe and Brocage; there are others as bad as they, little ſaid to. Since I ſpeake to Citizens, let me be bold to ſay, There is not ſo arrant uſury in letting of money, as in ſale of wares. This oppreſſion is both more, and more univerſall. There are two maximes that doe uſually miſ-lead men of Traffique, all the world over: The one is, *Res valet quanti vendi poteſt*, A thing is worth what it may be ſold for; The other, *Caveat emptor*, At the buyers perill: The one is in regard of the price; the other, in regard of the quality of the wares. In the firſt, whereas D our Caſuiſts have ſet three prices, low, meane, rigorous, they ſuper-adde a fourth, exceſſive, & thinke they may lawfully get what they can: Whereas they ſhall once finde, that as the rigorous price is a ſtraine of charity, ſo the exceſſive is a violation of juſtice, neither doth this gaine differ ought from theft, but that it is honeſted by a fair coozenage. In the ſecond; It matters not how defective the meaſure be, how vicious the ſubſtance, how falſe the kind, let this bee the buyers care, No man is bound to buy, no man can doe wrong to himſelfe; Such wares muſt be put off, (perhaps not to cuſtomers) with concealment of faults, if not with proteſtations of faultleſſneſſe. In *Salomons* time, *It is naught, it is naught*, ſaid the buyer, *and when he was gone apart, hee boaſted*; But now, *It is good, it is good*, ſaith the ſeller, and when the buyer is gone, he boaſteth of his deceit. Let me appeale to your boſomes, if theſe E two, Exceſſe of price, and deficiency of worth have not been the moſt ſerviceable factors to bring in ſome of your wealth; And let me tell you, if theſe bee guilty of your gaines, you may miſ-name your trades, Myſteries: but ſure theſe trickes are myſteries of iniquitie. It were envious and infinite to arraigne the ſeverall ſciences of their adulteration and fraud; let me rather ſhut them all up together in that fearefull ſentence of wiſe *Salomon*, *The gathering of treaſures by a deceitfull tongue, is a vanity toſſed to and fro of them that ſeeke death*: and (if you pleaſe) read on the next verſe, *The robbery of the wicked ſhall deſtroy them*, Search your cheſts, ſearch your hearts (O all ye that heare me this day) and if any of you finde any of this adulterine gold amongſt your heapes, away with it, as ye love your ſelves, away with it: Elſe know, (that as *Chryſoſtome* wittily) ye have lockt up a theefe in your Counting-houſe, which will cary away all, and if ye looke not to it the ſooner, your ſoules with it.

Menander.
Prov.28.20.

Prov.21.6.

In this world.

Rich in this world, not *Of it*. As S. *Iohn* diſtinguiſheth of being *in* the Church,and A
being *of it*, ſo doth S. *Paul* of the world; Thoſe are the rich *of* the world, which
are worldlings in heart,as well as in eſtate;Thoſe are rich *in* the world,whoſe eſtate
is below,whoſe hearts are above: The rich of the world are in it, but the rich in the
world are not of it: Marvell not there ſhould bee ſo much difference in little particles;
The time was when this very difference of ἐκ, and ἐν, ſet the world together
by the eares in the controverſie of *Eutyches*, and *Dioſcorus*; and here ;you ſee, there
is no leſſe diſtance betweene them, then betwixt heaven and earth: If *Timothy* or
S. *Paul* either ſhould have charged the rich *of* the world, he had charmed a deafe
Adder; yea perhaps even with this charge (like a ruſty or ill wrought Peece)
they had recoyled in his face with thoſe *Athenians*, *What will this babbler ſay? The
Prophet is a foole*, *the ſpirituall man is mad*, as they ſay in the Prophet: There is no B
good to be done on a worldly heart, it is both hard and cold; Let the Smith ſtrike
a barre new-come out of the fire (though it bee iron) it bowes; let him ſtrike on
his anvile never ſo long, there is no impreſſion, but rather a rebound of the ſtroke.
The Maker of all hearts tells us, that the unregenerate man hath *Cor lapideum*, an
heart of ſtone: & to what purpoſe doe we with our venerable Countryman preach
to an heape of ſtones? Will ye have the reaſon why wee preach our ſelves hoarſe
and dead, and prevaile not? The world is in mens eares,the world is in their hearts;
and they are not *in* the world, but *of* it; and there can be nothing in them that are
of the world, but that which is enmity to God,and that which repayes with enmity;
ſo as there is no way for them but periſhing with the world: It is for thoſe onely
whoſe hearts are not in their bags, to receive the charge from God for their wealth, C
and to returne glory to him by it: To theſe (whereof I hope here are many before
me) muſt *Timothies* charge, and my ſpeech be directed: Let theſe heare their condition
firſt, and then their duty: Their condition, *They are rich*, but *In this world*;
For diſtinction, for limitation; one implyes the eſtate of their riches, the other
the time.

Their eſtate, as learned *Beza*, that they are but worldly riches. The very word
imports that there are other riches, not of the world; as *Auſtin* diſtinguiſhes of
Pauper in animo, and *ſacculo*; poore in minde, and in purſe; ſo may we of the rich:
There is a ſpirituall wealth, as well as a ſecular; and ſo true and pretious is the ſpirituall,
that the ſecular wealth is but ſtarke beggery to it: This outward wealth is
in acres of earth, in the bowels of the earth, the fruits of the earth, beaſts of the D
earth; and all of it is valued by pieces of earth,and one mouthfull of earth makes an
end of all. Who knowes not that earth is the baſeſt piece of the world, and yet earth
is at the end of all theſe riches, and all of them end in the earth? See what it is that
the world dotes and dreames of; (for theſe earthly hopes,as the divine Philoſopher
ſaid, are but dreames of the waking) even *NebuchadneZZars* image, a compoſition
of metals, and the foot of all is clay. Earthly men tread upon their felicity, and yet
have not the wit to contemne it,and to ſeeke a better,which is the ſpirituall wealth;
Auſtin.
the cabinet whereof is the ſoule, and the treaſure in it, God himſelfe. O happy reſolution
of that bleſſed Father, *Omnis mihi copia, quæ Deus meus non eſt, egeſtas eſt*:
All wealth beſides my God, is penury. *Ambiant terrena*, ſaith another: Let the Gentiles
ſeeke after earthly things,which have not right to heavenly; let them deſire the E
preſent, which beleeve not the future; The Chriſtians wealth is his Saviour: and
how can he complaine of meaſure, that hath the author of all? What ſhould I need
to ſay more of the Chriſtian heart? *He is rich in God*: and therfore well may he ſing
that contented ditty of the Pſalmiſt, *Funes ceciderunt mihi in præclaris*: *My lot is
falne in a good ground, and I have a goodly heritage*. Oh that is could be our ambition
that *Nazianzen* reports of his *Philagrius*, *lutum contemnere*, to ſcorne this baſe and
(pardon an homly word) dirty god of the world, and to aſpire unto the true riches!
And when Satan ſhall offer to greaze us in the fiſt, to remit but a little of the rigor
of a good conſcience, we could caſt it in his face with S. *Peters* indignation, *Thy gold
and thy ſilver periſh with thee!*

The eſtate of wealth is not more deſcribed by *this world*, then the time; For

([a] αἰὼν)

a *World.*
b *Everbeing.*
c *Now.*

A ([a] αἰων) when it is abſolutely ſpoken, be, as the Philoſopher ([b] ἀειὼν,) when it is reſtrained with a ([c] νῦν) it is ſcarce a time; and at the moſt, is turned juſtly *ſeculum, à ſequendo*, as *Iſidore.* Like as the ſame word in the Hebrew, that ſignifies eternity, at other times ſignifies but fifty yeares, the compaſſe of a Jubilee; So as (νῦν αἰων) is but the ſpace of humane life, which how ſhort ſoever, is the utmoſt extent of the uſe of worldly riches. Wealth is like unto words, by impoſition, not naturall; for commodities are as they are commonly valued; we know, bracelets of glaſſe, and copper chaines, and little bels, and ſuch like trifles, are good merchandiſe ſome-where, though contemptible with us; and thoſe things which the Indians regard not, Europe holds precious. What are coynes where their uſe and valuation ceaſes? The Patars, and Souſes, and Deniers, and Quart-d'eſcus, that are currant beyond the
B water, ſerve but for counters to us: Thus it is with all our wealth. Conſider, I beſeech you, that all our Crownes, and Soveraynes, and pieces and halfe-pieces, and Duckats, and double Duckats, are currant but to the brim of the grave, there they ceaſe; and we juſtly laugh at the folly of thoſe Eaſterne Pagans, which put coyne into the dead mans hand for his proviſion in another world: What ſhould we doe therefore, if we will be provident Travellers, but make over our money here, to receive it by exchange in the world to come? It is our Saviours counſell, *Make you friends of the unrighteous Mammon, that they may receive you into everlaſting habitations.* And as a Father ſayes ſweetly, *If yee will bee wiſe Merchants, thrifty and happy uſurers, part with that which you cannot keepe, that you may gaine that which you cannot loſe:* Which that ye may doe, both in preparation of mind, and (when need is) in
C a charitable abdication, hearken to the Duties which God layes upon you. The removeall of evill muſt make roome for good: Firſt therefore our Apoſtle would have our hearts cleared of evill diſpoſitions, then ſetled in good: The evill diſpoſitions that doe commonly attend wealth, are Pride and Miſconfidence: Againſt theſe our Apoſtle bendeth his charge, *That they bee not hye-minded; that they truſt not in uncertaine riches.*

That they be not hye minded.

For the firſt; It is ſtrange to ſee how this earthly droſſe, which is of it ſelfe heavy, and therefore naturally ſinkes downward, ſhould raiſe up the heart of man; and yet it commonly caries a man up, even to a double pitch of pride, one above others, the other above himſelfe: Above others in contempt, above himſelfe in over-weening: The poore & proud is the Wiſemans monſter, but the proud and rich are no newes:
D It is againſt all reaſon, that metals ſhould make difference of reaſonable men, of Chriſtians; for as that wiſe Law-giver ſaid, *A free man can be valued at no price:* Yet *Salomon* noted in his time, *The rich rules the poore*; not the wiſe: and *Siracides* in his, *The rich ſpeakes proudly, and what fellow is this?* and Saint *Iames* in his, The man with the gold ring lookes to ſit higheſt. And not to caſt backe our eyes, doe ye not ſee it thus in our times? If a man be but worth a foot-cloth, how big hee lookes on the inferiour paſſengers? and if he have purchaſed a little more land, or title then his neighbours, you ſhall ſee it in his garbe; if he command, it is imperiouſly, with ſirrah, and fellow; If he ſalute, it is overly, with a ſurly and ſilent nod; if he ſpeake, it is oracles; if hee walke, it is with a grace; if he controll, it is in the killing accent; if he entertaine, it is with inſolence; and whatſoever he doth, he is not as he was, not
E (as the Phariſee ſayes) like other men. He lookes upon vulgar man, as if they were made to ſerve him, and ſhould thinke themſelves happy to be commanded: and if he be croſſed a little, hee ſwels like the ſea in a ſtorme: Let it bee by his equall, he cares more for an affront, then for death, or hell; Let it be by his inferiour, (although in a juſt cauſe) that man ſhall be ſure to be cruſht to death for his preſumption: And alas, when all is done, after theſe hye tearmes, all this is but a man, and (God knowes) a fooliſh one too, whom a little earthly traſh can affect ſo deeply.

Neither doth this pride raiſe a man more above others, then above himſelfe: And what wonder is it if hee will not know his poore neighbours, which hath forgotten himſelfe? As *Saul* was changed to another man preſently upon his anointing, ſo are men upon their advancement; and according to our ordinary Proverb, Their good and their blood riſes together; Now it may not be taken as it hath beene; Other

cariage, other faſhions are fit for them; their attire,fare, retinue, houſes, furniture A
diſpleaſe them, new muſt be had; together with coaches, and lacquies, and all the
equipage of greatneſſe: Theſe things (that no man miſtake me) I miſlike not; they
are fit for thoſe that are fit for them. Charity is not ſtrait-laced, but yeelds much
latitude to the lawfull uſe of indifferent things;(although it is one of *Salomons* vanities,
that ſervants ſhould ride on horſe-backe; & hee tells us it becomes not a ſwine
to bee ring'd with gold) but it is the heart that maketh all theſe evill: when that is
puft up with theſe windy vanities, & hath learned to borrow that part of the devils
ſpeech, ***All theſe things are mine***; and can ſay with him that was turned into a beaſt,
Is not this great Babel that I have built? or with that other patterne of pride, ***I ſit as a
Queene, I am, and there is none beſides me.*** Now all theſe turne into ſinne.

The buſh that hangs out, ſhewes what wee may looke for within? Whither doth B
the conceit of a little inheritance tranſport the Gallants of our time? O God, what
a world of vanity haſt thou reſerv'd us to? I am aſham'd to thinke that the Goſpell
of Chriſt ſhould bee diſgraced with ſuch diſguiſed clients. Are they Chriſtians, or
Antikes in ſome Carnevale, or childrens puppets that are thus dreſſed? Pardon, I
beſeech you, men,brethren, and fathers,this my juſt and holy impatience,that could
never expreſſe it ſelfe in a more ſolemne aſſembly (although I perceive, thoſe whom
it moſt concernes,are not ſo devout as to be preſent.) Who can without indignation
looke upon the prodigies which this miſ-imagination produces in that other ſex,
to the ſhame of their huſbands, the ſcorne of Religion, the damnation of their owne
ſoules? Imagine one of our fore-fathers were alive againe, and ſhould ſee one of
theſe his gay daughters walke in Cheape-ſide before him; what doe you thinke he C
would thinke it were? Here is nothing to be ſeene but a verdingale, a yellow ruffe,
and a periwig,with perhaps ſome fethers waving in the top; three things for which
he could not tell how to find a name: Sure, he could not but ſtand amazed,to thinke
what new creature the times had yeelded ſince he was a man: and if then he ſhould
run before her, to ſee if by the fore-ſide he might gheſſe what it were, when his
eyes ſhould meet with a poudred frizle,a painted hide ſhadowed with a fan not more
painted, breſts diſplayd, and a looſe locke erring wantonly over her ſhoulders,
betwixt a painted cloth and ſkinne; how would he yet more bleſſe himſelf to thinke,
what mixture in nature could be guilty of ſuch a monſter? Is this(thinks he)the fleſh
and blood? is this the hayre? is this the ſhape of a woman? or hath nature repented
of her worke ſince my dayes, and begunne a new frame? It is no marvell if their D
forefathers could not know them;God himſelf that made them,will never acknowledge
that face he never made, the hayre that he never made theirs, the body that
is aſham'd of the Maker, the ſoule that thus diſguiſes the body.

Let me therfore ſay to theſe dames, as ***Benet*** ſaid to ***Totilaes*** ſervant, ***Depone, filia,
quod portas, quia non eſt tuum***; Lay downe that ye weare, it is none of your owne.
Let me perſwade them (for that can worke moſt) that they doe all this in their owne
wrong. All the world knowes that no man will rough-caſte a marble wall, but mud,
or unpoliſht ragge: that beauty is like truth, never ſo glorious as when it goes plaineſt;
that falſe art, in ſtead of mending nature, marres it. But if none of our perſwaſions
can prevaile, Heare this, ye gariſh Popingayes of our time, if you will not
bee aſhamed to cloath your ſelves in this ſhameleſſe faſhion, God ſhall cloath you E
with ſhame and confuſion: heare this yee plaiſter-faced ***Iezabels***, if you will not
leave your dawbing, and your high waſhes, God will one day waſh them off with
fire and brimſtome.

I grant, it is not wealth alone that is acceſſary to this pride; there are ſome that
(with the Cynicke, or that worſe dogge, the patcht Ciſtertian) are proud of rags;
there are others,that are rich of nothing but cloathes, ſome what like to ***Nazianzens***
country of ***Ozizala***, that abounded in flowers,but was barren of corne;their cloathes
are more worth then all the reſt; as wee uſe to ſay of the Elder, that the flower
of it is more worth then all the tree beſides; but if there be any other cauſes of our
hye-mindedneſſe, wealth is one, wich doth ordinarily lift up our heads above our
ſelves, above others; and if there be here any of theſe empty bladders, that are puft

up

A up with the wind of conceit,give me leave to pricke them a little; & firſt, let mee
tell them they may have much, and be never the better: The chimny over-lookes
all the reſt of the houſe, is it not (for all that) the very baſeſt piece of the building?
The very heathen man could obſerve (πολλοῖς ὁ δαίμων, &c.) That God gives many a
man wealth for their greater miſchiefe: As the Iſraelites were rich in Quailes, but
their ſawce was ſuch, that famine had beene better; little cauſe had they to bee
proud that they were fed with meat of Princes, with the bread of Angels, whiles
that which they put into their mouthes, God fetcht our of their noſtrils. ***Haman*** was
proud that he alone was called to the honour of *Eſters* feaſt: this advancement raiſed
him fifty cubits higher, to a ſtately gibbet. If your wealth be to any of you an occaſion
of falling, if your gold be turned into fetters, it had beene better for you to have
B lived beggers. Let me tell them next, of the folly of this pride; They are proud of
that which is none of theirs, That which law and caſe-divinity ſpeakes of life, that
man is not *dominus vitæ ſuæ*, *ſed cuſtos*, is as true of wealth: Nature can tell him in
the Philoſopher, that he is not *Dominus*, but *Colonus*, not the Lord, but the Farmer.
It is a juſt obſervation of *Philo*, that God only by a propriety is ſtyled the Poſſeſſor
of heaven and earth, by *Melchiſedech*, in his ſpeech to *Abraham*; we are onely the
tenants, and that at the will of the Lord; At the moſt (if we will as Divines) we
have *jus ad rem*, not *dominium in rem*, right to theſe earthly things, not Lordſhip over
them; but right of favour from their proprietary, and Lord in heaven, and that
liable to account. Doe we not laugh at the groome that is proud of his maſters horſe,
or ſome vaine whiffler, that is proud of a borrowed chaine? So ridiculous are we to
C be puft up with that, whereof we muſt needs ſay, with the poore man of the hatchet,
Alas, maſter, it is but borrowed; and wherof our account ſhall be ſo much more great,
and difficult, as our receit it more. Hath God therefore laded you with theſe earthly
riches? be ye like unto the full eare of corne, hang downe your heads in true humility
towards that earth from which you came: And if your ſtalke be ſo ſtiffe, that
it beares up above the reſt of your ridge, looke up to heaven, not in the thoughts
of pride, but in the humble vowes of thankfulneſſe and bee not hie-minded, but
feare.

οὐ κατ' εὔνοιαν φέρων μεγ. διδ. εὐτυχήματα, &c. *Ariſt.*

Senec.

Gen. 14.

Hitherto of the high-mindedneſſe that followes wealth; Now where our pride is,
there will be our confidence: As the wealthy therfore may not be proud of their riches,
ſo they may not truſt in them: What is this truſt, but the ſetting of our hearts
D upon them, the placing of our joy and contentment in them; in a word, the making
of them our beſt friend, our patron, our idoll, our god? This the true and jelous God
cannot abide, and yet nothing is more ordinary; *The rich mans wealth is his ſtrong
City*, ſaith *Salomon*: and where ſhould a man thinke himſelfe ſafe, but in his fort? He
ſees Mammon can doe ſo much, and heares him talke of doing ſo much more, it is
no marvell if hee yeeld to truſt him: Mammon is ſo proud a boaſter, that his clients
which beleeve in him cannot chuſe but be cōfident of him; For what doth he not brag
to do? *Silver anſwers to all*, ſaith *Salomon*. That we grant; although we would be loath
it could anſwer to truth, to juſtice, to judgement: But yet more, he vaunts to procure
all, to pacifie al, to cōquer al; He ſaies, he can procure all ſecular offices, titles, dignities,
yea (I would I might not lay in ſome ſacrilegious and perjured wretches) the ſacred
E promotions of the Church: and ye know that old ſong of the Pope, and his Romane
trafficke, *Claves, Altaria, Chriſtum*: Yea, fooliſh *Magus* makes full account, the Holy
Ghoſt himſelfe may be had for mony: He ſayes he can pacifie all; *A gift in the boſome
appeaſes wrath*; yea, he ſayes (looke to it ye that ſit in the ſeats of judicature)
hee can ſometimes bribe off ſinnes, and pervert judgement: He ſayes hee can overcome
all, according to the old Greeke verſe, *Fight with ſilver launces, and you cannot
faile of victory*; yea, he would make us beleeve he thought this a bait to catch the
Sonne of God himſelf withall (*All theſe will I give thee.*) Briefly hee ſayes according
to the French Proverbe, *Silver does all.* And let me tell you indeed, what Mammon
can doe; Hee can barre the gates of hell to the unconſcionable ſoule, and helpe his
followers to damnation: This he can doe; but for other things, howſoever with us
men, the fooliſh Silver-ſmiths may ſhout out, Great is Mammon of the worldlings:
yet

And that they truſt not.

Keyes, Altars, Chriſt.

ἀργυρέαις λόγχαισι μάχου. &c.

A yet if we weigh his power aright, we ſhall conclude of Mammon (as *Paracelſus* doth of the Divell) that he is a baſe and beggerly ſpirit: For what, I beſeech you, can he doe? Can he make a man honeſt? can he make him wiſe? can he make him healthfull? Can he give a man to live more merily, to feed more heartily, to ſleepe more quietly? Can he buy off the gout, cares, death, much leſſe the paines of another world? nay, doth he not bring all theſe? Goe to then, thou rich man; God is offended with thee, and meanes to plague thee with diſeaſe and death; Now try what thy bagges can doe; Begin firſt with God, and ſee whether thou canſt bribe him with thy gifts, and buy off his diſpleaſure; *Wherewith ſhalt thou come before the Lord, and bow thy ſelfe before the high God? Will the Lord be pleaſed with thouſands of Rams, or with ten thouſand rivers of oyle? The ſilver is mine, and the gold is mine, ſaith the Lord of hoſts*, Haggai 2. B If that ſpeed not, goe to the ſergeant of God, death; ſee if thou canſt fee him, not to arreſt thee; He lookes thee ſternely in the face, and tells thee with *Ehud*, he hath a meſſage to thee from God, and bids thee with the Prophet, *Set thine houſe in order, for thou muſt dye*; Yet, if he heare thee not, goe to the under-bayliffe of Death, diſeaſe, ſee if he can be wrought to forbeare thee; he anſwers thee with *Laban, This thing is proceeded of the Lord, I cannot therefore ſay to thee evill or good.* In ſumme, Diſeaſe will ſummon thee unto death; death will arreſt thee to the Judgement ſeat of God, God will paſſe his doome upon thee; and in all theſe, *Riches availe not in the day of wrath:* And who would be ſo mad as to truſt a friend that hee knowes will be ſure never to faile him, but when he hath moſt need? Take heed therfore, as ye love your ſoules, how ye beſtow your *Truſt upon riches*; Ye may uſe them, and ſerve your ſelves of them; yea, yee may enjoy them in a Chriſtian C moderation; God will allow it you: That praiſe which the Jeſuites Colledge at Granado gives of their *Sanchez*, that (though he lived where they had a very ſweet garden yet) he was never ſeene to touch a flower, & that he would rather dye then eate Salt, or Pepper, or ought that might give relliſh to his meat; like as that of ſome other Monkes, that they would not ſee the Sunne, nor ſhift their cloathes, nor cleanſe their teeth, caries in it more ſuperſtition and auſteritie and ſlovenry, then wit or grace: Wherefore hath God made his creatures but for uſe? This niggardlineſſe is injurious to the bounty of their Maker; wee may uſe them, wee may not truſt to them; we may ſerve our ſelves of them, we may not ſerve them; we may injoy them, we may not over-joy in them; ſo muſt wee be affected to our goods, as *Theoderic* the D good King of Aquitaine was with his play, *In bonis jactibus tacet, in malis ridet, in neutris iraſcitur, in utriſque Philoſophatur*, In good caſts hee was ſilent; in ill, merry; in neither angry, a Philoſopher in both. But if we will be making our wealth a rivall unto God, now the jealouſie of God ſhall burne like fire: this is the way to bring a curſe upon our riches, and us; if we leane upon this reed, is ſhall breake, and runne into our hand; and *he that truſteth in riches, ſhall fall*, Prov. 11. 28.

Micah. 6.

Collegium Granatenſe Præf. ad lectorem contin. vitam. R. P. Tho. Sanchez. præfix. Operi Morali in præcepta Decal.

C. Sol. Apollin. Sidon. Epiſt. de Theoder.

Now as the diſdainfull rivall will bee ſure to caſt reproaches upon his baſe competitor; ſo doth God, that wee may ſee how unworthy riches are of our truſt, hee tells us, they are *uncertaine*, yea uncertaintie it ſelfe. Were our wealth tyed to our life, it were uncertaine enough; what is that but a flower, a vapour, a tale, a dreame, a ſhadow, a dreame of a ſhaddow, a thought, a nothing? What are great men but E like Haileſtones, that leape up on the Tiles, and ſtraight fall downe againe, and lye ſtill, and melt away? But now, as wee are certaine that our riches determine with our uncertaine life (for goods and life are both in a bottome, both are caſt away at once,) ſo wee cannot bee certaine they will hold ſo long: Our life flyes haſtily away, but many times our riches have longer wings, and out-fly it. It was a witty obſervation of *Baſil*, that wealth roles along by a man, like as an heady ſtreame glides by the bankes: Time will molder away the very banke it waſheth, but the current ſtayes not for that, but ſpeeds forward from one elbow of earth unto another: ſo doth our wealth, even while wee ſtay, it is gone. In our penall lawes, there are more wayes to forfeit our goods, then our lives; On our high wayes, how many favourable theeves take the purſe, and ſave life? And generally, our life is the tree, our wealth is the leaves, or fruit; the tree ſtands ſtill, when the leaves are falne, the fruit beaten downe:

In uncertaine riches.
ἐπὶ ἀδηλότητι τοῦ πλούτου.

ῥοώδης ἡ φύσις τοῦ πλούτου, χειμάῤῥου ὀξύτερον τοὺς ἔχοντας παραῤῥέει, &c. *Baſil. in Pſal.* 61.

A Yea many a one is like the Pine-tree, which (they ſay) if his barke bee pulled off, laſts long, elſe it rots: ſo doth many a man live the longer for his loſſes: if therefore life and wealth ſtrive whether is more uncertaine, wealth will ſure carie it away. *Iob* was yeſterday the richeſt man in the Eaſt; to day he is ſoo needy, that hee is gone into a proverbe, *As poore as Iob: Beliſarius* the great and famous Commander, to whom Rome owed her life twice at leaſt, came to *Date obolum Beliſario*; one halfe-peny to *Beliſarius*. What do I inſtance? This is a point, wherein many of you Citizens that are my Auditors this day, might rather reade a lecture unto me; You could tell me how many you have knowne, reputed in your phraſe, good men, which all on the ſudden have ſhut up the ſhop windows, and broken for thouſands: You could reckon up to me a Catalogue of them, whome either caſualitie of fire, or B inundation of waters, or Robberie of theeves, or negligence of ſervants, or ſuretiſhip for friends, or overſight of reckonings, or truſting of cuſtomers, or unfaithfulneſſe of Factors, or inexpected falls of markets, or Pyracie by Sea, or unskilfulneſſe of a Pilot, or violence of tempeſts have brought to an haſty povertie; and could tell me that it is in the power of one gale of winde, to make many of you either rich Merchants or beggers. Oh miſerable uncertainty of this earthly pelfe, that ſtands upon ſo many hazards, yea that falls under them! who would truſt it? who can dote upon it? what madneſſe is it in thoſe men, which (as *Menot* ſayes) like unto hunters, that kill an horſe of price, in the purſuit of an Hare worth nothing; endanger, yea caſt away their ſoules upon this worthleſſe and fickle traſh? Glaſſes are pleaſing veſſels, yet becauſe of their brittleneſſe, who eſteemes them pre- C cious? All *Salomons* ſtate was not comparable to one Tulip: his royall Crowne was not like the Crowne Imperiall of our Gardens; and yet becauſe theſe are but flowers whoſe deſtiny is fading and burning, wee regard them thereafter; No wiſe man beſtowes much coſt in painting mud-wals, What meane we (my beloved) to ſpend our lives and hearts upon theſe periſhing treaſures? It was a wiſe meditation of *Nazianzen* to his *Aſterius*; that good is to no purpoſe, if it continue not; yea there is no pleaſant thing in the world, ſaith he, that hath ſo much joy in the welcome, as it hath ſorrow in the farewell: Looke therefore upon theſe heapes, O ye wiſe-hearted Citizens, with careleſſe eyes, as thoſe things whoſe parting is certaine, whoſe ſtay is uncertaine, and ſay with that worthy Father; By all my wealth, and glory, and greatneſſe, this alone have I gained, that I had ſome thing to which I D might preferre my Saviour. And know, that as *Abraham* whiles he was in his owne Countrey (it is *Cyrils* note) had never God appearing to him, ſave onely to bid him goe forth: but after, when hee was gone forth, had frequent viſions of his Maker: So whiles in our affections we remaine here below in our Cofers, we cannot have the comfortable aſſurances of the preſence of God; but if wee can abandon the love and truſt of theſe earthly things, in the conſcience of our obedience, now God ſhall appeare to us, and ſpeake peace to our ſoules, and never ſhall we finde cauſe to repent us of the change. Let mee therefore conclude this point with that divine charge of our Saviour, *Lay not up for your ſelves treaſures on earth, where moth and ruſt doe corrupt, and theeves breake thorow and ſteale, but lay up for your ſelves treaſure in* E *heaven.*

But (truſt) in God.

Thus much of the Negative part of our charge: wherein wee have dwelt ſo long, that we may ſcarce ſojourne in the other: *Truſt not*, but *Truſt*: The heart of man is ſo conſcious of his owne weakneſſe, that it will not goe without a prop: and better a weake ſtay then none at all: Like as in matter of policy, the very ſtate of Tyrannie is preferred to the want of a King; the ſame breath therefore that withdraws one refuge from us, ſubſtitutes a better; and in ſtead of Riches, which is the falſe god of the world, commends to us the true and living God of heaven and earth: Even as ſome good Carpenter raiſes up the ſtuds, and in ſtead of a rotten groundſell, layes a ſound; The ſame truſt then muſt we give to God, which wee may not give to riches: The object onely is changed, the act is not changed. Him muſt wee eſteeme above all things, to him muſt we looke up in all, on him muſt wee depend, for all both protection, and proviſion; from his goodneſſe and mercy muſt we acknowledge all, and in him muſt wee delight with contempt of all; and this is to Truſt in God. It was a A ſweet ditty of the Pſalmiſt, which wee muſt all learne to ſing, *Bonum eſt confidere in Domino*, It is good to truſt in the Lord: Good, in reſpect of him, and good for us. For him, it is one of the beſt pieces of glory to bee truſted-to: as, with us, *Ioſeph* holds, *Potiphar* cannot doe him a greater honour, then in truſting him with all; And his glory is precious, that hee cannot part with that to any creature; all other things hee imparts willingly, and reſerves nothing to himſelfe but this: Beeing, life, knowledge, happineſſe, are ſuch bleſſings, as are eminently, originally, eſſentially, in God, & yet, Beeing he gives to all things, Life to many, Knowledge to ſome kindes of creatures, happineſſe to ſome of theſe kinds: as for riches, he ſo gives them to his creature, that he keepes them not at all to himſelfe; but as for his Glory (whereof our truſt is a part) hee will not endure it communicated to Angell, or man; not to the beſt B gheſt in heaven, much leſſe to the droſſe of earth: Whence is that curſe not without an indignation, *Curſed bee the man that truſts in man; that maketh fleſh his arme*, yea or ſpirit either, beſides the God of Spirits, *Whom have I in heaven but thee?* Herein therefore doe wee juſtice to God, when we give him his owne, that is, his glory, our confidence.

But the greateſt good is our own; and God ſhewes much more mercy to us in allowing and inabling us to truſt him, then we can doe juſtice in truſting him: For alas, he could in his juſt judgment glorifie himſelfe in our not truſting him, in taking vengeance on us for not glorifying him: Our goodneſſe reaches not to him; but his goodneſſe reaches downe to us, in that our hearts are raiſed up to confidence in him. For, what ſafety, what inſpeakable comfort is there in truſting to God? When C our Saviour, in the laſt words of his Divine Farewell Sermon to his Diſciples, would Ioh. 16. ult. perſwade them to confidence, he ſayes θαρσεῖτε: and ſo doth the Angell to *Paul*, in priſon; a word that ſignifies boldneſſe: implying that our confidence in God, cauſeth boldnes and courage, and what is there in all the world that can worke the heart to ſo comfortable and unconquerable reſolution, as our repoſall upon God? *The Lord is my truſt, whom then can I feare? In the Lord put I my truſt, how ſay ye then to my ſoule, Flee hence as a bird to the hils?* Yea how oft doth *David* inferre upon this truſt *non confundar*, I ſhall not be aſhamed? And this caſe is generall, *That they that put their truſt in the Lord, are as mount Sion that cannot be moved.* Faith can remove mountaines, but the mountaines that are raiſed on faith, are unremoveable. Here is a ſtay D for you (O ye wealthy and great) worthy of your truſt: If ye were Monarchs on earth, or Angels in heaven, ye could be no way ſafe but in this truſt. How eaſie is it for him to inrich, or impoveriſh you, to hoyſe you up to the ſeats of honor, or to ſpurn you down? What mynes, what Princes can raiſe you up to wealth, againſt him, without him? Hee can bid the winds and Seas favour your veſſels, he can bid Prov. 22. them ſinke in a calme. *The rich and the poore meet together, God is the maker of both.* Ye may trade, and toyle, and carke, and ſpare, and put up, and caſt about, and at laſt ſit you downe, with a ſigh of late repentance, and ſay, *Except the Lord build the houſe, they labour in vaine that build it: It is in vaine to riſe early, and lye downe late, and eate the bread of ſorrow.* Unto how many of you may I ſay with the Prophet *Haggai*, *Yee have ſowne much, and bring in little; ye eat, and have not enough; ye drinke, but ye are not filled: ye cloath you, but ye be not warme, and he that earneth much, puts his gaynes in* E *a broken bag?* And whence is all this? *Yee looked for much, and loe, it came to little: when yee brought it home, I did blow upon it, ſaith the Lord of Hoſts.* Behold how eaſie a thing it is for the God of heaven to blaſt all your ſubſtance; yea not onely to diminiſh, but to curſe it unto you, and to make you weary of it and of your ſelves. Oh caſt your ſelves therefore into thoſe Almighty hands: Seeke him in whom only you ſhall finde true reſt and happineſſe: Honour him with your ſubſtance, that hath honored you with it: Truſt not in riches, but truſt in God.

It is motive enough to your truſt, that hee is a God; all arguments are infolded in that one; yet this Text gives you certaine explicit inforcements of this confidence; Every one of theſe reaſons (implying a ſecret kinde of diſdainfull compariſon betwixt the true God and the falſe) perſwade you to truſt in God: Riches are

but

A are but for this world, the true God is Lord of the other; and beginnes his glory, where the glory of the world ends: therefore truſt in him. Riches are uncertaine, the true God is Amen, the firſt and the laſt, ever like himſelfe; therefore truſt in him. Riches are but a liveleſſe and ſenſeleſſe metall; the true God is a living God, therefore truſt in him. Riches are but paſſives in gift, they cannot beſtow ſo much as themſelves, much leſſe ought beſides themſelves: the true God gives you all things to enjoy, therefore Truſt in him: the two latter, becauſe they are more directly ſtood upon, and now fall into our way, require a further diſcourſe.

The living.

(*El chai*) *the living God*, is an ancient and uſuall title to the Almighty; eſpecially when hee would diſgrace an unworthy rivall: As Saint *Paul* in his ſpeech to the Lyſtrians, oppoſes to their vaine Idols, the living God. *Vivo ego*, *As I live*, is the B oath of God for this purpoſe, as *Hierom* noteth, neither doe I remember any thing beſides his holineſſe, & his life that he ſweares by. When *Moſes* askt Gods name, he deſcribed himſelfe by *I AM*. He is, hee lives: and nothing is, nothing lives abſolutely, but hee; all other things by participation from him. In all other things, their life and they are two; but God is his owne life, and the life of God is no other then the living God: and becauſe he is his owne life, he is eternall; for (as *Thomas* argues truely againſt the Gentiles) Nothing ceaſes to bee, but by a ſeparation of life; and nothing can bee ſeparated from it ſelfe; for every ſeparation is a diviſion of one thing from another: Moſt juſtly therefore is he which is abſolute, ſimple, eternall in his being, called the *living God*: Although not onely the life that he hath in himſelfe, but the life that hee gives to his creatures, challengeth a part in this title: A C glimpſe whereof perhaps the Heathen ſaw, when they called him Jupiter, (ζῆνα) from (ζῆν) which ſignifies to live, *In him wee live*, (ſaith Saint *Paul* to his Athenians.) As light is from the Sunne, ſo is life from God, (which is the true ſoule of the world, and more; for without him it could not bee ſo much as a carkaſe; and ſpreads it ſelfe into all the animate creatures. Life (we ſay) is ſweet; and ſo it is indeed; the moſt excellent and precious thing that is derived from the common influence of God. There is nothing before life, but Being; and Being makes no diſtinction of things; for that can bee nothing that hath no Being: Life makes the firſt and greateſt diviſion, Thoſe creatures therefore which have life, wee eſteeme far beyond thoſe that have it not, how noble ſoever otherwiſe: Thoſe things therefore which have the perfitteſt life, muſt needs be the beſt: Needs then muſt it D follow, that hee which is life it ſelfe, who is abſolute, ſimple, eternall, the fountaine of all that life which is in the world, is moſt worthy of all the adoration, joy, love, and confidence of our hearts, and of the beſt improvement of that life which he hath given us. Truſt therefore in the living God. Covetouſneſſe (the Spirit of God tells us) is Idolatry, or (as our old Tranſlation turnes it) worſhipping of Images. Every ſtampe or impreſſion in his coyne, is to the covetous man a very Idol: And what madneſſe is there in this Idolatry, to dote upon a baſe creature, and to beſtow that life which wee have from GOD, upon a creature that hath no life in it ſelfe, and no price but from men? Let me then perſwade every ſoule that heares me this day, as *Iacob* did his houſhold, *Put away the ſtrange gods that are among you and bee cleane*; and as S. *Paul* did his *Lyſtrians*: *Oh turne away from theſe vanities unto the* E *living God*.

Gen. 35. 2.

Who gives us richly all things to enjoy.

The laſt attractive of our truſt to God, is his mercy, and liberality: *Who gives us richly all things to enjoy*. A theme, wherein ye will grant it eaſie to leeſe our ſelves. Firſt, God not only hath all in himſelfe, but he gives to us. He gives, not ſomewhat (though a cruſt is more then wee are worthy of) but all things. And not a little of all, but richly; and all this, not to looke on, but to enjoy. Every word would require not a ſeverall houre, but a life to meditate of it; and the tongue not of men, but of Angels to expreſſe it. It is here with us, as in a throng, we can get neither in nor out: But as we uſe to ſay of Cares, ſo it ſhall be with our diſcourſe, that the greatneſſe of it ſhall procure ſilence; and the more we may ſay of this head, the leſſe we will ſay: It ſhall content us onely to top theſe ſheaves; ſince wee cannot ſtand to threſh them out.

Whither can ye turne your eyes to looke beſide the bounty of God? If ye looke upward; His mercy reacheth to the heavens. If downeward: The earth is full of his goodneſſe, and ſo is the broad ſea. If ye looke about you; What is it that hee hath not given us? Ayre to breathe in, fire to warme us, water to coole us, clothes to cover us, food to nouriſh us, fruites to refreſh us, yea delicates to pleaſe us; beaſts to ſerve us, Angels to attend us, heaven to receive us, and which is above all, his owne Sonne to redeeme us. Laſtly, if ye looke into your ſelves: Hath hee not given us a ſoule to informe us, ſenſes to informe our ſoule, faculties to furniſh that ſoule? Underſtanding, the great ſurveyor of the ſecrets of Nature, and Grace: Fantaſie and Invention, the maſter of the workes: Memory the great keeper or Maſter of the rolles of the ſoule; a power that can make amends for the ſpeed of Time, in cauſing him to leave behinde him thoſe things, which elſe he would ſo cary away, as if they had not beene: Will, which is the Lord Paramount in the State of the Soule, the commander of our actions, the elector of our reſolutions: Judgement, which is the great Counſellor of the will: Affections, which are the ſervants of them both: a bodie fit to execute the charge of the ſoule, ſo wondrouſly diſpoſed, as that every part hath beſt opportunitie to his owne functions; ſo qualified with health ariſing from proportion of humors, that like a watch kept in good tune, it goes right, and is fit to ſerve the ſoule, and maintaine it ſelfe: an eſtate that yeelds all due conveniences for both ſoule, and body, ſeaſonable times, raine, and ſunſhine; peace in our borders; competency, if not plenty of all commodities, good lawes, religious, wiſe, juſt Governours, happy and flouriſhing dayes: and above all, the liberty of the Goſpell. Caſt up your bookes, O yee Citizens, and ſumme up your receits, I am deceived, if he that hath leaſt, ſhall not confeſſe his obligations infinit. There are three things eſpecially wherein yee are beyond others, and muſt acknowledge your ſelves deeper in the Books of God, then the reſt of the world: Let the firſt be the cleare deliverance from that wofull judgement of the peſtilence. Oh remember thoſe ſorrowful times, when every moneth ſwept away thouſands from among you: When a man could not ſet forth his foot but into the jawes of death; when piles of carcaſſes were caried to their pits, as dung to the fields: when it was cruelty in the ſicke to admit viſitation, & love was little better then murderous: And by how much more ſad and horrible the face of thoſe evil times looked, ſo much greater proclaim you the mercy of God, in this happy freedome which you now enjoy: that you now throng together into Gods Houſe without feare, and breathe into one anothers face without danger. The ſecond is, the wonderfull plenty of all proviſions both ſpirituall and bodily: You are the Sea, all the Rivers of the land runne into you: Of the land? Yea of the whole world: Sea and land conſpire to inrich you. The third is, the priviledge of carefull government: Your Charters as they are large and ſtrong, wherein the favour of Princes hath made exceptions from the generall rules of their municipall lawes; ſo your forme of adminiſtration is excellent, and the execution of Juſtice exemplary, & ſuch as might become the mother City of the whole earth. For all theſe you have reaſon to aske, *Quid retribuam*, with *David? What ſhall I render to the Lord for all his benefits*? and to excite one another unto thankefulneſſe, with that ſweet Singer of Iſrael, *O that men would therefore praiſe the Lord for his goodneſſe!* And (as beneficence is a binder) theſe favours of God call for your confidence: What ſhould you doe but ever truſt that God, whome you have found ſo gracious? Let him bee your God, bee ye his people for ever; and let him make this free and open challenge to you all: If there bee any power in heaven, or in earth, that can doe more for you then hee hath done, let him have your hearts and your ſelves.

About 30000. in one yeare.

That they doe good, and be rich in good workes.

And thus from that duty we owe to God in our confidence, and his beneficence to us, wee deſcend to that beneficence which we owe to men, expreſſed in the variety of foure Epithets, *Doing good; being rich in good workes, ready to diſtribute, willing to communicate*; all to one ſenſe; all is but beneficence. The Scriptures of God (leſt any Atheiſt ſhould quarrell at this waſte) have not one word ſuperfluous: Here is a redoubling of the ſame words without fault of Tautology; a redoubling

A of the ſame ſenſe in divers words, without Idleneſſe. There is fervour in theſe repetitions, not looſeneſſe; as it was wont for this cauſe to bee obſerved both in Councels, and acclamations to Princes, how oft the ſame word is reiterated, that by the frequence they might judge of the vehemence of affection. It were eaſie to inſtance in many of this kind, as eſpecially *Exod.* 25. 35. *Pſal.* 89. 30. *Iohn* 1. 20. and ſo many more, as that their mētion could not be void of that ſuperfluitie which we diſclaime. This heape of words therefore ſhewes the vehement intention of his deſire of good workes, and the important neceſſity of their performance; and the manner of this expreſſion inforces no leſſe, *Charge the rich, that they doe good, and bee rich in doing good.* Harken then, yee rich men of the world; it is not left arbitrary to you, that you may doe good if you will, but it is layd upon you as your charge and duty: B You muſt doe good workes, and woe bee to you if you doe not. This is not a counſell, but a precept; Although I might ſay of God, as we uſe to ſay of Princes, his will is his command: The ſame neceſſity that there is of Truſting in God, the ſame is in *Doing good* to men. Let mee ſling this ſtone into the brazen foreheads of our adverſaries, which in their ſhameleſſe challenges of our Religion dare tell the world we are all for faith, nothing for workes, and that we hold workes to ſalvation, as a Parentheſis to a clauſe, that it may be perfit without them: Heaven and earth ſhall witneſſe the injuſtice of this calumniation; and your conſciences ſhall be our compurgators this day, which ſhall teſtifie to you, both now, and on your death-beds, that we have taught you, there is no leſſe neceſſitie of good workes, then if you ſhould be ſaved by them; and that though you cannot be ſaved by them, as the meritorious C cauſes of your glory, yet that you cannot be ſaved without them, as the neceſſarie effects of that grace which brings glory.

It is an hard ſentence of ſome Caſuiſts (concerning their fellowes) that but a few rich mens Confeſſors ſhall be ſaved; I imagine, for that they dawbe up their conſciences with untempered morter, and ſooth them up in their ſins. Let this be the care of them whom it concerneth: For us, wee deſire to bee faithfull to God and you; and tell you roundly what you muſt truſt to: Doe good therefore, yee rich, if ever yee looke to receive good; if ever yee looke to bee rich in heaven, be rich in good works upon earth: It is a ſhame to heare of a rich man that dyes, and makes his Will of thouſands, & bequeathes nothing to pious and charitable uſes: God and the poore are no part of his heyre; We do not hover over your expiring ſoules on your death- D beds as Ravens over a carkaſſe; wee doe not begge for a Covent, nor fright you with Purgatory, nor chaffer with you, for that inviſible treaſure of the Church, whereof there is but one Key-keeper at Rome; but wee tell you, that the making of friends with this Mammon of unrighteouſneſſe, is the way to eternall habitations. They ſay of *Cyrus*, that he was wont to ſay he laid up treaſures for himſelfe, whiles he made his friends rich: but we ſay to you, that you lay up treaſures for your ſelves in heaven, whiles you make the poore your friends upon earth: We tell you there muſt bee a *Date*, ere there can be a *Dabitur*; that he which gives to the poore lends upon uſe to the Lord; which paies large increaſe for all he borrowes; and how ſhall hee give you the Intereſt of glory, where hee hath not received the Principall of beneficence? How can that man ever looke to bee Gods heire, in the E Kingdome of Heaven, that gives all away to his earthly heires, and lends nothing to the God of heaven? As that witty Grecian ſaid of extreame tall men, that they were Cypreſſe-trees καλοι ϗ ὑψηλοι, &c. faire and tall, but fruitleſſe: ſo may I ſay of a ſtrait-handed rich man; And theſe Cypreſſes are not for the Garden of Paradiſe; none ſhall ever be planted there but the fruitfull: And if the firſt Paradiſe had any trees in it onely for pleaſure, I am ſure the ſecond, which is in the midſt of the new Jeruſalem, ſhall have no tree that beares not twelve fruits, yea whoſe very leaves are not beneficiall. Doe good therefore, O ye rich, and ſhew your wealth to be, not in having, but in doing good. And if God have put this holy reſolution into any of your hearts, take this with you alſo, from him; Doe not talke, and purpoſe, and project, but execute; Doe not ſo doe good, that wee may thanke your death-bed for it, and not you: Late beneficence is better then none, but ſo much as early beneſi-

Rev. 22. 2

beneficence is better then late : He that gives not till he dyes, ſhewes that hee would not give, if hee could keepe it : And God loves a cheerefull giver : That which you give thus, you give it by your Teſtament, I can ſcarce ſay you give it by your will: The good mans praiſe is *Diſperſit, dedit: he diſperſes his goods*, not, he left them behind him; and his diſtribution is ſeconded with the retribution of God, *His righteouſneſſe endureth for ever*, *Pſalme* 112. 9. Our Saviour tells us that our good workes are our light, *Let your light ſo ſhine, that men may ſee your good workes*; which of you lets his light goe behinde him, and hath it not rather caried before him, that hee may ſee which way it goes, and which way himſelfe goes by it? Do good therefore in your life, that you may have comfort in your death, and a Crowne of life after death. A

Now all this have I ſpoken, not for that I have ought (as S. *Paul* ſayes) whereof to accuſe my Nation: Bleſſed be God, as good workes have abounded in this age, ſo this place hath ſuperabounded in good workes. Bee it ſpoken to the glory of that God, whoſe all our good workes are, to the honour of the Goſpell, to the conviction of that lewd ſlander of Solifidianiſme; *London* ſhall vye good workes with any City upon earth: This day and your eares are abundant witneſſes; As thoſe therefore that by an handfull gheſſe at the whole ſacke, it may pleaſe you by this yeares Briefe to judge of the reſt: Wherein I doe not feare leſt Envie it ſelfe ſhall accuſe us of a vaine glorious oſtentation; Thoſe obſtreperous benefactors, that (like to Hens which cannot lay an egge, but they muſt cackle ſtraight) give no almes but with trumpets, loſe their thanks with God; Almes ſhould bee like oyle, which though it ſwimme aloft when it is falne, yet makes no noiſe in the falling; not like water, that ſtill ſounds where it lights: But howſoever private beneficence ſhould not bee acquainted with both the hands of the giver, but ſilently expect the reward of him that ſeeth in ſecret, yet God ſhould bee a great loſer, if the publike fruits of charity ſhould bee ſmothered in a modeſt ſecrecy: To the praiſe therefore of that good God, which gives us to give, and rewards us for giving, to the example of poſterity, the honour of our Profeſſion, to the encouragement of the wel-deſerving, and to the ſhame of our malicious adverſaries, heare what this yeare hath brought forth. B C

Here followeth a briefe memoriall of the charitable acts of the City this yeare laſt paſt, &c. And if the ſeaſon had not hindred, your eyes ſhould have ſeconded your eares in the comfortable teſtimonie of this beneficence, *Euge, &c.* Well done, good and faithfull ſervants; Thus ſhould your Profeſſion bee graced; thus ſhould the incenſe of your almes aſcend in Pillars of holy ſmoake into the noſtrils of God; thus ſhould your talents bee turned into Cities: This colour is no other then celeſtiall, and ſo ſhall your reward bee: Thus ſhould the foundation be laid of that building, whoſe wals reach up unto heaven, whoſe roofe is finiſhed and laid on, in the heaven of heavens, in that immortality of glory, which the God of all glory, peace, and comfort hath provided for all that love him; Unto the participation whereof, the ſame God of ours mercifully bring us through the Sonne of his love, JESUS CHRIST the righteous: to whom, with the Father, and the Holy Ghoſt, one infinite and incomprehenſible God, bee given all praiſe, honour and glory, now and for ever. *Amen.* D

THE HONOVR OF THE MARIED CLERGIE,

MAINTAINED AGAINST THE MALICIOVS CHALLENGES of C.E. *Maſſe-Prieſt.*

OR,

THE APOLOGIE VVRITTEN SOME years ſince for the Mariage of perſons Eccleſiaſticall *made good againſt the Cavils of* C. E. Pſeudo-Catholike Prieſt.

In three Bookes.

By JOS: HALL.

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TO THE MOST REVEREND FATHER IN GOD, AND MY MOST HONORED Lord, GEORGE, Lord Archbiſhop of Canterbury, *Primate of all* England, *and* Metropolitaine, one of his Majeſties moſt Honourable Privy *Councell.*

MOST REVEREND FATHER,
and no leſſe honored Lord,

IT was my deſire and hope, to ſpend the reſidue of my Time and thoughts in ſweet and ſacred Contemplation. Satan envying me this happineſſe, interrupts me by the malice of an importunate Adverſarie. Twelve yeares agoe I wrote a little Apologeticall Letter for the Mariage of perſons Eccleſiaſticall; and now thus late, when I had almoſt forgot that I had written it, a moody Maſſe-prieſt drops out a tedious and virulent Refutation; thorow my ſides ſtriking at the moſt Honourable and flouriſhing Clergie of the whole Chriſtian world, labouring not ſo much for my diſgrace (what would that availe him?) as the diſhonour and ſcorne of our holy Profeſſion, in the eyes of our people. I could contemne it in ſilence, if the Quarrell were onely mine; Now my wrong cannot be diſtinguiſhed from thouſands: God and his Church are ingaged in this cauſe, which in my foile could not but ſuſtaine loſſe; neither may I be now ſilent with ſafetie, without miſ-conſtruction. Let this hand and Tongue bee no longer mine, then they may ſerve my Maſter in Heaven, and his Spouſe on Earth. That which I wrote in ſome three houres, he hath anſwered in three quaternions of yeares; and what I wrote in three leaves, hee hath anſwered in no fewer Pages then 380. Should I follow him in this proportion, hee might after ſome Centuries of yeares expect an anſwer in *Toſtatus hydes*; whoſe firſt word ſhould be, *Quis legit hæc*? Or if my patience would delay my Reply to the juſt paces of his Anſwer, this Volume of his would perhaps be vaniſhed into Grocers ſhop for waſte Paper *in thuris piperiſve cucullos*; and would no more neede anſwer then now it deſerveth one. But hearing of the inſultation of ſome Popiſhly affected, who gloried and triumphed in this ACHILLES *pro Catholicis*, I addreſſed my ſelfe to the Worke, with no little indignation, and no leſſe ſpeed: That my ſelfe-conceited Adverſarie, and his ſeduced abettors, may ſee how little a well-ordered Mariage is guiltie of deadding our ſpirits, or ſlacking our hands. At the beginning of this Summers Progreſſe, when it pleaſed his ſacred Majeſtie to take notice of this ſorie Libell; and to queſtion with me concerning it, I had not ſo much as read it over, ſo newly was it come to my hands; ere his happy returne, (be it ſpoken to the only glory of him that enabled me) I had not only finiſhed this Anſwer, but twice written it over with mine own hand; and yet made this but the recreation of the weightier buſineſſe of my Calling, which now did more then ordinarily urge me.

It was my purpoſe to have anſwered (as beſeemeth the perſon *à quo*, not *ad quem*) mildely according to my knowne diſpoſition: but upon better deliberation, I found the inſolency of my Refuter ſuch, that I could not favour him, and not bee cruell to my cauſe. If therefore for many (it is his own art and word) *relative* Pages, he receive from my unwilling and enforced Pen now and then, though not a *Relative* to ſuch an Antecedent, yet perhaps ſome drop of ſharper Vineger, then my Inke uſeth to be tempered withall, he may forgive me, and muſt thanke himſelfe: What needed this cauſe ſo furious an Invective? As if the Kingdom of Heaven, & all Religion conſiſted in nothing but Maiden-head or Mariage? Cardinall *Bellarmine*, when he ſpeaks of the *Greeke* Church, wherin a maried Clergie is both allowed and required, ſhuts up moderately; That if this were all the difference betwixt them, and the *Romane* Church, they ſhould ſoone be at peace. If my Refuter had ſo thought, this had not beene his firſt Controverſie: Both eſtates meete in Heaven. *Iohn* the Virgin reſts in the boſome of maried *Abraham*; This inordinate heate therefore of proſecution riſes from faction, not from holy Zeale: Hence it was that my Adverſarie cunningly ſingled out this point from many others, ranged in my poore Diſcourſes, as that wherein (in Biſhop *Iewels* confeſſion) he might promiſe to himſelfe the likelieſt advantage of Antiquity; and how glorioully doth he vaunt himſelfe in the oſtentation of Fathers and Councels! Which vaine flouriſh how little it availes him, the proceſſe ſhall ſhew; where it ſhall appeare upon what grounds no ſmal piece of Antiquitie was partiall to Virginity, and over-harſh to Mariage, as *Beatus Rhenanus*, a learned and ingenuous Papiſt confeſſeth. But this we may boldly ſay, that if thoſe holy men had out-lived the bloody times, and ſeene the fearefull inconveniences which would (after a ſetled peace) enſue upon the ambition, or conſtraint of a denyed Continencie, they had doubtleſſe changed their note; and with the moderate and wiſeſt ſpirits of the latter times, pleaded for that liberty which the Reformed Church now enjoyeth. The univerſall conceſſion whereof (after the

Si errorem alium non haberent, facilè pax concederetur, Bell. de Cleric. lib. 1. cap. 21.

B. Rhenanus. Arg. lib. de exhort. Caſtit. Tert.

Eneas Sylvius.
Panormitan.
Durandus.
Pereſius.
Montanus.

the private Suffrages of worthy Authors) came to a publike treaty in the *Romane* Church, amidſt the throng of their late *Tridentine* Councell, and it is worth the while to obſerve on what grounds it received a repulſe. If Prieſts ſhould bee allowed Mariage (ſay thoſe wily *Italians*) it would follow that they would caſt their affections on their Wives and Children, and conſequently on their Families, and Countries, whereupon would ceaſe that ſtrait dependance which the Clergie hath upon the See Apoſtolike; In ſo much as to grant their Mariages, were as much as to deſtroy the Hierarchie of the Church, and to reduce the Pope within the meere bounds of the *Romane* Biſhoprick. This was the plea of the Clergie; their thrifty Laitie, (together with them) enemies to the bleſſing (or, as they conſtrue it, the curſe) of fruitfulneſſe, are wont to plead, *Troppo teſte*: our *Gregory Martin* of old computes the prejudiciall increaſe that might ariſe from theſe Mariages to the Common-wealth. It it not Religion, but wit that now lies in our way. Fond men that dare offer thus to controll the wiſedome of their Maker, and will bee tying the God of Heaven to their rules of ſtate. As it is, no Church in the whole world (except the *Romane*) ſtands upon this reſtraint whereof the conſequences have been ſo notoriouſly ſhamefull, that wee might well hope, experience would have wrought, if not redreſſe of their courſes, yet ſilence of ours; And ſurely, if this man had not preſumed that (by reaſon of the long diſcontinuance of Popery) time had worne out of mens minds the memory of their odious filthineſſe, he durſt not thus boldly have pleaded for their abominable Celebate; The queſtion whereof, after all buſie diſcuſſions, and pretences of age, muſt be reſolved into no other then this; How farre the Tradition of a particular Church is worthy to prevaile againſt Scripture: yea, and againſt other Churches. A point, which a very weake judgement will bee able to determine.

Eraſmus, &c.

Che Coll' introductione del matrimonio de' Preti ſi farelle, che tutti voltaſſetto l'affetto & amor loro alle meglie, a' figli, & per conſequenza, alla caſa, & all patria; onde ceſſerebbe la dependenza ſtretta che l'Ordine Clericale ha con la ſede Apoſtolica, & tanto ſarelbe. Conceder il matrimonio a Preti, quanto diſtrugger la Hierarchia Eccleſiaſtica, & ridur il Pont. che non foſſe piu che Viſcovo di Roma. Hiſtor. Concil. Trid pag. 662.

Troppo feſte, troppo teſte, troppo tempeſte. Vid. Dallingt. obſerv. upon Guicciard.

Doctor Mart. againſt Pr. Marr.

In this returne of my Defence, I doe neither anſwer every idle clauſe, nor omit any eſſentiall: this length of mine is no leſſe forced then mine Adverſaries Continency: wherein yet my Reader ſhall not ſigh under an irkeſome loquacitie. I preſume to dedicate this unworthy labour to your Grace, whom this famous Church daily bleſſeth, as her wiſe, faithfull, and vigilant Overſeer, as a renowned Patterne of holy Virginity and Patron of holy Mariage. The God of Heaven (whoſe watch you carefully keep) preſerve you long to his Church; and make us long happy in our Grace, and you ever happy in his plentifull bleſſings. Such ſhall ever bee the Prayer of

Your Graces moſt humbly devoted,

IOS: HALL.

THE ANSVVER TO THE ADVERTISEMENT.

THE man begins with a threat, I may not but tremble. Hee frights me with an univerſall Detection of my errors. It is almoſt as eaſie to finde faults, as to make them. Perhaps the Time had beene as well ſpent in toſsing of his Beads: How happie a man am I that ſhall ſee all my over-ſights? My comfort is, that if my Tree were fruitleſſe, there would bee no ſtone throwne at it. In the meane while, how well doth the title of a Detector become him that hides himſelfe? If hee be not afraid or aſhamed of his cauſe, let his name be knowne, that his victories may be recorded. It is an injurious and baſe advantage to ſtrike and hide; and after a pitcht Duell to gall a fixed Adverſarie out of loopeholes. If his perſon be upon ſome treaſonable act abnoxious, it is hard if ſome of his names be not free: But if I muſt needs be matcht with the ſhadow of a Libeller, I will ſo take him, as he deciphers himſelfe: C. E. Cavillator Egregius; *and under this true ſtile of his, am ready to encounter him, and doe here bid Defiance to an inſolent, and unjuſt adverſarie: And firſt, let me tell my Caviller, this order is prepoſterous. If all my errors be at the mouth of the Preſſe, how is it that two or three of them are thus ſuffered to out-runne their fellowes? Was his malice ſo bigge with theſe, that it could not ſtay the time of the common deliverie? Needs muſt they be notorious falſhoods, that are thus ſingled out from the reſt. Let them appeare in their owne ſhapes, vgly, (doubtleſſe) and prodigious. The firſt is,* That moſt ſhameleſſe aſſertion that *Bellarmine* under his owne hand acknowledges 237. Contrarieties of Doctrine amongſt his Catholiks. *Could the man but have patience, he ſhould finde above three hundred: What ſayes my Detector to this? He hath not ſeene the ſeverals, yet (like a brave man at Armes) he profeſſes to kill his enemie ere he can appeare; and tells us thoſe 237. Contrarieties, are nothing but 237. lyes in one aſſertion. That there are in them ſo many untruths I eaſily grant; for in contradictions one part muſt needs be falſe; And Truth is but ſingle: They are untruths then, (lyes are too broad a word) but their owne. My aſſertion ſhall onely juſtifie that they are told; let him take care for the reſt:* But they are not in points belonging to Faith and Religion, only in matters undecided, and diſputable: *The ſequell ſhall try that ſhift; Why doe we foreſtall our Reader? Who knowes not that there cannot be ſo many points fundamentall? Let him take them as they are, I aggravate nothing; It is but onely in ſuch light chaffe as this; In the number and extent of Bookes Canonicall, wherein* Driedo, Eraſmus, Genebrard, Cajetan, Sixtus Senenſis, *are acknowledged to oppoſe the reſt; In the Popes infallibilitie of judgement, wherin* Gerſon, Almayne, *Pope* Adrian, Eckius, Hoſius, Pichius, Waldenſis, *are at quarrell; In the reach and originall of ſpirituall juriſdiction, wherein* Abulenſis, Turrecremata, Fran. à Victoria, Alphonſus de Caſtro, &c. *proclaime to differ: what ſhould I inſtance in more? It is but in the Popes power in Temporalities, in the inerrableneſſe of Councells, whether particular, confirmed by the Pope, or Generall; in the authoritie of Councells above Popes, in the force of Vowes, in the worſhip due to Images, and the like. Theſe and ſuch other are the ſleight Trifles (ſince all cannot bee weightie) impertinent to faith wherein the Romiſh Doctors varie.*

Ex Decad. Ep.3. Epiſt.5. Reckoned out of *Pappus* his Enumeration, My peace of *Rome* makes up 103.

Object.

Sol.

Neither doth my aſſertion of their diſcord gall him more, then of our Vnity: O the forehead of Heretikes! I ſaid that we in our Church differ only in Ceremonies, they in ſubſtance. Let him give leave to the contra-diviſion *of theſe two, and I will take leave to maintaine the* indiviſion *of the Church of* England, *in the dogmaticall points of Faith.*

This boldneſſe, together with my eminent ignorance, makes him admire the ſcarcitie of learned men in our Country, that could finde no better Doctors to ſend to Dort-*Conference then Maſter* HALL. *To your griefe, Sir, it was a Synode, and that noble and celebrious; Neither was it out of want that your ſilly Adverſarie was ſent thither. This happy Iland*

(which)

A *which hath no blemiſh but that it yeelds ſuch Vipers as your ſelfe) abounds (as you too well know) with ſtore of incomparable Divines; ſuch as may ſet your* Rome *to ſchoole. So as the Meſſenger of* Pyrrhus *long ſince called your* Italy, *a Countrey of Kings, and* Egypt *was wont to bee called the Countrey of Phyſicians: ſo may this bleſſed Iland of ours juſtly merit the title of* The Region of DIVINES. *For me, I can bee content to bee baſe enough in mine owne eyes, but if my diſparagement ſhall redound to my betters, I dare tell him it is my comfort, that I was ſent thither by a judgement no leſſe infallible, then of* Paul *the Fift. Let himſelfe or any of his Eaves-dropping companions (to whom that place ſtood open) ſay wherein I ſhamed thoſe that ſent me. It was my juſt griefe that the neceſſitie of my health, yea of my life called me off immaturely: but ſince either death or departure muſt bee yeelded to, others ſhall judge whether I went away more laden with infirmitie, then (how ever un-* B *worthy) with approbation.*

πατρίδα βασιλέων.

Neceſsitate propellente proditio eſt ea tacere quæ quis ſtudioſe perfecerit. Chryſoſt. in illa: utinam toleraſſetis, &c.

But that ſecond lye of mine is ſo loud, that all my Brethren of Dort *muſt heare it, and they which were lately the Witneſſes of my ſinceritie (gracing mee with the deare Teſtimonie of their approofe) are now made the Iudges of my impudencie. What monſter of falſhood will come forth?* In my cenſure of Travell, glancing at the Jeſuiticall bragge of their Indian Miracles *(whereat their very friends make ſport)* I charge Cardinall *Bellarmine* for an avoucher of theſe Cozenages, who dares averre that his fellow *Xavier*, not onely healed the Deafe, Dumbe, and Blinde, but raiſed the Dead, to which I adde (whiles his Brother *Acoſta*, after many yeares ſpent in thoſe parts, can pull him by the ſleeve, & tel him in his eare, ſo loud that all the World may heare: *Prodigia nulla producimus.*) *This is my Indictment; Let me come to my Tryall: Caſt me, if ye can, ye reverend heads; I* C *crave no favour. Where lyes this ſo lewd lye, and malicious abuſe? That* Bellarmine *ſayes thus of the Ieſuite* Xavier, *is not denyed; That* Acoſta *ſayes thus of himſelfe, and his fellow Ieſuites, is granted; The firſt lye yet is,* Acoſta *was never in the* Eaſt-Indies *at all, nor* Xavier *in the* Weſt; *and how then could* Acoſta *ſpend many yeares in thoſe parts? A perilous Plea! Who ever, I beſeech you mentioned either* Eaſt *or* Weſt? *I ſpeake of the* Indies *in common; ſo did his* Bellarmine *from whom I cited this,* Claruit etiam in Indiis omni genere miraculorum, &c. *Here is not one of the* Indies *mentioned, but both or either; If both lived in the* Indies, *though not in one Towne, in one Country, in one* Indie; *wherein have I offended; whiles ſpeaking of the* Indies *in generall, I ſaid that* Xavier *and* Acoſta *lived there? Yet this is one lye (he ſaith) and that ſo long a one, as that is reacheth as farre as it is from the* Eaſt *to the* Weſt, *from the* Artick *to the* Antartick Pole; *wherein I doubt* D *not but your reverences will eaſily marke the skill of this learned Coſmographer. Some parts of thoſe inſtanced* Indies *differ not ſo farre; not to ſpeake of the ſmall ſtrait of* Anian; *the mentioned Region of* Mexico *is not above foureſcore degrees from* Iapan: *Either your conſtruction muſt favour him, or elſe this muſt goe into the Booke of over-ſights.*

Bellarm. de notis Eccl. lib. 4. c. 14.

The ſecond lye is, that Acoſta *pulled* Bellarmine *by the ſleeve in this aſſertion, as if hee denyed thoſe* Eaſterne *Miracles, which he elſewhere confeſſeth. Indeed, this ſawcineſſe were dangerous: The red Hat (you ſay) is fellow to a Crowne. But ſhall I confeſſe where I erred? My dull head could not conceive that God ſhould be the God of the Mountains, and not of the Valleys; Of the* Eaſt Indies, *not of the* Weſt; *and yet be the Ieſuites God in both: Eſpecially, ſince the reaſon that* Ioſeph Acoſta *fetches from the perſons (which ſhould bee the ſubject of thoſe Wonders) holds as equally for both* Indies, *as an Almanack made for the* E *Meridian of one Citie, ſerveth the Neighbours.*

Ioſ. Acoſta lib. 2. de ſal. Ind. c. 9.

Hitherto then the prologue of my infamous falſhoods, ſuch, as if all my Writings, could have afforded any equally hainous, theſe had never beene choſen out to grace the front of his Detection; There muſt needs be much terrour in the ſequel.

The reſt of this ſtorme fals upon our learned Profeſſor, D. Collins; *one of the prime ornaments of our* Cambridge; *the partnerſhip of whoſe unjuſt diſgrace doth not a little hearten my unworthineſſe. The world knowes the eminency of that mans Learning, Wit, Iudgement, Eloquence: His workes praiſe him enough in the Gate: Yet this Malepert Corner-creeper doth ſo baſely vilifie him for ignorance, ſillineſſe, pratling, ruſticitie, lying, as if in theſe onely he were matchleſſe. Indeed whom doth the aſperſion of that foule hand forbeare?* Vilium eſt hominum alios viles facere. *I appeale to all the Tribunals of Learning thorow the World, whether all* Doway *have yeelded ought comparable to that mans Pen: whe-*

*ther he have not ſo * conjured down his* Caco-Dæmon Johannes, *that he never dares to* A *looke backe into the light againe: whether his* Ephatha *be not ſo powerfull, that if his Adverſarie were any otherwiſe deafe then the blocke which he worſhips, it might open his eare to the Truth. It angers* C. E. *to heare that Kings ſhould not dye, or perhaps, that they whoſe heads are anointed, ſhould dye by any other then anointed fingers; The ſentence of his Cardinall and Ieſuites both de* facto *and* de jure, *of depoſing and murdering Kings, is now beſide our way; Only we may reade a farre off in capitall Letters,* Ariſe, *Peter,* kill & eate: *Hee knowes the word with ſhame enough. I will not ſo much wrong that worthy Provoſt, as to anticipate his quarrell; rather I leave the ſuperfluitie of this malice to the ſcourge of that abler hand; from whom I doubt noe but* C.E. *ſhall ſmart and bleed ſo well, that hee may ſpare the labour of making himſelfe his owne whipping ſtocke on Good Friday.*

* This Booke of Doctor *Coll.* C.E. falſly inſinuateth to have bin ſuppreſſed. All Stationers ſhops can convince him of a lye: Nothing ever fell from that Learned hand without applauſe.

THE

THE HONOVR OF THE MARIED CLERGIE, *maintained, &c.*

The firſt Booke.

SECT. I.

NEither my Charitie, nor my Leiſure, nor my Readers Patience, will allow me to follow my Detector, in all his Extravagancies, nor to change idle words of Contumely with a Babbler. His twelve firſt Pages, are but the light froth of an impotent Anger; wherein hee accuſeth my bitterneſſe, and profeſſeth his owne. For me I appeale unto all eies; if my Pen have been ſometimes zealous, it was never intemperate: Neither can he make me beleeve, that my Paſſions need to appeare to my ſhame, in calling ***Rome Proſtitute***, or himſelfe ſhameleſſe; or in citing from the *Quodlibet* of his owne Catholike Prieſts, the Art of his Jeſuites, in * Drurying of young Heires. There is neither Slander, nor Shame in Truth. For, himſelfe, hee confeſſeth to have ſharpened his Pen, and to have dipt it (perhaps too deepe) in Gall: But where his Inke is too thicke, hee ſhall give me leave to put a little Vineger to it, that it may flow the better. In the meane time hee ſhall goe away with this glory; That a fouler Mouth hath ſeldome ever wiped it ſelfe upon cleane Paper.

Declamationes ambitioſorum opera, otioſorum cibi ſunt. Scal. Excr.

Proſtituta illa civitas.

* The particulars of this Hiſtorie he ſhall receive in due place.

After thoſe waſte flouriſhes, his thirteenth Page begins to ſtrike; wherein hee chargeth me with odious baſeneſſe, and inſufficiencie, in borrowing all my proofes from *Bellarmines* Objections, diſſembling their Solutions. The Man were hard driven, that would go to borrow of an Enemy. If all my proofes be fore-alledged and fore-anſwered by his *Bellarmine*; to what purpoſe hath this Trifler blurred ſo much Paper? There (hee ſaith) ſhall the Reader ſee all my Scriptures anſwered, the Doctrine of Devils explicated; there, that other, ***Let him bee the Husbund of one Wife***; and ***Mariage is honorable***: Anſwered indeed; but as hee ſaid (δότα ἀνέκδοτα) anſwerleſly. Such cleare Beames of Truth ſhine in the face of thoſe Scriptures, that all the Cob-web Vayles of a Jeſuites ſubtiltie cannot obſcure them.

Refut. p. 13.

Their very Citation confutes their Anſwer. And where had we this Law; That if a Jeſuite have once medled with a Scripture, all Pens, all Tongues are barred from ever alledging it? If Satan have miſcited the Pſalme (***Hee ſhall give his Angels charge over thee***) for Temptation, may not we make uſe of it, for the comfort of Protection? Briefely, let my Caviller know, that it is not the frivolous illuſion of any ſhuffling Jeſuite, that can drive us from the firme Bulwarke of the holy Scriptures. In this, they are clearely ours, after all pretences of Solution (as hee ſhall well feele in the Sequel) and ſhall ſecure us againſt all humane Oppoſition. Before the diſquiſition whereof, ſomewhat muſt of force bee premiſed, concerning the ſtate of our Queſtion.

SECT. II.

WHere, that all Readers may ſee, how learnedly my wiſe Adverſarie hath miſtaken me, and himſelfe; I muſt tell my Detector, That all his tedious diſcourſe ſits beſide the Cuſhion: For thus he writes of my Epiſtle (*ſo as his whole Scope is to diſprove the ſingle life of Catholike Prieſts; and thereby to oppugne our Doctrine in that behalfe*) upon which conceit, hee runnes into a large proofe of the ſtrong Obligation of Vowes, the neceſſitie of their Obſervation, the penaltie and danger of their Violation, the prayſe of Virginitie, the poſſibilitie of keeping it; and upon this very ground builds hee the tottering wall of his whole enſuing Confutation: in ſo much, as (*pag.* 130.) he ſayes, *That Mariage all times, without contrary Injunction, was lawfull, is not denyed; nor will it be proved in haſte, That Prieſts, or ſuch as had vowed the contrary, might uſe that libertie: and we ſay not, that Virginity is violently to bee impoſed on any, for it commeth by free election; but where the Vow is free, the Tranſgreſſion is damnable.* Thus he.

Refut. p. 12.

Now let all indifferent eyes ſee, whether the onely drift of mine Epiſtle bee not to juſtifie our Mariage, not to improve their Singleneſſe; to defend the lawfulneſſe of the Mariages of our Clergie, not to juſtifie the Mariages of the *Romiſh*; to plead for the mariage of our Eccleſiaſtiques, not of Popiſh Votaries.

In expreſſe tearmes, I diſ-avowed it. The intervention of a Vow makes a new ſtate, Let *Baal* plead for himſelfe. What is it to me, if the *Romiſh* Clergie may not be Husbands? or if, according to the *French* Proverbe, they have a Law not to marry, and a Cuſtome not to live chaſte? Let it bee their care whom it concernes; onely I will have leave to ſpeake for our owne. Neither did I ever derogate ought from ſacred Virginitie, or lay it levell (whether abſolutely, or in all circumſtances) with holy Matrimonie; neither did I ever conceive of an impoſſibilitie of Continence in ſome perſons: Take away theſe three Grounds, (which I utterly diſclaime before God and Men) together with his petulant Railings, and idle Excurſions; and what is become of the Volume of my great Adverſarie? Thoſe three vaſt Paragraphes are ſhrunke into ſo few ſheets of Paper, that a Mouſe may as ſoone runne away with his booke as with his god.

My Maſters of *Doway*, If ye be the Superiours, under whoſe permiſſion this worthy Worke ſees the light; for ſhame keepe up your laviſh Unthrifts of good time, & ſend us ſuch Antagoniſts, as may not faine Occaſions to empty their Note-Bookes. One daſh of a Penne might thus juſtly anſwer the moſt part of his bloughtie Volume; wherein, like a drunken Man, he makes a fray with his owne ſhadow, & like an idle Whelpe, runnes away after his owne Sterne. But, that he may not complaine to bee caſt off too contemptuouſly, he ſhall receive a faire account of Particulars.

SECT. III.

THe Theme of my Epiſtle is plainely no other, then our Mariage cenſured, he anſwers, of Theirs. I would there were ſuch cauſe of familiaritie and entireneſſe, that what is ſaid of one, might agree to both: But the world knowes we are two. If I ſay our Clergie is heartily loyall to their King; will he ſtraight take it of theirs? If, that our Clergy is willingly ſubject to more then the directive Power of their Soveraigne, will he challenge this to theirs? The very Point which I purpoſely declined, he followes in hot chaſe. *Even moderate Papiſts* (they are the words of my Epiſtle) *will grant us free, becauſe not bound by Vow not ſo farre as theſe old Germanes pro poſſe & noſſe:* And yet all my Detectors refutation ſtill drives at the ſuppoſition of a Vow. What have we to do with Votaries? Our Clergie is free, whether as Clergie, or as ours: Firſt, as perſons Eccleſiaſticall (*quà tales*) For holy Orders, whether as orders, or as holy, are no hinderances of Matrimonie, as Cardinall *Cajetan* truly, and with him, the whole Schoole. That which may bee pretended for Impediment, is either a Vow annexed, or an Eccleſiaſticall Statute.

[b] As for the Vow, it is ſo far from being eſſentiall to holy Orders, as that it is made by [c] ſome learned Papiſts a difference betwixt the Obligation of their Religious, & their Prieſts; That their Religious are bound by a ſolemne Vow to ſingle life in the very intrinſecall nature of their Profeſſion; their Prieſts onely by a Church Conſtitution, without Vow. And thoſe that go further with their famous Cardinal, and teach, That it is expreſly forbidden to Biſhops, to ordaine any, without the promiſe of ſingle life, ground this but upon an Epiſtle of Pope *Gregory* [d], a late and weake foundation; and beſides hold, that their Vow is but ſemi-ſolemne, and accidentally incident into this Profeſſion: for ſo much as here is neither a direct Exhibition of the Body to this purpoſe in the Offerer, nor a direct Conſecration to this end in the Admitter, both which make up the ſolemnity of the vow: upon which reaſon, according to them, a Religious Order, becauſe it yeelds over the Body unto an eſtate repugnant to Matrimony, doth of it ſelfe in it owne nature, both hinder Mariage, and nullifie it; not ſo the Eccleſiaſticall. To which we may adde. That according to their own [e] Doctors, Solemnitie and Simplicitie make no difference of the Vow before God, though before the Church. A diſtinction too ſlight, too newly upſtart, to overturne an ancient and well grounded Inſtitution. Neither need wee any better, or other proofe of the inconnexion of this Vow with holy Orders, then that of their own *Dominicus à Soto*, [f] *Non eſt de eſſentia Sacerdotis, &c.* It is not of the eſſence of a Prieſt (ſaith he) to keepe ſingle; for that the *Grecian* Clergie are permitted even by the *Roman* Church to continue in the eſtate of Mariage. What can be more cleare? If there were a neceſſary & inſeparable connexion of a vowed Continency, with holy Orders, then would not, neither could the *Romane* Church acknowledge a true Prieſthood, where it finds conjugall Society. Their act of allowance to the *Greeke* Church, implyes a faire independency of theſe two, which ſome of their clamorous Clients plead to have indiviſibly coupled. So as now all the ſtrength of this neceſſary *Celibate* is reſolved into the power of a Church ſtatute; and of what Church, but the *Roman?* All other Churches in the World, as of *Armenia, Grecia, Syria, Ethiopia, Ruſſia, the Georgians, &c.* allow the conjunction of Miniſterie, and Mariage; and are ſo farre from requiring a Vow of neceſſarie Continencie, that they rather erroniouſly prerequire a neceſſity of Mariage in the perſons to be ordained.

It is onely the Church of [g] *Rome*, the great and imperious Miſtreſſe of the World, that impoſes the yoke of this Vow, upon her Vaſſalls. Impoſes it but *ad libitum*; ſo as her great Paramour (in whoſe vaſt Boſome that whole Church lyes) may diſpenſe with it as he liſts. Heare that irrefutable diſcourſe of Cardinal *Cajetã*: His words beare weight, and are not unworthy the eyes of my Reader. *Therefore* (ſaith he) *ſince the Pope may at his pleaſure looſe the Bond of that Statute, it followes neceſſarily, that if a Prieſt of the Weſterne Church ſhall marry by the Popes leave, without any reaſonable cauſe, that ſuch Mariage of his is a true Mariage, and the parties maried are true Husband and Wife, and their Iſſue truely legitimate; although in ſo marying, both the parties ſhould ſinne mortally, in doing this act againſt the Vow of Chaſtity, without a reaſonable, or at leaſt a probable cauſe of their ſo licenſing; and conſequently, neither ſhould the Pope himſelfe bee excuſed from mortal ſin: But if there be any reaſonable cauſe of diſpenſing with this vow of Chaſtity; then the party thus marying, and diſpenſed with, may both ſafely marry, and live in Mariage. And hereupon it appeares, That ſince a reaſonable cauſe of diſpenſing with this Vow of Chaſtity, may bee not onely the publike Vtilitie, whether Civill or Eccleſiaſticall, but any other greater good then the obſerving of that Chaſtity; it juſtly followes, that the Pope not onely may, but with a ſafe Conſcience may diſpence with a Prieſt of the Weſterne (or* Roman) *Church, that he may marry; even beſides the cauſe of a publike benefit. And therefore the determination of ſome hath beene too preſumptuous in affirming, That abſolutely and without ſuch cauſe the Pope cannot diſpenſe: whereas (as wee have ſhewed) the Pope may doe it without any cauſe, though in ſo doing he ſhould ſinne; and with any reaſonable cauſe, without ſin: and in both, the Matrimony ſtands firme.* Thus he.

[b] *Ordini ſacro debitum Continentiæ non eſt eſſentialiter annexum.* Dom. Soto *l.7. q.4. de Iure & Inſtit.*

[c] *Vide Cajetan. Opuſ. de Caſtit.* Act. Con. Trid. *Alia eſt cauſa Monachi, alia Clerici,* Extr. *de Voto, &c. Plura profitendo promittit Monachus, quam recipiendo ſacrum ordinem Clericus.*

[d] *Diſt. 28. Greg. Petr. Diacon. l. 1. ep. 42. Cajet. ubi ſupra. Polyd. Virg, &c.*

c *Maldon. ſum. q.15. art.17. Item Voti ſolennitas ex ſola conſtitutione Eccleſiæ eſt inventa, Matrimonij vero vinculum ab ipſo Eccleſiæ capite rerum omnium conditore, &c.* Extra. *Item, Vinculum voti ſolennis, & ſolutio ejus eſt ex ſtatuto Eccleſiæ Antonin. Simplex votum apud Deum non minus obligat quam ſolenne. Celeſt extr. qui Clerici, &c.*

[f] *Non eſt de eſſentia Sacerdotis ſervare caſtitatem, quandoquidem Græci etiam ab Eccleſiâ Latina permittuntur in conjugij fœdere permanere.* Dom. Sot. *l.7. de Iure. q.4.* P. *Vinetus.* Brocard. Lud. *Vertomannus* Ios. *Indus*, of the Chriſtians in *India* and *Cathaia, &c.* *Non ſi quid Turbida Roma elevet, accedas.* Perſ.

[g] *Eccleſiæ ſtatuto, nec univerſalis, ſed Latinæ.* Eſpenc. *l.1. de Cont. c.13.* *Idcirco cum ſummus Pontifex poſſit ad libitum &c:* Cajet. Opuſ. *de Caſtitate. Dubia cauſa.*

Words that neede neither Paraphraſe, nor Inforcement. And how [h] uſuall the practice of this Diſpenſation hath beene (that wee may not reſt onely in Speculation) appeares enough by the ingenuous complaint of their [i] ſelected Cardinalls, to *Paul* the Third. Who cry downe the abuſe of thoſe over-frequent Grants, which they ſhould not have yeelded, but upon publicke and weighty cauſes; *eſpecially* (ſay they) *in theſe times, wherein the* Lutherans *urge this matter with ſo much vehemence*. Neither is it long ſince our kind Apoſtate M. *Carier* gave us here in *England*, (from bigger men then himſelfe) an overture of the likelihood of this liberall Diſpenſation, from his holy Father of *Rome*, upon the conditions of our re-ſubjection. Would we therfore but ſtoope to kiſſe the Carbuncle of that ſacred Toe, our Clergie might as well conſiſt with holy Wedlocke, as the *Grecian*. Oh, the groſſe mockery of Soules, not more ignorant, then credulous! Will his Holineſſe diſpenſe with us for our ſinne? Wee can bee diſpenſed with at home for his diſpenſation. It is their Sorrow, that the World is growne wiſer, and findes Heaven no leſſe neere to *Dover-Cliffe*, then to the Seven-hills.

And ere wee leave this point, it is very conſiderable, what may bee a reaſonable cauſe of this Diſpenſation: For thoſe very [k] Jeſuites, which hold the power of this Vow ſuch, That the vehementeſt tentations and foiles of the fleſh may not be relieved with an arbitrary Matrimonie, ſince the matter of this Vow is ſo important, & caries ſo much danger in the violation, as that it is not to bee left to the power of a private Judgement (though morally certaine) whether Matrimonie (all things conſidered) bee in this particular expedient (for that may bee fit for a man as a ſingular perſon, which is not fit for him as part of the communitie) yet they grant, that this extreme perplexedneſſe and violence of carnall motions, is a juſt cauſe of diſpenſation. What need wee more? Though ſome [l] Caſuiſts bee more favourable, and grant that in ſuch caſes wee may not onely allow, but perſwade Matrimonie to the perplexed Votary: As Cardinall [m] *Aeneas ſylvius* (who was never leſſe *Pius*, then when hee was *Pius*) gives this hearty adviſe to his friend *Iohn Freünd*, a *Roman* Prieſt, that hee ſhould (notwithſtanding his Orders) helpe himſelfe by Mariage; yet the former will ſerve our turne. If therefore thoſe ſuperious, which have all lawfull and ſpirituall authority over us, ſhall have thought good, upon this reaſonable cauſe, to give a generalitie of diſpenſation to all ſuch of our Clergie, as ſhall not, after all carefull and ſerious indevours, find themſelves able to containe; allowing them by theſe lawfull remedies to quench thoſe impure flames: What can any Jeſuit or Devill except againſt this? This is ſimply the cleare caſe of them whoſe cauſe I maintaine.

And yet further. Put the caſe this had not beene; if without the thought of any Romiſh Diſpenſation, the [n] Eaſterne Church never held it needfull to require the Vow of ſingle life in the Miniſters of the Altar, (they know the words of their own Gloſſe) why ſhould not our Church challenge the ſame immunity; for (that from the general conſideration of Eccleſiaſtiques, as ſuch, we may turne our eyes to our Eccleſiaſtiques in ſpeciall) no Church under heaven kept it ſelfe more free from the bondage of thoſe tyrannous Impoſitions?

The [o] Clergie of this Iland, from the beginning, never offered any ſuch Vow, the Biſhops never required it, for more (if any credit bee due to Hiſtories) then a thouſand yeeres after Chriſt. The great Champion of *Rome*, Maſter *Harding*, was driven to ſay, They did it by a becke, if not by a *Dien-gard*, but could never prove it done by either. Neither is it more worth my Readers note, then my Adverſaries indignation, that the wiſe Providence of God ſo pleaſed to contrive it of old, as that from the beginning of the firſt converſion of this happy Iland, it rather conſpired with the *Greeke* Church, then with the *Roman*: After the *Grecian* account we kept our Eaſter, inſomuch, as *Beda* tells us, that Pope *Iohn* the Fourth (about the

yeare

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[h] *Sedes clementiſſima quæ nulli deeſſe conſuevit, dummodo albi aliquid vel rubei intercedat.* Matth. Paris. *Alius abuſus eſt in diſpenſationibus cum Conſtitutis in Sacr. Ord. &c.*

[i] Concil. Select. Card. *Si Sacerdotes non maturâ deliberatione ſe aſtrinxerunt, videat Rom. Pont. qui circa hæc ſolet diſpenſare quid ſit agendum in particularib.* Mart. Pereſius, &c.

[k] *His votis aſtrictus, non poteſt Matrimonium abſque Diſpenſatione inire, quavis vehementiſſimis carnis ſtimulis urgeatur, &c.* Sanch. lib. 7. de Matrim. Imped. Diſp. 11. *Authoritas ſuperioris diſpenſantis expectãda eſt. Communis illa regula Doctorum & nominatim Cajetani, nimirũ quando ei qui vovit, cõſtat aliquid eſſe melius præteritâ voti materia, poſſe propriâ authoritate recedere.* Sanch. de Matr. lib. 7. de Imped. Diſp.

[l] Angel. Matr. 3. Imped. 5. in fine vera cur*z*. 1 par. ſpec. art. 15.

[m] Æn. Syl. epiſt. 307. So Benedict 12. gave Diſpenſation to *Petrarch* Archdeacon of *Parma*, to marry his *Laura* (too neere him in blood, as it is thought) and *ex uberiore gratia*, that hee ſhould keepe all his Promotions, and receive yet more, on condition, that the ſaid *Benedict* might have the uſe of *Petrarchs* ſiſter, *Matth. Parker.* Defenſ. of *Pr. Marr. ex Faſciculo Temp. & Platina, & vita Petrarchæ, &c.*

[n] *Occidentalis (non Orientalis) Eccleſia caſtitatis obtulit votum in* Diſt. 31.

[o] *Vid. poſtea Epiſt. Girard. Eboracenſ. Arch. ad Anſelm. Huntingd. Fabian. Polidor. Virgil. vid. poſt lib. 3.*

A yeare 637.) was faine to require of the *Engliſh*, that they would keepe their *Paſch* after the Romane faſhion; a difference (as it was then taken) of no ſmall importance. The ſtory of S. *Aidanus* and *Colmannus*, may be herein an abundant witneſſe: And for the *Britans*, *Beda* left them in the Cloze, both of his Life and Hiſtory; faſt to *Greece*, looſe from *Rome*.

After the *Grecian* forme we celebrated the Sacrament of Baptiſme. After the *Grecian* Liberty wee continued the Mariages of perſons Eccleſiaſticall (through ſo many Centuries of yeares) without the ſcandall, without the contradiction of the Chriſtian World; ſo as now wee are but repoſſeſſed of the ancient right of our Forefathers, which the interpoſition of the *Romiſh* tyranny, for a while, injuriouſly debarred. Our Adverſaries have wont to brand us for the uncharitable cenſures of our Forefathers,
B and can they thinke the ſucceſſions of many Generations ſo faithleſſe, that they made ſolemne Vowes, for no other purpoſe, but only to breake them? It was the queſtion of the rich and precious *Iewell* of *England*, to which his Hardie Adverſary had never the face to reply. My Refuters forehead is ſtronger, with a weaker wit; Let him try here the power of his audacitie. And if the Church of this Iland, in the dayes of her forced ſervitude to the *Roman* See, maintained this liberty (as wee prove in the ſequell) and derived it to poſterity, how much more free ſhall it be for us to renue and injoy it, after the juſt excuſſion of that ſervile yoke?

Let now *C. E.* goe waſt good houres, and marre cleane Paper in diſproving the Mariage of *Romiſh* Votaries; and in the meane time come as neere my queſtion, as *Thames* is to *Tiber*: What is this but to mocke the Reader, and abuſe himſelfe? How
C much wiſer is hee growne in the proceſſe of his diſcourſe, where hee grants our Mariage, and denies our Clergie? from which weake and witleſſe Hold, if we beat him not in the due place, we ſuffer not enough from that rude Hand.

Sect. IIII.

HAving then hitherto detected no error, no ignorance but his owne; he now deſcends to untruths, and finds here ſo many miſtakings, lyes, falſifications, that a Reader would wonder by what Art I could couch ſo many of thē in ſo ſmal a roome; and might verily thinke that I could out-ly the Legends, and outjuggle a Jeſuit. But Refut. p. 17.
D ere I have done, theſe ſhall appeare to be but the fictions of a paſſionate fugitive, the Man ſhall be cooler, I ſhall be innocent, and my Reader ſhall ſay, that if that forehead had not beene ſo oft croſſed, it could not have had ſo little ſhame.

My firſt untruth is, that I avouch S. *Paul* to call the ſingle life of Prieſts, A Doctrine of Devills. Reader, is my detector awake? I ſaid, that to maintaine the unlawfulneſſe of the Mariage of the Miniſter of God, is, according to Saint *Paul*, A Doctrine of Devills, and now he would perſwade the World, I ſaid thus of the ſingle life of his Prieſts. What can we make of this? That ſingle life is a Doctrine? If not truth, yet let him learne to ſpeake ſenſe. But that he may not alwayes refute what I never affirmed; I muſt gheſſe at what he meant: He would elude this charge, with that ſtale ſhift, worne out with the Pens of his Predeceſſors, that Saint *Paul* is to bee
E underſtood according to *Theodoret*, of thoſe which call Mariage execrable: according to Saint *Auſtin*, that ſay, Mariage is evill, and of the Devills making: according to *Clemens Alexandrinus*, Of thoſe that abhorre Mariage: Of Manichees, and other Heretikes, as *Ambroſe* and *Epiphanius*, from which *Catholikes are ſo farre that they approve it for a Sacrament.* *Nuptias execrabiles.*

Firſt, the words of Saint *Paul*, are (κωλυόντων γαμεῖν) forbidding to marry, not condemning Mariage. Then, we know well, what the *Tacians*, *Ebionites*, *Encratites*, *Montaniſts*, *Marcionites*, *Manichees*, *Adamites*, and *Apoſtoliques* held of Matrimonie. The Apoſtle brands them here: But what? Them only? Whiles he condemnes them, doth he free thoſe that partake with them? The Act is one, *Forbiddāce of Mariage*; whether to ſome, or to more, or to al, S. *Paul* expreſſes not: The number doth not vary the quality. And if one be a part of all, then to condemne Mariage in ſome one kind of Men,

can it be other then the partaking of an univerſall condemnation of it? This then on- A
ly he hath gained, that ſome others have beene deeper in this evill then themſelves.

But our Apoſtle ſpeakes of them which condemne Mariage as evill in it ſelfe.

We take what he gives: No mans mouth ſhall condemne my Refuter but his owne.
What was he that accuſed Mariage of Vnholineſſe, out of *Sancti eſtote*; of unclean-
neſſe, out of *Omnia munda mundis*; of Contamination with carnall concupiſcence?
Was it not his owne Pope [p] *Innocentius?* Who was he that interpreteth of Mariage,
the Text *Rom.* 8. 8. *Thoſe that are in the fleſh cannot pleaſe God,* that called the maried
Man, no leſſe then the Whoremonger, *Sectatorem libidinum, Præceptorem vitiorum;*
A follower of Luſt, a teacher of Vice; that ſaid *Mariage was a looſing the reynes to Luxury,*
an inhiation after obſcene luſts? was it not his Pope [q] *Siricius,* the firſt Founder (if we B
may beleeve their now-defaced Gloſſe) of forced Continency?

Who was it that called Mariage a *defiling with uncleane ſociety*, and *execrable conta-*
gion? Was it not his Councell of [r] *Toledo*? Who was it that called Mariage (*Spur-*
citias immundas) *filthy beaſtlineſſe*? Was it not his [ſ] Saint *Dunſtan* and *Oſwald*? Let
him conſtrue this, and then tell me, what it is (if this be not) *to condemne Mariage as*
[t] *evill.* Yet more, his owne example ſhall convince him: He pleads out of Saint *Auſtin*,
that this text, amongſt others, intends to ſtrike at the Manichees; now, the Manichees
allowed Mariage to their Auditors, that is (Analogically) their *Laity*; forbad it to
their *Electi*, that is, their Clergy; So farre approoving it in their laick-Clients, that
no modeſt Penne may write [u] whence they fetched their Sacramentall Bread: Either
then the Manichees muſt be excluded, or Papiſts muſt be taken in for company into C
this doctrine of Devils. It is true, they miſs-call Mariage a Sacrament; So as wee may
well wonder at theſe two extreames in one doctrine: and ſtudy in vaine how the ſame
thing ſhould be Sacred in a Ceremonious inchoation, and in the reall conſummation
morally impure; how a Sacrament ſhould bee incompatible with a ſacred Perſon:
Theſe Sphyngian Riddles are for better Heads: With what Brow then can my De-
tector adde, [*] *That with Saint* Chryſoſtome *and Saint* Auſtin, *they do but compare mari-*
age, they doe not condemne it; Onely teaching Mariage to be good, Virginity better;
with *Fulgentius* not ſo comparing Virginity to Corne, that they count Mariage
Cockle? In this where ſhould they finde any adverſary? But if Luxury, Filthineſſe,
Uncleanneſſe, Contagion, Beaſtlineſſe, Vice, Obſcenity, be the ſtiles of good, wee can
well allow them to the honour of *C. Es.* Virginity, and are content our Mariages D
ſhould paſſe for evill.

Object.
Anſw.
Be ye Holy.
All things are cleane to the cleane!

[p] *Innoc. Exuperio Toloſ. Epiſc. Epiſt.* 3. *c.* 1. *Diſt.* 82. *Propoſuiſti.*

[q] *Ead. Diſt. c. Plurimos ad Himeriũ Tarraca, Epiſt.* 1. *Semote namque differentiam perverſi nominis Connubij, unam eandemque rem effeciſti Adulterij & conjugij, Laur. Valla, canon Eccl. Later. L.* 1. *de Volupt.*

[r] *Vxorum aut quarumcunque fæminarũ immũda ſocietate, & execrabili contagione turpari, Conc. Tol.* 8. *c.* 5. *cit. à* C. E. *p.* 231

[ſ] *Vide Regiſt. Eccl. wigornienſis, poſtea. l.* 3.

[t] *Eſſendo il matrimonio un ſtato Carnale:* Pleaded in the Councell of *Trent. Hiſt. Concil p.* 662.

[u] *Auguſt. de Hæreſ. ad Quodvult-Deum.*

[*] *Refut. p.* 19.

SECT. V.

MY ſecond vntruth (he ſaith) is, That I make the ſingle Life of Prieſts the
brand of Antichriſtianiſme. Shameleſſe mouth! Where did I ever ſay ſo?
My words are; *Were it not for this opinion, the Church of Rome would want one*
evident brand of her Antichriſtianiſme. The life is one thing, the opinion another.
Single life is good; the opinion of the neceſſity of ſingle life, and the unlawfulneſſe
of the Maried, is Antichriſtian. What can be more plaine? yet this wilfull ſlanderer E
tels the world, that I make the profeſſion of Continencie, Antichriſtian: Whereas we
doe willingly profeſſe, that true profeſſion of true Continencie is truly laudable; that
the forcible impoſition of it, as neceſſary to ſome ſtate of men, ſavours ſtrongly of
that Man of ſin: Now let my Reader judge, whoſe untruths my Adverſary hath hi-
therto detected.

Refut. p. 19. 20.

Neither can I eate that word of mine, unleſſe I would renounce the Apoſtle;
who ſeemes purpoſely to decipher our Romaniſts by theſe lines: For, having im-
mediately before deſcribed the condition of Biſhops, and Deacons, with their
Wives and Children (allowing them indifferently with others a married eſtate) hee
preſently (as foreſeeing that Point which would bee moſt ſubject to contradiction)
foretels, that the ſeducing ſpirits of Antichriſtianiſme would forbid mariage; and

A this hee foreprophesies shall bee done in the latter, or (as their Vulgar and *Rhemiſts* turne it) in the laſt Times; and that by them, which ſhall ſpeake lyes in hypocriſie. Neither of which can ſo exactly agree to thoſe firſt Heretikes; who, as they were early in time, ſo alſo groſſe in their Doctrine; wherein there was more open impiety, then ſecret diſſimulation.

And if ὕστεροι καιροὶ may agree to all the ages of the Church after Chriſt, yet moſt to the laſt, and that other addition ſeemes to ſtrengthen this ſenſe. *Refut.p.21.*

SECT. VI.

IN vaine therefore doth my Refuter bring in S. *Paul*, as an abetter of his forced Continencie; whiles he ſaith of yonger Widowes, that *When they have begun to* B *wax wanton againſt Chriſt, they will marry, having damnation, becauſe they have forſaken their firſt faith.* In which place (boulted before to the Bran by many Controverſers) mine Adverſarie hath learned of his *Bellarmine*, to triumph above meaſure. *This firſt faith* (ſaith he) *all the Fathers without exception, underſtand to bee a Vow, or Promiſe, made to God of Continence, in the ſtate of Widowhood.* It is a wide word (*All the Fathers*) I had thought I had read in holy [x] *Athanaſius, Væ vobis qui primam fidem baptiſmi cœlitus inſtitutam irritam facitis*; *Woe to you that make void the firſt faith of Baptiſme ordained from heaven.* I had thought [y] *Hierome* had ſomewhere ſaid, *They are not worthy of beliefe, which have voided their firſt beliefe,* Marcion *I meane and* Baſilides; whom yet I never found condemned for the breach of any Vow of Continence. I had thought, the Author of the Interlineary Gloſſe, would not have croſſed C all the Fathers, in expounding it, *Fidem Baptiſmi*; *The faith of Baptiſme*, which is indeed the firſt Faith, and the Apoſtle ſaith (*the firſt*) not (*the former*;) As for that other, which hee imagines a Vow of continued Viduitie, it was neither *Faith* nor *Firſt*; let him inſtance (if hee can) where our Apoſtle takes Faith for a Vow. Rather, as if he meant to expound his owne word in this very Scripture, and this occaſion, he cleeres this doubt, whiles he ſpeakes of the willfully improvident Man, that he hath denyed the Faith, and is worſe then an infidel; and now in the ſame Context, he ſpeakes of theſe perverted Widdowes *that they have forſaken the Faith.*

[x] *Lib. 6. de Trin. de Beat. tit. Dei ad Theophilum. Et inſtrumenta libertatis ſemel conceſſa per iterationem infirmatis.*

[y] *Non ſunt digni fide, qui primam fidem Baptiſmi irritam fecerunt, Marcionem loquor & Baſilidem. Hier. Proœm. in Epiſt. ad Tit.*

Much leſſe is it the *Firſt*, whether in Time, or Dignitie: For, they could not have beene Church-Widowes, if not Chriſtians; and they could not bee Chriſtians, if they ſhould have valued the Vow of their widowhood above the vow of their D Chriſtendome; yea, ſo farre was this from the firſt Vow (if it had beene one) as that it was the laſt of all; for according to them, their firſt Faith muſt bee to their Husband, their ſecond to CHRIST, in their initiation to Religion; their laſt in the Vow of Widowhood; So here is a fained vow made Faith, and laſt made firſt; and all to uphold a crazy conceit of our Romaniſts, which hath no other ground but this one ambiguity. *Chryſoſtome* indeed calls it (συνθήκην) *pactum*; a couenant; but what covenant, or with whom, he expreſſes not; whether of Chriſtianity, or of Widowhood, or of Miniſtration; Some of the others that followed him, ſpake according to the Gloſſe which the corrupt conceit of the Times had ſet upon him.

Refut. p. 20.

But what need my Refuter ſtand upon particular Authors (he ſayes) when hee E may bring 214. Biſhops, all ſitting in Councell at *Carthage*, all agreeing in this expoſition, poynting us to the fourth Councell of *Carthage?* (*Canone ult.*) His *Gratian*, had wont to tell us, (for the more Grace) that it was in the third Councell of *Carthage, Can.* 4. Now he is taught to change this note; So doth *C. E.* with his *Binius*, tell us it was the 4. Councell and the laſt Canon. We have reaſon to ſuſpect it was in neither; The very ſtile and manner of diſcourſe ſo different from the reſt of thoſe briefe Canons, and the faſhion of thoſe Times, cary in it open likelihood of Baſtardie: It was an eaſie fraud to patch it to the end of thoſe Canons; neither (which learned *Iunius* taught me firſt to obſerve) is it found among the Greeke; then which there cannot be a worſe ſigne.

Refut. p. 21.

But that I may at once anſwer his vaunt of Antiquitie, and ſtop the mouth of this Caviller: Let me aſke him whether thoſe Fathers, whom hee cites for this ſenſe, A doe not take thoſe yong Widowes for Votaries? If they doe (as he cannot denie) how can theſe two ſtand together; That they ſhould have damnation, becauſe againſt their vow, they would mary; and yet that the Apoſtle ſhould wiſh them to marry? Can he imagine that Saint *Paul* would adviſe them to incurre wilfull damnation?

And if in this I ſhould have diſſented from the interpretation of much Antiquitie, I ſhould but take to my ſelfe the libertie of his Maſters the Jeſuites, with whom this is no novelty; for inſtance, his not unlearned, and bold [a] *Maldonate*: (as wee ſhall ſee afterwards) upon a Text of this very queſtion, confeſſing the current of the ſtreame of Antiquity, can come in, at laſt, with a Doctorly wipe of *Adduci non poſſum ut ſequar; I cannot goe with them*: This priviledge is for none but the Fathers of the Society, to controll the Fathers of the Church.

[a] *Maldonat. in Matth.* 19.11.

B The ſtate then of theſe Widowes was ſhortly this: They being for their poverty ſuſtained by Church-almes upon * condition of attendance on the Saints, whether ſicke or travelling, were to dedicate themſelves to this ſervice; but, ſome of the yonger ſort being inveigled by Infidell-Lovers, were drawne to leave, not their Station onely of their miniſtration, but their profeſſion of Chriſtianity: Theſe had damnation moſt juſtly, for caſting off their firſt Faith. Their mariage was accidentally faulty, becauſe it forced them from their holy imployment; Their apoſtaſie was abſolutely and damnably ſinfull, in that they left Chriſt, and followed after Satan.

* *De his agit quæ ad Eccleſiæ ſtipem, vel miniſterium recipiebantur ejus ſumptibus alendæ. Eſpenc. de Cont. lib.*4.*cap.* 1.

The inextricable Dilemma then in my detector is eaſily anſwered; (I demand now of Maſter *Hall*, whether theſe young Widowes in breaking their Vowes, did ſinne, or not? C If they did not; why ſhall they have damnation? If they did ſinne (as indeed they did) then how is the Vow unlawfull? how the brand of Antichriſtianiſme?) Nothing can be more baſe then to beg the Queſtion; What doe wee diſpute, but whether any Vow were made? and if any, whether of Continence, or of Service? But why then ſhall they have damnation? For waxing wanton againſt Chriſt; not meerly for marying. If to marry, were to waxe wanton againſt Chriſt, why ſhould the Apoſtle have adviſed it them? In a word, for abandoning both their Office and Religion.

Refut.p. 21.22.

Laſtly, who can but wonder at the face of our Adverſaries, that dare bring forth ſo plaine a witneſſe againſt themſelves. For, if the Vow of Continence bee the firſt faith here ſpoken of, then may not any woman by the Apoſtles charge make this Vow, till ſhee bee threeſcore yeeres old; D which, how is it at this day practized in the Romiſh Church? ſince, and as the *Cæſar-Auguſtaine* Councell, and the Agathenſe abated it to forty yeeres, and the third Councell of Carthage yet lower, to five and twentie; ſo Pope *Gregorie* fell yet lower to eighteene; and ſome other Councells, yet lower to twelve; Although the *Trent*-Conference very liberally riſe up to whole ſixteene: Either therefore let them grant that our Apoſtle ſpeakes not of Votaries, or elſe let them follow his rule of the age of Votaries, that the World may thinke they have honeſt Nunneries; and let them confeſſe their change preſumptuous. Thus, I hope, *This Gordion knot, that requires more ſtrength then Maſter* Halls *learning, and a ſharper edge then* Alexanders *ſword to diſſolve, or cut, is proved more* eaſie then the knot of a Friers girdle, which a very dull Whittle may cut aſunder; and *C. E*s. appeale to all Schollers, proclaimes him ignorantly confident. E

*Bellarm. de Monachis l.*2.*c* 35.
Can. 13.
*Greg.lib.*1.*Epiſt.* 48.
*Seſſ.*25.*c.*15.

Sect. VII.

If it had not beene for two poore words of mine (both yet miſſe-underſtood) I wonder how *C. E.* could have diſcovered to the world his dexterity, in ſerving out his oft ſodden Coleworts; the refuſe of his *Bellarmine* and *Coccius*. [a] Threeſcore and foure Pages, or more, hath he bravely ſpent in the Vindication of Virginitie, which never honeſt and wiſe man oppoſeth. *Let their ſhavelings* (I ſaid) *ſpeake for themſelves upon whom their unlawfull Vow hath forced a wilful and impoſſible neceſſitie.* The man is angry that I medled with his crowne; but if his haire had not beene

Impoſſible.
Unlawfull.
Refut.p. 23.24.
[a] From *pag.*26. *uſque ad* 90.

longer then his wit, this deepe offence had never beene; For, if hee had taken my words, *Cum grano ſalis*, in the ſenſe which they will onely well beare: (*Let ſuch of their ſhavelings, as upon whom an unlawfull Vow hath forced an impoſsible neceſsity, ſpeake for themſelves*) (none other need ſpeaking for) he had found the ſentence ſo particular, that it might have ſpared him both much ſpleene and worke; ſince, neither was it in my heart ever to affirme the obſervation of this Vow impoſſible to any man, neither will he (I hope) hold that it is kept by all: It is not in the power of the Razor, together with the haires, to cut off inordinate affections; ſome vow, which cannot containe: Upon this ſuppoſition onely, I called this neceſſitie impoſſible, and this Vow unlawfull; I cannot therefore but pity my paſſionate Detector, that hee hath ſet himſelfe all on a froth, in running this Wild-Gooſe chaſe alone, following nothing but his owne fancy, whiles hee purſues a certaine Chimericall Monſter, that holds Continence utterly and univerſally impoſſible. And that he may the better repent him of this witleſſe waſte and prevent the ſpoile of good Paper hereafter, let him know at once (which perhaps hath not hitherto beene allowed him) what we hold concerning this Point. We doe therefore from our hearts honour true Virginity, as the moſt excellent eſtate of life, which is incident to fraile Humanity; *Gerſon* hath taught us not to call it a Vertue, but it is Couſin German to a Vertue; Neither doe we thinke that the Earth affords any thing more glorious, then Eunuchiſme for the Kingdome of Heaven; which is therefore commended by our Saviour, not as a thing meerely arbitrarie, by way of advice, but of charge to the able. *Qui poteſt capere capiat*; In this we can gladly ſubſcribe to Saint *Chryſoſtome*, *Bonum eſt Virginitas, &c. Virginity is good, I yeeld it; and better then Mariage, I confeſſe it.* Secondly, every man therefore (not Eccleſiaſtiques onely) ſhould labour, and ſtrive to aſpire unto this eſtate, as the better, uſing all holy meanes both to attaine, and to continue it: Neither doe wee thinke it any other then blameable, that yong Perſons (not ſo much as adviſing with their owne abilities) without all indevour and ambition of ſo worthy a condition, leape raſhly into the bands of Wedlocke. Thirdly, though every man muſt reach for it, yet every man cannot catch it; ſince it hath pleaſed God to reſerve this as a peculiar gift for ſome perſons, not intending it as a common favour to all Suiters. Fourthly, thoſe then, which are upon good triall conſcious to themſelves of Gods call to this eſtate, and his gift inabling them unto it, may lawfully make profeſſion thereof to the glory of the Giver, and (if need be) may vow (God continuing the ſame grace unto them) an holy perpetuation thereof to their end; the obſervation whereof, if they through their owne neglect ſhall let fall, they cannot be excuſed from * ſinne, or freed from cenſure: But thoſe, which after all ſerious indevours, find nothing but weakneſſe and uncertainties in this behalfe, ſhall ſin, if they abſolutely vow; ſhall not ſinne, if they marry, in what condition of life ſoever; nor ſinne in marying, however their mariage may have faulty circumſtances.

Now my Detector by this time in our aſſertions ſees his owne folly; if againſt this he can except ought, he knowes where to find an adverſary: In the meane time, hee needed not to take it ſo highly, that in the Romiſh uſe of vowes, I made mention of *unlawfulneſſe*, *of impoſsibility*; unlawfulneſſe in the making, impoſſibilitie in keeping; I am ready to maintaine both, in reſpect of the indiſpoſition, yea incapacitie of the Votaries.

* *Qui ſtatuit firmus in corde ſuo non habens neceſſitatem, poteſtatem habens ſuæ voluntatis, & voverit continentiam Deo, debet eam, uſque ad finem, totâ mentis ſolicitudine cuſtodire. Aug. de fid. ad Petr.*

Solutio voti mala, Conjugium tamen bonum.

SECT. VIII.

BUt in ſpeaking of the impoſſibilitie of ſome mens continencie, it was not poſſible for my Refuter to containe himſelfe from a ſcurrill invective againſt *Luther*, *Pellican*, *Bucer*; and it becomes him well. His Fathers, like Sepulchrall dogges, tore up the graves of Gods Saints, and gnawed upon their dead bones; and now this whelpe of theirs *comminegit cineres*, *Bedribbles their aſhes*.

Refut. p. 25, 26, 27.

The heroicall Spirit of *Luther* (for I cannot bee flouted out of that word) hated the brotherly of their Cloyſters; and choſe rather (which gals them to the heart) A to bee an honeſt Husband, then a fornicating Frier.

What did he other in this, then the holy Fathers have adviſed him, yea, then he learned in their owne Schoole? for caſting, perhaps, his eye upon the Index of their *Aquinas*, he found there, *Votum vergens*, &c. A Vow tending to *the danger of the perſon, may be ſecurely broken, if a diſpenſation cannot be had:* What other then all their more ingenuous Caſuiſts would thinke fit to give way unto? If *Luther* would have ſtill kept on his Cowle, and but have paid the fees of a Concubine, he had lived and dyed an holy Auguſtinian: but now all his crimes ſinke downe out of ſight, *una uxor ſupernatat*, (as that Father ſaid) his wife only floteth: & poore honeſt *Katherine Bora* hath made more noyſe in their Papers, then ten thouſand of their Curtizans. Neither needs this man any other inſcription on his grave to make him odious, then B this, *Here lyes the man that held mariage better then fornication.* If now Doctor *Luther* in a vehement deteſtation of the impurity of their holy Stewes, after the homely plainneſſe of a blunt German liberty, uſed ſome over-broad ſpeeches to expreſſe his owne freedome, and their abhominations; what is this to us? If we honour the man, muſt we hold his pen impeccable? This is enough to maintaine in their Vicegod of the ſeven hills. For us, we have ſworne unto the words of no Maſter, but that One in Heaven, the eternall Word of his Father. But this we dare ſay, that this Adverſaries Truth is no more in fathering all theſe reports upon *Luther*, then in fathering *Luther* upon an *Incubus*.

Votum vergẽs in periculũ perſonæ, debet frangi ſecurè, ſi diſpenſatio non poſſit haberi.
Ind. 3. *in Ag. voce votum.*
Plus habet hic luxuria quàm caſtitas.
Gloſſ. extrav. de Bigam.
C. Hieron. ad Ocean.
Et lupinaria thalamis præferentur.
Beatus vir, cui non imputavit Dominus uxorem.
Refut. p. 28. 29.
Cochleus.

One of them tells us, that a Devill begot him: Another tells us, that (by his owne C confeſſion) a conference with the Devill begot his oppoſition to the Maſſe: Another, [d] that he was in league and favour with *Solyman* the Great Turke, who by his inſtigation was drawne to war upon Chriſtendome. Another, [e] that *Luther* would have beene a King alone, and that from him ſprang the rebellion of Muntzer: Another, [f] that *Leonard Knoppen* was his Baud: & that his *Katherine*, for two yeares together after her ſtealing away, was debauched by the Schollers of Wittenberge: And now laſtly comes in that malicious [g] Apoſtate (which ſhould rather have changed the falſe name of *Iuſtus*, then the over-worthy name of *Calvinus*) and avouches forſooth, that *Luther was yeſterday a Monke, to day contracted, to morrow an Husband, the next day a Father.* Goe on, ye brazen-faced Paraſites of Rome. Lyes and Blood may bring you into the Kalender.

[d] *Peter Frarin. Lovan.* out of *Stoltius in Somn. Luth.*
[e] *Io. Fowler* in the Tranſlat. of *Frarines* Invective *Marg.*
[f] *Vide Fulk. ag. Frar.* 16.
[g] *Iuſtus Baronius* formerly called *Calvinus*.

But this laſt, my Detector countenances by the teſtimony of *Eraſmus*, who, in a D Letter of his to his friend *Daniel Mauchius* of *Vlmes*, delivers the ſame Storie in more words. Reader, bee intreated to looke over that large Volume of *Eraſmus* his Epiſtles, and if there bee no ſuch man found there (as there is not) no ſuch Letter, judge what to thinke of theſe mens fidelity. Yea to the plaine contrary, my Detector (having not memory enough for a true Lyer) in the Page 173. upon another occaſion contemptuouſly citing *Luthers* brood out of his owne Workes, confutes this ſpightfull Fiction. *Anno* 1525. *Iunii* 12. *uxorem duxi, &c. In the yeere ſaith he,* 1525. *on the* 12. *of Iune, I married; In the yeere* 1526. *my eldeſt Sonne* JOHN *was borne: In the yeere* 27. *my Daughter* ELIZABETH *and ſo the reſt.* Either then my man hath a new Kalender of his own, which contrary to the Gregorian, beginnes the yeare on June the 13. or elſe *Luther* was not a Father the next day after hee was an husband. E But what doe I trouble my Reader with this idle Scoganiſme? Scolds or Jeſters are onely fit for this combat.

Tom. 2. *Lat. Colloq. Tit. de morbis Lutheri.*

As for thoſe exceſſive ſpeeches of compariſon, whereby *Luther* points forth the neceſſity of carnall actions, they are ſpoken onely of ſuch perſons, as have not the gift of continency; whom naturall inclination (by which they are led) caries (without an higher reſtraint) importunately unto theſe deſires: wherein hee ſayes not much other then their owne Saint *Aquinas*, *Omnibus animalibus*, *&c. In all perfect living creatures there is a naturall inclination to carnall conjunction.*

Refut. p. 28, 29.
Lib. 3. *Cont. Gent. c.* 126.
Omnibus animalibus perfectis ineſt naturalis inclinatio ad conjunctionem carnalem. Item, Cum muliere ſemper eſſe, & illam non cognoſcere, maius eſt quam mortuum ſuſcitare.
Ioan. de ſanct. Geminiano. Simil. lib. 2. 10. 27.

But when *Luther* ſpeakes of men bleſſed from above with this gift, *C. E.* might have heard him in another ſtraine; pleading both the poſſibility and worthineſſe of this condition. As in his Commentarie upon the [h] Pſalme 128. verſe 3. (to give one

[h] *Luth. in Pſal.* 128. *verſe* 3. *Vnus idemque ſpir. &c.*

for all) thus he ſaith, For one and the ſame ſpirit hath diſtributed his gifts to ſome after one manner, and to ſome after another, &c. Let them therefore, to whom it is given to receive this, abide in their ſingle life, and let them glory in the Lord; On the other ſide, let them that are not ſo ſtrong, but know and feele their infirmity, that they cannot live both chaſte, and out of Matrimony: Let theſe, I ſay, conſider more their owne infirmity, then the diſcommodities and troubles that belong unto matrimony. Thus he gravely and holily.

Sect. IX.

Now to follow my Adverſary in particulars: Whereas all the world ſees that the unlawfulneſſe of their vow depends upon the inability of performance, he, like a true Artiſt, begins firſt with the unlawfulneſſe. It is well, that all theſe ſheets of Paper which he hath ſpent in this point, may ſerve for ſome neceſſary uſe; this which he hath put them to, is fooliſhly ſuperfluous.

If the vow of Chaſtity be unlawfull (ſaith he) *it muſt be either in reſpect of the vow, or the matter vowed; Not the firſt, becauſe vowes in generall are lawfull; which he will prove out of Scriptures and Fathers.* Idle head! Who ever denied it, but the exploded Lampetians? His own Cardinall could have taught him, that *Luther* and *Calvin* approve the vowing of things commanded, firſt, and then of things not commanded too, to the avoyding of Sinne, or other good purpoſes. Not the Second, which he will prove by many arguments; ſome of thē from the Fathers, extolling virginity, and comparing it with the ſtate of Angels, and preferring it before mariage. And who ever thought otherwiſe, except *Iovinian?* and perhaps not he. And at laſt, after ſome ſevere examples of penance injoyned to fornicating vow-breakers, by *Chryſoſtome* and *Baſil*; to incontinency and rape, by the civill Lawes (as if theſe concerned us ſo much as themſelves) he deſcends to this challenge; *Let* Mr Hall *(if he be able) produce us ſome proofe, although but one claſsicall authority of any one ancient writer, where he hath ever perſwaded ſuch as have ſolemnely vowed Chaſtity, to uſe Mariage as a meanes to overcome temptations, and he ſhall have ſome excuſe for calling it a filthy vow; and his heroicall* Luther *for terming it a diabolicall thing*; So he. I take him at his word; onely let him not fly forth upon the ſhift of Solemnity, which their Schoole lately hatched; That were to ſeek gray haires in infancy; Firſt, I bring forth that famous place of Saint *Cyprian*, in his Epiſtle written both in his owne name, and his fellow-Biſhops, to *Pomponius*, concerning ſome vowed Virgins which were found in bed with men, whereof one was a Deacon; of which Virgins he with his Brethren paſſe this ſentence, [k] *Quod ſi ſe ex fide Chriſto dicaverunt, &c. If they* (ſaith he) *have faithfully dedicated themſelves unto Chriſt, let them without all deceit perſevere in the courſe of chaſtity, and ſo couragiouſly and conſtantly expect the reward of their Virginity; Si autem perſeverare nolunt, vel non poſſunt, &c. But if either they will not, or cannot perſever, it is better that they marry, than by their wantonneſſe fall into the fire; Let them give no ſcandall to their Brethren and Siſters.* What could *Luther* or *Calvin* write more directly? So that *Eraſmus* notes in the Margine, *Etiam virginibus ſacris permittit nubere: Here* Cyprian *permits even holy Virgines to marry.* [l] *Bellarmines* ſhift hereof is ridiculous, That *Cyprian* by occaſion of ſome Virgins, which after their vow behaved themſelves diſhoneſtly, adviſed others, that if they had not a firme purpoſe of perſevering, they ſhould not vow, but marry; whom we remit to the checke of his owne *Pamelius*, yea, of his conſcience; Indeed, what is this but to mocke both the Author, and the Reader? For doth *Cyprian* at all vary the perſons of whom he ſpeakes? Doth he not ſpeake plainly of Virgins devoted to Chriſt? And what perſevering could there bee, but in that which they had undertaken? And what had they undertaken, but a dedication of themſelves to Chriſt? What is this, Reader, but willingly to try his Oares againſt the ſtreame of truth?

To the ſame purpoſe is that noted ſentence of *Hierome*[m], (though otherwiſe none of the beſt friends to mariage) who ſpeaking of Virgins, aſcribed by their vow into the

Refut. p. 19.

Refut. p. 30.

Bell. l. 2. de Monachis. c. 15. Ad negotia hujus vitæ expeditius peragenda, aut ad vitanda peccata, aut ad alios bonos fines.

Refut. p. 32, 33, 34 uſque ad 42.

Refut. p. 43. uſque ad 48. & pag. 54. uſq; ad finē Parag. 1.

Refut. p. 45.

[k] *Epiſt. l. 1. Epiſt. 11. Pudicè & caſtè ſine ulla fabula perſeveret. Melius eſt ut nubant, quàm in ignem deliciis ſuis cadant.*

[l] *lib. 2. de Monach. c. 34.*

[m] *Hieronymus impendio ſemper virginitati favens, & ob id nuptiis iniquior Eraſmus.*

A the celeſtiall Family, addes, *Quibus apertè dicendum,&c. Whom we muſt openly charge that either they would marry, if they cannot containe, or, that they would containe, if they will not marry.* We know the eluſion of this place alſo; That *Hierome* ſpeakes of Virgins in purpoſe,not in vow; But whoſe name, I beſeech you,was defamed by their lewdnes?or,what was the heavenly and Angelicall Family,whoſe glory was blemiſhed herewith ? Was it of any other then profeſſed Virgins ? Or could the act of a purpoſed Virgin onely, ſhame Virgins profeſſed? To the ſame purpoſe is the advice of [n] *Baſil*,and [o] *Epiphanius*.

See the Scholia of *Eraſmus* upon the place.

[n] *Baſil.l. de vir.*

[o] *Epiphan Hereſ 61. Melius eſt unum peccatum habere quam plura.*

Adde to theſe an elder then they all, *Tertullian*, and with him all thoſe Fathers, which interpret Saint *Pauls* [*volo juniores nubere*] of vowed Widowes; All which muſt needs hold,that our Apoſtle allowes mariage for the lawfull remedy of unable Votaries.

φανερῶς ἑαυτῷ λαβεῖν γυναῖκα κατὰ νόμον. I would have the yonger Widows to marry.

B Let not this malicious Maſſe Prieſt then turne us over to his *Tyberianus* or *Iovinian*,for the firſt founders of our opinion,and practice, which we received from no other then that divine Arch-hereticke,that ſate at the feet of *Gamaliel*;from no other, then the holily-hereticall Fathers and Martyrs of the Church: As for thoſe two miſalledged Authors,to whom he aſcribes us,his ſkill doth palpably faile him in both: For *Tyberianus*, he being ſuſpected of Priſcillianiſme, wrote affectedly againſt that hereſie, at laſt foulely fell to that,which he diſclaimed;whereon it was that *Hierome* ſaies, *Canis ad vomitum*,not upon the mariage of his daughter. And for that particular fact,it is no leſſe miſtaken. *Hierome* ſaies onely, *Filiam virginem Chriſto devotam, matrimonio copulavit*; but *Sophronius* (who it ſeems well knew the ſtory) turnes it ([p] γαμηθῆναι κατηνάγκασεν;) compeld his daughter(a cōſecrated Virgin)to marry. C A foule fact, which we deteſt no leſſe then the contrary practice of thoſe Romaniſts, who compell their daughters (which would marry) to be conſecrated Virgins. It is then no leſſe falſe that *Tyberian* gave beginning to us,then it is true that Tyburne hath given a juſt end to ſome of them. For *Iovinian*, what is he to us? when neither our practice was his, nor his opinion ours. Not our practice; for he lived and dyed a ſingle Monke. Not his opinion; How can we be ſaid to admit mariage to an equall ſhare of merit with Virginity,when we deny merit in either? Againe that Eunuchiſme(not in it ſelfe,but)for the Kingdome of Heaven,is better then it,we doubt not; But when [q] theſe two are reduced to their ſubjects, their value is according to their uſe. *Chryſoſtome* could ſay [r] μετὰ συμμετρίαν, *&c.* Uſe marriage with meet moderation, and thou ſhalt be the firſt in the Kingdome; D And *Gregory Nazianzen* (beſides that he ſaith of his Siſter *Gorgonia*) when he commends the children of *Baſil* the elder, [ſ] tels us,ſome of them ſo uſed their mariage,that it was no hinderance to them,*quo minus ad parem virtutis gloriam aſpirarent; that they might not aſpire to an equall glory of vertue with the Virgins*; and made theſe two rather different kinds of life, then manners of living. Saint *Chryſoſtome* then, and *Nazianzene*, ſhall uſher us into the Schoole of *Iovinian*, And if *Iovinian* were *Formoſus Monachus, craſſus,nitidus,&c. A faire,fat,ſpruce Monke* (as he ſaith;) Me thinks *he* ſhould rather have hoped to match him in their Sybariticall Cloyſters,where they abound with meat, and drinke, and eaſe, then in our laborious Clergy. It is happy for us, and for that reverend Archbiſhop *Marcus Ant. de Dominis*, that this Rayler can object nothing to him but an harmeleſſe loade of corpulency. E It moves their ſpleene enough,that this learned Prelate hath honoured our Iland with a Dalmatian Pall: Their cauſe feeles that he can (notwithſtanding)paſſe into the Pulpit: What ſpeake they of this?when to their ſorrow, they ſee he could paſſe over the Alpes to leave Rome. This Beagle,and his balling Beyerlinck, and the kennell of *Sarbon*, may bay at him, but not one of their Bandogs dare faſten. But why do I ſuffer this babbler to lead me out of my way ? What is all this ſleeveleſſe diſcourſe to a man that never ſaid,never thought every vow of this kind unlawfull, nor every breach of ſuch vow ſinleſſe ? When he takes me with this *Tenet*, let him load me with authorities; Till then,his now-frivolous papers may ſerve for any honeſt uſe.

Refut.p.51.

He maried his daughter, being a Virgin dedicated to Chriſt.

[p] *Coegit ut nuberet. Vide Eraſm. Schol. in Hier. Catalog. Scriptor. Eccle* So *Syagria in Greg. Epiſt. marito violenter ſociata.*

[q] *Quamvis univerſaliter dicatur homini melius eſſe continentiam ſervare quā matrimonio uti, tamen alicui hoc melius eſt. Tho.l.4. Contr. Gent.*

[r] μετὰ συμμετρίας τῷ γάμῳ χρῶ, καὶ πρῶτος ἐν τῇ βασιλείᾳ ἔσῃ. *Chryſ. ad Hebr.* κεφ. δ. λογ ζ.

[ſ] *Greg. Naz. Orat. in laudem Baſilii Or.22.*

Hier.l.2.in Iovin.

Refut.p.52.

The reſidue of this Paragraph is ſpent in the Canon and Civill Lawes againſt vowbreakers.

Quid ad Rhombum? Refut.p. 54, 55, 56.

SECT.

SECT. X.

NO leſſe wiſe and proper is that other diſcourſe of Impoſſibility : For, to make ſhort worke; *That no man can containe (though it be given him)* I never ſaid; *That any man may containe (though it be not given him)* either he will not ſay, or if he do, he hath Chriſt for his Adverſarie. Why do we blot Paper? How the performance of this Vow is not poſſible onely for all, but [p] facill alſo, (which he contendeth) the iſſue proves too well, and the World bluſhes to ſee it. Let it not bee too much burden to his patience, that I ſaid, *Some of their ſhavelings cannot hold*; Hee knows what their Gloſſe upon *Gratian* ſaid of old (though now they have pulled out that tongue for blabbing) [q] *Communiter dicitur, &c.* It is commonly ſaid, that a Clerke ought not to be depoſed for ſimple fornication, *Cùm pauci ſine illo vitio inveniantur*; *Since there are but a few found without that vice.* This they have wiped out of the Booke, but the *Margarita Decreti* (as happy is) holds it ſtill: And their honeſt [r] *Caſſander*, yet more plainly, *Vix centeſimum invenias*, you ſhall ſcarce find one of an hundred free : And, if need were, I could tell him out of old [s] *Bromiard* what the voice of a Ghoſt ſaid to a Prieſt of theirs, but I will not; only thus he ſhuts up; *That there came daily ſuch ſtore of Prieſts to Hell for their Luxury*, in plaine Engliſh, Lechery, *that he had not thought there had beene any left upon earth.* And to theſe I could adde the jerkes of their zealous Preacher, Frier *Menot*, who fetches the threefold ſhame of their Clergie out of the *Ave Mary*; *The ſecond whereof* (though the firſt in miſchiefe) is *In Mulieribus.* But what ſhould I fil Carts with ſuch ſtuffe, as I eaſily might, when the ſalacity of the Romiſh Clergie, is growne to be the Proverbe, and ſcorne of the World? Let not my Refuter ſcare us with the threat of recriminations, we know that in all Profeſſions, there may be found lewdneſſe enough. But, when all is done, we ſhal juſtifie that which worthy B. *Iewel* ſaid long agoe, *Scortum apud nos modeſtius vivit, quàm apud vos* Penelope; Our ſtrumpet is their *Penelope.* What needed he therefore to upbraid us with that frumpe of *Eraſmus* (*Quæ malùm eſt iſta tanta ſalacitas, &c.*) when he knows how eaſily we can over-pay him in this Coyne? Was it not *Eraſmus*, whoſe word it was (which Maſter Doctor *Collet* Deane of *Paules*, was wont to have familiarly in his mouth) [t] *Nunc is eſt rerum ac temporum ſtatus, ut nuſquam repertas minus inquinatam morum integritatem, quàm inter conjugatos? Now ſuch is the ſtate of the times, that you ſhall never finde leſſe corruption of manners and life, then amongſt the married.* Was it not *Eraſmus* that ſaid, *Atque utinam verè caſtrati ſint, quicunque ſuis vitiis magnificum caſtrationis prætexunt titulum, ſub umbra caſtitatis turpius libidinantes, &c. Neque enim mei pudoris eſſe puto commemorare; in quæ dedecora, ſæpe prolabantur qui naturæ repugnant, &c.* This is enough to let my Detector ſee, we need not die in his debt for *Eraſmus.*

SECT. XI.

BUt it is no arguing from the Act to the poſſibility. Theſe did not containe, but they might. What? whether it were given them or no? So ſeemes mine Adverſarie to hold, whiles he cenſures *Luther*, for ſaying, that this is Gods gift; and that here we can onely take, and not give. Yea, but if they had aſked, it would have beene given them. *Aske, and it ſhall be given:* ſo ſaies my Refuter, out of *Origen*, none of the beſt Interpreters; ſo his Maſters the Jeſuits; *Sufficit promiſſio generalis*, ſaith * *Bellar.* By this Rule, if the Cardinall ſhould but pray for the Popedome, the three Crownes muſt come tumbling upon his Head; and if *C.E.* ſhould but pray for a red Hat, it would have *Mercuriall* wings, and come flying to *Doway*; I would he had but praid for Wit, he had then perhaps been ſilent: Not conſidering, that Virginity, and Honour, and degrees of Wit (though excellent in their kinds) yet are ſuch things as without which we may injoy God, and go to Heaven, and therefore that perhaps God ſees it beſt for us to aſke them and go without. What can be more plaine then

Refut.p. 57, 58, 59.

[p] *Maius miraculum eſt de propria carne fomitem eradicare luxuriæ, quam expellere immundos ſpiritus de corporibus alienis, Joan.Brom. ſum.Præd.c.Caſt*

[q] *Diſtinct.* 81. *Maximianus.*

[r] *Conſult.Art.*23. And *Bellarm. Qui continent quos votum eſt nõ eſſe multos, de Mona.l.*2.*c.*3.

[s] *Bro.ſum.Præd.* voce *Luxuria. Zelantiſſimus Prædicator. Tit.Concion. Cauda ſalax ſacrificulorũ in proverbiũ abiit. Reſut.p.*61.

[t] *Eraſm.Apolog. pro declam. Matri.Ibid.Eraſ.* Engliſhed thus. *And I would they were gelded indeed, which hide their vicious courſes with the glorious name of Eunuchiſme, more freely following their filthy luſts, under the ſhaddow of chaſtity.* Neither will my modeſty ſuffer me to report, into what ſhamefull courſes they fall many times, which reſiſt nature, &c *Ex vita Sacerdotum palam dedecoroſa, palam contemnitur eorum doctrina, & inde perit fructus verbi Dei. Quod ſi iis qui non continent concederetur matrimonium, & ipſi viverent quietius, & populo cum authoritate prædicarent verbum Dei, ad Chriſt. Epiſ.Baſil.*

Refut. 99.

*Refut.p.*74.

* *Bell.l* 2.*de Mon.c.*31.

that of * *Hierome*, If all might be Virgins, Chriſt would never have ſaid, *Qui poteſt capere, capiat*; Neither would the Apoſtle ſo timorouſly have perſwaded to Virginity, Could hee ever ſuppoſe that Virginity might be had without prayers? and yet hee ſaies, If all might be Virgins, &c.

* *Hier. adverſ. Jovin.l.* 1.

Who would not have thought, that this one text of our Saviour, ſhould have ſtopt all mouths? His Diſciples had ſaid; *If thus, it is good not to marry*: He replyes, *All men cannot receive this Word, ſave they to whom it is given*; and concludes, *He that is able to receive it, let him receive it*. Yet here ſee the forehead of a Jeſuite, *Maldonate* upon the place dares ſay thus: * *That he ſaith, all men do not receive this Word, all Interpreters (almoſt) do ſo expound it, as if the ſenſe were, All men cannot performe this which you ſay, that is*, Want a wife, *becauſe all have not the gift of Chaſtity, but onely thoſe to whom it is given*; for which he cites onely *Origen*, *Gregory*, *Nazianzene*, *Ambroſe*, concealing the reſt of his, *Almoſt all*; yet after the ſame Page (forgetting himſelfe) *ſolus D. Auguſtinus, &c.* Onely Saint *Auſtin* uſes (ſaith he) to teach, that this gift of Continency is not given to all, but to ſome onely. It is happy yet that herein wee are granted to erre with Saint *Auſtin*; and yet ere long, wee take in *Origen*, *Nazianzene*, *Ambroſe*, *Hierome*, and at laſt, overtake, *Fere omnes*, ſo as we need not feare ſolitarineſſe in this error. But what ſaies the Jeſuite to this good company? *Adduci non poſſum, ut ſequar*; *No marvell*. Marke, how well the Jeſuites follow Jeſus himſelfe: Jeſus ſaies, *All men cannot receive this*. The Jeſuits ſay, * *All men may receive it*. Jeſus ſaies, *It muſt be given from God*. The Jeſuits ſay, [a] *It is ſo the gift of God that it is in the power of Man*. How can we looke to eſcape their Oppoſition, when they dare thus contradict our Saviour? For me, I ſhall be ſtill in this Hereſie, That all their Prieſts and Moncks, and Nuns cannot containe: And his [b] *Bonaventure* ſhall beare mee out, who teaches me, that to the third degree of Chaſtity (*requiri privilegium ſingulare*) there is a ſingular priviledge required; for that it ſeemes to bee above the pitch of naturall poſſibility, to live in the Fleſh, and not to feele the faults of Fleſh.

* *Mald.in Mat.* 19.11. *Omnes ferè, &c.*

I cannot bee perſwaded to follow them.

* *Omnes continere poſſe ſi velint, Bellar.l.2.de Mon.c.*31.

[a] *Et Donum Dei eſſe, & tamen in poteſtate, & arbitrio hominis poſitum, ibid. Qui poteſt habeat ſecum aurum hoc Virginitatis; Qui minus, nuptiarium argentū excipiat. Chryſoſt.in* 1 *Tim.* 4.

[b] *Bonaven. in Opuſ. de proceſſu Relig.p.*120. *Sumptuoſa Turris eſt, & verbum grande quod non omnes capere poſſunt, Bern. de cōtempt.Mun. Nam ſi generale eſſet, quod poteſt unus & omnes poſſunt, Primaſ. Refut p.*60,61.

Sect. XII.

As for his holy Siſters at *Bruxels*, the touch of whom hath ſo much enfired his ghoſtly zeale; I intended no quarrell to them in particular; They may be as honeſt, as their Champion is malicious. What I ſaid, was out of the ſuppoſition of the common frailty; And if he have beene ſo much in their boſome, as to know they never repented them, it is well knowne that others have; whoſe Song hath beene in the hearing of thoſe I know.

What ſhall I do, ſhall I die, and never maried be?

Like unto thoſe Veſtalls,

Fœlices nuptæ, moriar niſi nubere dulce eſt.

As for the miſchiefe following hence, the viſible monuments of ſo many murthered Infants (if not in *Gregories* Ponds) in the very place where I now live, and [c] elſewhere, convinces it too much. But [d] my example (ywis) ſhall cleere his Veſtals of *Bruxels*, and all other votaries. *Maſter Hall was abſent* (ſome three months) *in France: Fleſh is fraile, Temptations frequent* (adde to theſe his body ſickly, and well neere to death) *yet both then and before his mariage, he would take it in great ſcorne* (as well hee might) *to be ſuſpected for diſhoneſt*. True, and might defie Men and Devils in that challenge. What of this? It followes then: *If Maſter Hall could for ſo long together live a chaſte life, why no more?* Why not alwaies? Demonſtratively concluded: As if a man ſhould ſay, *C. E.* doth ſpeake ſome wiſe words, how can he at any time write thus fooliſhly? A Chriſtian hath ſometime grace to avoid a Temptation, why not alwaies? Why doth he not keepe himſelfe ever from ſinning? A good Swimmer may hold his breath under the water for ſome portion of a Minute, why not for an houre? why not for more? A devout Papiſt may faſt after his Breake-faſt, till his Dinner in the afternoone, therefore why not a Weeke? Why not a Moneth? why

[c] *Vid. Hiſtor. Radulphi Bourne Auguſtadenſis Eccle. Abbatis, qui teſtatur ſe vidiſſe in quadā piſcina in Monialium Abbatia, quæ Provines dicebatur, multa parvulorū oſſa, ipſaq; corpora integra ibi reperiebantur, Antiq.Brit.Revoc. Clem.*5. *Papæ, ex Adam.Murim.*

[d] *Refut.p.* 61.

A why not ſo long as *Eve* the Maid of *Meurs?*

The Spirit of God (if at leaſt he may be allowed for the Author of Continencie) breatheth where and when he liſteth, and that God which makes Mariages in Heaven, either averts the heart from theſe thoughts, or inclines it at his pleaſure. Shortly, The great Doctor of the Gentiles had never learned this Divinity of *Doway*, whoſe charge is, [e] *Defraud not one another, except with conſent for a ſeaſon, that yee may give your ſelves to Faſting and Prayer:* And againe, *Come together, that Satan tempt you not through your incontinency.* He onely wanted my Monitor, to jogge him on the Elbow, as here: *What needs all this fleſhlineſſe* (if they can ſafely containe) *whiles they give themſelves to extraordinary devotion, Why not more? Why not alwaies?* It is pitie, that no man would adviſe the Apoſtle, how great a gap this Doctrine *of his opens to all laſciviouſneſſe.* B Let me have but leave to put S. *Pauls* Name in ſtead of mine, into this challenge of my Refuter, and thus he argues.

e 1 Cor.7.5.

Refut.p.65.

If S. Paul *ſay that* πρὸς καιρὸν, *for a while they are able to live chaſte, but not for any long while; I aske againe, How long that while ſhall endure? and what warrant they have therein for not falling? ſeeing it may ſo fall out, that in the while appointed, they may bee more tempted then they ſhall be againe in all their lives after:* How ſawcy would this Sophiſtrie be? how ſhameleſſe? The words are his; onely the Name is changed; what the Elect veſſel would anſwer in ſuch a caſe for himſelfe, let *C. E.* ſuppoſe returned by mee.

Refut.p.65.

C

SECT. XIII.

THe Refuter hath borrowed ſome Weapons of his Maſter *Bellarmine*, and knowes not how to weare them. It would move any mans diſdaine, to ſee, how abſurdly thoſe poore Arguments are blundred together; We muſt diſtinguiſh them as we may.

First, S. *Paul* condemnes the yong Widows mentioned; therefore he overthrowes this impoſſibility of containing. I anſwer: S. *Paul* adviſes the yong Widows to marry, and admits none into the Church-booke, under threeſcore yeares: therefore he eſtabliſhes in ſome, this impoſſibility.

Refut.p.63.

Secondly, S. *Paul* adviſes *Timothy* to live chaſte. Reader, tel him the word is (σώφρονα) D which their owne vulgar, 1 *Tit*.8. turnes, *Sober*; and in 2 *Tit*.5. *Prudent*; But, to grant him his own Phraſe: Can my Detector deſcry no difference betwixt Chaſte and Single? Did he and his fellowes never heare of a conjugall Chaſtity? So they have ſtill wont to ſpeake, as if Chaſtity were only oppoſite to mariage, as if no ſingle life could be unchaſte. His *Eſpencæus* might have taught him that Verſe in Virgil, *Caſta pudicitiam ſervat domus:* and he might have heard of that Roman law of Veſtals, *Caſtæ ex caſtis, puræ ex puris ſunto*; yea his *Eraſmus* might have taught him yet further, [f] *E diverſo nihil prohibet in conjugio Virginitati locum eſſe*; that even in Mariage there may be Virginity.

Refut.p.63,64.

f Eraſ. Apol. pro declam. Matr. Secundus gradus Virginitatis eſt Matrimonii caſta dilectio. Opus Imperf. in Mat.

Thirdly, the Fathers exhort to Virginity; eſpecially S. *Ambroſe* and S. *Auſtin*, Let him tell this to them that know it not, to them that diſlike true chaſtity in Virgins; E not to them that condemne unchaſtneſſe in a pretended Virginity.

Refut.p.64. Ab his duabus Columnis crede mihi difficile duellor. Ibid ex Bernardo. C.E.

To what vertue do not the Fathers exhort? yet never ſuppoſing them to be within our Lure. Laſtly, where is the ſhame of my Refuter, that cites *Auſtin* as the Man on whom he depends for his univerſall poſſibility of Continency: when his owne *Maldonat* profeſſes, that S. *Auſtin* is the onely enemy to this Doctrine?

Fourthly, Where there is impoſſibility or neceſſity, there is no ſin, no counſell; as no man ſinnes in not making new Starres, in not doing Miracles. A ſtale ſhift, that oft ſounded in the eares of *Auſtin* and *Proſper* from their *Pelagians*; The naturall man in this depravedneſſe of eſtate cannot but offend God, therefore hee ſinnes not in ſinning: Counſell given ſhewes what wee ſhould doe, not what we can. [g] *Iubendo admonet, &c.* ſaith *Auſtin*; In commanding he admoniſheth us both to doe what we can, and to aſke that which we cannot do. In Continency then our inde-

Refut.p.64.

g Aug l. de Nat. & Grat. c.43.

vour is required for the attaining of that which God will give us; God never imployed us in making of Starres; Though my Refuter is every day ſet on greater Worke, the making of him that made Starres. Laſtly, it is true, there is no ſinne in marying, there may bee ſinne (after a vow) in not uſing all lawfull meanes of Chaſtity: The Fathers therefore ſuppoſing a [h] pre-required aſſurance of the gift, and calling of God in thoſe, whom mature deliberation and long proofe had covered with the vaile of Virginitie, doe juſtly both call for their continuance, and cenſure their lapſes.

[h] *Poſt multam deliberationem & conſiderationem, &c. Baſil.*

Refut. pa. 65.

Fiftly, upon this gound the Father cannot blame his Child for incontinence; To containe, implies impoſſibility. Aſke him wherefore ſerves Mariage? Yea, but to provide an Huſband or a Wife, is not a worke of an houres warning; in the meane time what ſhall they do? Sure, the man thinkes of thoſe hot Regions of his Religion, where they are ſo ſharpe ſet, that they muſt have Stewes allowed of one Sexe at leaſt; Elſe what ſtrange violence is this that he conceives? As our *Iunius* anſwered his *Bellarmine*, in the like, *Hic homo ſibi videtur agere de equis admiſſariis ruentibus in venerem, & de hippomane, non de hominibus ratione prædītis*; he ſpeaks as if he had to do with Stallions, not with men, not with Chriſtians, amongſt whom is to be ſuppoſed a decent order, and due regard of ſeaſonableneſſe, and expediency: A doughty argument, wherewith *Maſter* Hall *is ſore preſſed*, (They may containe till they marry, and therefore they may ever containe and not marry.) How eaſie is it for me to take up this load, and lay it upon my Saviour, which ſaith, *All men cannot receive it*; and upon his great Apoſtle of the Gentiles, who hath taught us an (ἴδιον χάρισμα) a proper gift, which God hath beſtowed on ſome, not on others, and ſuppoſes a neceſſity, that may be of giving a Virgin in Mariage.

Marg. of the *Refut. p. 65.*

1 *Cor. 7. 7.*

Refut. p. 65.

Sixtly, The Huſband and wife are ſeparated upon diſcord, or diſeaſe: What ſhall they do? To live continent with this man is impoſſible. I anſwer; If onely their will ſunders them, that muſt yeeld to neceſſity; Diſſention may not abridge them of the neceſſary remedy of ſinne. If neceſſity, that finds reliefe in their prayers; If they call on him, who calls them to continencie by this Hand of his, he will heare them, and inable them to perſiſt. And why not then in the neceſſity of our Vowes? This is a neceſſity of our own making; that is of his; He hath bound himſelfe to keep his own promiſes, not ours.

SECT. XIV.

Refut. p. 66.

VVHiles his Fellow, or Maſter *Maldonate*, talkes of confuting *Auſtin* in this very point, by *Auſtin* himſelfe, this man will confute us by him; whom he no otherwiſe cites for himſelfe, then his Anceſtor *Pelagius* cites *Lactantius*, *Hilary*, *Ambroſe*, *Hierome*, and *Auſtin* in this caſe. *The thing* (ſaith he) *is in our power, and though it require the aſſiſtance of Gods grace, which ſtill preventeth our will, yet that hinders not, but that we may* (*if we liſt*) *live chaſte all the daies of our life, as we may upon the ſame termes beleeve in God, and love him.* What impudency is this, to make him the Patron of the power of our Free-will to God, whom all the World knows to have beene *Malleus Pelagianorum*? and who in ſo many Volumes damnes this conceit to the Pit of Hell; evermore ſo eſtabliſhing the naturall facultie and uſe of the will againſt *Stoicall* neceſſity, as that he abandons any power of the act, or exerciſe of it unto good (without grace) againſt humane preſumption. When he ſpeaks of this, here is not a cold and feeble prevention, but an effectuall inoperation, yea a powerfull creation.

Since my Refuter then will needs be paralleling our ability of containing, and of beleeving, let him heare that holy Father ſay, [i] *Non ſolum Deus poſſe noſtrum, &c. God doth not onely give, and helpe our power to good, but workes in us both our will and working of good*, And elſewhere; [k] *He is drawne to Chriſt, to whom it is given to beleeve in Chriſt: Power is therefore given unto them to bee made the ſonnes of God which beleeve in him, when this is given them to beleeve in him.* And ſo farre is he from ſaying with my

[i] *Aug. de Nat. & Grat. 25.*

[k] *Cont. Duas Epiſt. Pelag.*

Detector

A Detector and his *Bellarmine*, that who liſts may beleeve when he liſts, that he reaſons
thus: *Quid mihi oſtendis, &c.* [l] *what doſt thou tell me of thy Freewill; which can never
be free to do good, except thou be a ſheepe of God? Hee therefore that makes men to be his
ſheepe, frees the wills of men to the obedience of Piety: But why doth he make theſe men
ſheepe, and thoſe not, ſince with him is no reſpect of perſons? The Apoſtle anſwers, O
homo! &c.* Thus he. Either therefore let him never cite S. *Auſtin* against us in this
point, or elſe we muſt bee forced to countercite him once more then wee meant.
[m] *Planè poſſumus dicere frontem hæreticorum non eſſe frontem*: And if there could be
any more on that holy Fathers ſcore, Father *Maldonate* hath paid it for us. To conclude
therefore for him; *Arbitrium humanæ voluntatis nequaquam deſtruimus: We
know no man doth well againſt his will*; God uſeth not to make Virgins by force; and the
B ſame goodneſſe that gives Chaſtitie to the maried, continues Virginity to the ſingle:
What of all this? Therefore (ſaith he) *it is as well in the power of all ſingle perſons to bee alwayes
continent, as of the maried to keepe conjugall Chaſtitie*: An illation and concluſion
worthy of my Refuters Logicke and Divinity; as if he argued thus for himſelfe; The
ſame God that diſpoſes of Orders, diſpoſes of the Popedome: therefore I may as wel
looke to weare three Crownes, as one ſhaven. Or the ſame God gives both Life, and
Grace, and Glory. Therefore all thoſe that live the naturall life, may alſo live the ſpirituall
and glorious. Who ſees not the reaſon of theſe unlike? Conjugall honeſty is
abſolutely commanded of God to al maried perſons; perpetuation of Virginitie (hee
grants) was never commanded: the breach of conjugall honeſty, is of it ſelfe a ſinne
to all; Mariage is not ſo. Againſt the one therefore, wee may abſolutely pray in
C [n] faith, againſt the other but with condition; God hath promiſed to deliver us from
our ſins, not from our Mariage.

As for Saint *Ambroſe*, we eaſily grant him large in the praiſe of Virginitie. But no
one word of all his cited authorities toucheth our Aſſertion: The helps of the
Church, the ſervice of Angels, the merit of the Prayers of our Saviour, we yeeld to
be good meanes of continence, where it is intended; but that it is meant to all commers,
we deny; Let the ſucceſſe ſpeake.

Neither doe we taxe the Vow for any improbitie in it ſelf, but for the incapacitie
of the perſons: The Vow were good, if the men were not either evill, or unfit. And
here [o] by the way; whereas *C.E.* like a maſterly Monitor wiſhes Maſter Hall *to reade
the divine workes of* Ambroſe, *concerning this ſubject*; Maſter Hall is bold (in requitall)
D to tell *C.E.* that he knowes not *Ambroſe*; and to teach him (ſince he hath not learned
it of other Maſters) that the Book which he ſo oft, and ſo ſolemnly cites for *Ambroſes*,
[p] *Ad Virginem lapſam*, is a noted Counterfeit, a true *Novatian*; which his grave
ignorance might have heard from his *Bellarmine* and *Poſſevine*.

And how much better is that other Tract which he [q] cites from *Ambroſe, Epiſt.* 82.
wherein mention is made of * *Venice*; which was not extant till *Ambroſe* was not?
And the Commentary of *Ambroſe* upon 1. *Tim.* 3. whence hee fetches his forceableſt
[r] Teſtimony for forced Continency; ſlit in the Noſe, and bored in the Eare long
ſince by [ſ] *Salmeron, Baronius, Bellarmine*, and *Francis Lucas*. Of the ſame ſtampe (that
the Reader may here ſee once for all how he is gulled by this falſe Prieſt with foyſted
Authorities) is his *Auguſtine, De bono Viduitatis*, [t] thrice by him here quoted,
E not without great triumph; branded by *Eraſmus, Hoſius, Lindanus*: as likewiſe [u] his
Auguſtine de Eccleſ. dogmat. confeſſed counterfeit by *Bellarmine*, and his friends of *Lovain*:
and [x] the Sermons *de Tempore*, caſhier'd by *Eraſmus*, *Mart. Lipſius*, the *Lovanians*:
Whereto let us adde the book of great *Athanaſius, de Virginitate*, [y] produced in
great ſtate by *C.E.* not without great wrong and ſhame fathered upon that Saint, as
(if *Eraſmus* and *Nannius* did not ſhew) the ridiculous precepts therein contained
would ſpeake enough. To follow all were endleſſe: Of this kind, laſtly, is his *Cyprian
de Diſciplina & bono pudicitiæ*, not more magnificently [z] brought forth by *C.E.* then
fairely ejected by *Eraſmus*, & *Eſpencæus*. Theſe are the glorious Teſtimonies which
grace the ſwelling Pages of mine Adverſarie; Theſe are the pious fraudes wherewith
honeſt Readers are ſhamefully coozened. It ſhall ſuffice thus in a word to have
thanked my Reverend Monitor for his ſage advice, & to adviſe my Reader to know
whom he truſts.

[l] *Aug. l. 4. cont. Jul. c. 6 Qui igitur facit oves homines, ipſe ad obedientiam pietatis humanas liberat voluntates: ſed quare iſtos homines oves facit, & iſtos non facit, apud quem non eſt acceptio perſonarum? Reſpondet Apoſt. O homo!*

[m] *Ibid.* *Refut. p.* 69.

[n] *Chriſti erit ſi fides aderit, quæ impetrat à jubente quod juſſerit. Aug. de adul. con. l.* 2. *c.* 19. Refut. p. 71, 72: 73.

[o] Refut. p. 71.

[p] Cited foure times by *C.E.* upon weighty occaſions. Refut. p. 34. 45. 48. 50.

[q] *P.* 41. Refut.

* *Vide Cenſur.* Rob. Coci. p. 129.

[r] *P.* 94. Refut.

[ſ] *Cenſur. Coci. p.* 132.

[t] Refut. *p.* 20. 49 68.

[u] Refut. *p.* 40.

[x] Refut. *p.* 80.

[y] Refut. *p.* 35.

[z] Refut. 36.

For *Origen*, we have already anſwered ; My Detector could not have choſen a A better man for the proofe of the facility of this Worke, then him, who (according to the broad Tralation of his rude *Rhemiſts*) gelded himſelfe, and made himſelfe no man for it. *That all graces are derived to us from the Fountaine, or rather the full Ocean of Chriſts Merits and Mercies* (which he ſhewes from S. *Hierom*) *we willingly teach againſt them* ; ſo farre are we from being injurious to the Paſſion of our Deare Redeemer ; But if hee will therefore inferre, that every man may be a perpetuall Virgin, he may as well hope that therefore every Scribbler may write all true. Our Saviour himſelfe, *which ſaid I will draw all men unto me*, yet ſaid, *All men cannot receive this* ; not I cannot give it, but they cannot take it.

As for that practice which he cites from S. *Auſtin*, of forcing men both into Orders, and Continency, it ſhewes rather the Fact then the Equity ; what was done in a B particular Church, rather then what ſhould be ; The Refuter himſelfe renounceth it in the precedent Page ; (*For the Church forceth none thereunto*) neither is it any other then a direct reſtraint of that, which the Councell of *Nice* determined to be left free.

Laſtly, that there may appeare to be no leſſe impoſſibility of honeſt Truth in ſome men, then true Chaſtity, he cites one place for all, out of S. *Auſtin*, * *Let not the burden of Continency affright us, it will be light if it be of Chriſt, it will be of Chriſt if there be Faith, that obtaines of him which commands, the thing which he doth command.* See Reader, with what fidelity ; and by this eſteeme the reſt ; S. *Auſtin* ſpeakes there of perſons divorced each from other, whom neceſſity (as he ſuppoſes the caſe) cals to Continency ; the Detector cites him for the power of voluntary votaries ; C The very place confutes him. *It will be Chriſts yoke* (ſaith *Auſtin*) *if there be faith that obtaines of him which commands the thing which he doth command:* There can be no Faith where is no command ; Now *C.E.* will grant there is no [o] command of ſingle life to all ; Therefore all cannot aſke it in Faith, therefore all cannot thinke it the yoke of Chriſt, all cannot beare it.

SECT. XV.

NOw at laſt (like ſome ſorie Squib, that after a little hiſſing and ſparkling, ends in an unſavorie cracke) my Refuter, after al theſe Flouriſhes of their poſſibilitie, D ſhuts up in a ſcurrilous Declamatiõ againſt our Miniſterie ; granting it indeed impoſſible, amongſt us, to live chaſte ; and telling his Reader that wee bluſh not to blaze in Pulpits, and printed Bookes, this brutiſh Paradox, that Chaſtitie is a vertue impoſſible to all, becauſe ſo it is to ſuch laſcivious [p] *Libertines, ſenſuall and ſinfull people, as Heretikes are and here are ſordes, dedecora, ſcabies libidinum* : the brutiſh ſpirit of Hereſie fleſhly and ſenſuall. Impure mouth ! How well doth it become the ſonne of that *Babylonian* Strumpet, to call the Spouſe of Chriſt Harlot! How well doth it become lips drencht in the Cup of thoſe Fornications, to utter blaſphemous Slanders (*Spumam* Cerberi) againſt Innocence ? By how much more brutiſh that Paradox is, ſo much more devilliſh is the unjuſt imputation of it to us ; Which of us ever blazed it? Which of us doth hate it leſſe, then the lye that charges it upon us ? How many Reverend Fa- E thers have we in the higheſt Chaires of our Church ; how many aged Divines in our Univerſities, how many grave Prebendaries in our Cathedrall Churches, how many worthy Miniſters in their rural ſtations, that ſhine with this vertue in the eyes of the World ? *If therefore the proper place of Chaſtitie be the Church of God (as this Caviller pleads*) it is ours in right, [q] theirs in pretence : And ſo much more noble is this in ours, for that in ours it is [r] free ; in them, [ſ] forced, *Infida cuſtos caſtitatis neceſſitas*, as that Father ſaid ; *Neque opus paſſeri fugere ad montem* : In them, as *Chryſoſtome* ſaid long ſince τὸ σεμνὸν τῆς Παρθενίας ἀπόλωλεν *The grace of Virginitie it loſt* : γελῶσιν οἱ κοσμικοὶ : *The world makes ſport with ſuch Maiden-head.* For the reſt ; The God of Heaven judge betwixt us and our enemies ; To him wee appeale how wee deſire to ſerve him in chaſte Wedlocke, whom they diſhonour with uncleane and falſe Virginitie.

Vid. ſupra.

Refut.p.74,75.

Refut.p.78.

Pag.79.

[*] *Lib.2.c.19.de Adulter.Conjug.vid.ſup.*

[o] *Neque enim ſicut non mæchaberis, non occides ita dici poteſt, non nubes. Aug. de Virg.Sanct. l.ſing.c.30.*

Refut. p. 80. *uſque ad* 87.

[p] *Illud dixerim tantum abfuiſſe, ut iſta coacta caſtitas illam conjugalem vicerit, &c.*(ſaith Polydor.Virg.) *This I may ſay, that it is ſo far off, that this compelled Chaſtity excelled the Conjugall Chaſtity, that no crime of any offence could bring more hatred to the ſtate of Prieſthood, or more diſgrace to Religion, or more ſorrow to all good men, then the blemiſh of the unchaſt life of Prieſts, &c. Polyd.l.5.c.4.*

[q] *Hier.l.2.in Oſe. Quicunque amare pudicitiam ſe ſimulant, ut Manichæus, Marcion, Arrius, Tatianus, & inſtauratores veteris hæreſeos, venenato ore mella promittũt, cæterum juxta Apoſtolum quæ ſecretò agunt, turpe eſt dicere. Min.Fel.Octau.*

[r] *Inviolati corporis virginitate fruuntur potius, quam gloriantur.*

[ſ] *Talis caſtitas quia non eſt ſpontanea, non habet magnam retributionem. Brun. Carthuſ. O myſteria, O mores, ubi neceſſitas imponitur caſtitati, authoritas datur libidini! Itaque nec caſta eſt quæ metu cogitur, nec, &c. Illa pudica quæ theſe tenetur. Ambroſ.l.1. de Virg.*

A Not to put my Detector in mind how honorably he now ſpeaks of mariage, how dares he talke of our fleſhlineſſe, and their chaſtity? as if he had to do with a world that were both deafe and blinde. Doe not their owne Records fly in their faces: and tell *him there are but a few of them honeſt*? Did not their own [t] ſelect Cardinals complaine, that *the moſt of their Nunneries were iuſtly ſcandalized with ſacrilegious incontinencies*?

Do not our [u] Hiſtories tell us that in the raigne of *Henry* the third, *Robert Groſthead* the famous Biſhop of Lincolne, in his Viſitation, was faine to explore the virginity of their Nuns, by nipping of their dugs, *indignum ſcribi*, as *Matth. Paris*? Doe not the [x] forenamed Cardinals find it a common greevance, *that their Curtezans rode in ſtate thorow Rome it ſelfe, attended even at noone day with the retinue of their Cardinals, and with their Clergy-men*? B Doth he finde the Church of England to maintaine Stewes? And to raiſe rents from profeſſed filthineſſe? Can hee deny the unnaturall beaſtlineſſe that raignes in his Italy? But what doe I ſtirre this puddle? Let me heare no more brags of their chaſtity, no more exprobrations of our laſciviouſneſſe.

[t] *concil. Delect. Cardin Paul 3. Exhib. Alius abuſus turbat populum Chriſtianum in monialibus, &c. Vbi in plæriſque monaſteriis fiunt publica ſacrilegia cum maximo omniũ ſcandalo.*

[u] *Mat. Paris Hiſt. Angl Hen. 3 p. 1085. Et quod indignum eſt ſcribi, ad domos religioſorum veniens facit exprimi mammillas earundem, ut ſic phyſice, &c.*

[x] *In hac etiam urbe meretrices, &c. Concil. d. l. Card.*

Sect. XVI.

As if my Refuter had vowed to write no true word, he challenges me for tranſlating *Iſidores Turpe votum, a filthy vow*: I turne to my Epiſtle, and find it not engliſhed by me at all. C His owne conſcience, belike, ſo conſtrues it, or if ſome former Impreſſion of mine (which I beleeve not) had ſo turned it, here is neither ignorance, nor unfaithfulneſſe. Whereſoever is ſin, there is filthineſſe: And if a lawfull vow be *properly de meliore bono*, can there not therefore be an unlawfull vow? What was that of *Iepthaes*, or that of S. *Pauls* forty Conſpirators? But the word there (ſaith he) ſignifies a *promiſe*; As if every vow were not a promiſe: and if *Iſidore* take *votum*, for *promiſſum*, [y] *Gregory* takes (by his conſtruction) *promiſſum* for *votum*, in this very caſe we have in hand.

Pejus eſt quàm mœchari, continentiam ducere criminoſam de ſingulariter. Refut. p. 88.

This vow of theirs therefore is metonymically filthy, because it makes them ſuch. In one word, (that he may rave no more of Epicures, Turkes, Pagans,) Their vow is in profeſſion glorious, filthy in effect. And now for a concluſion of this D point, I muſt out of all theſe groſſe and ignorant paſſages of his (though unproperly, yet) truly vow to the world, that a truer Bayard did never ſtumble forth into the Preſſe.

[y] *Diſt. 28. Greg. Petro. Diac. l. 1. Ep. 42.*

Sect. XVII.

Hee hath done with their owne vowes, and now deſcends to us, whom hee confeſſes vowleſſe; His ſcorne cannot ſtrip us of the benefit of that Truth, which he confeſſeth: Thus then hee writes: *I freely with other Catholikes grant, that our Engliſh Miniſters, according to their calling, make no vowes: I grant their mariage to be* E *lawfull; I grant that every one of them may be the Husband of one Wife, &c.* And why did not this liberality of my wiſe Detector tye up his Tongue in his purſe all this while? No more was required, no leſſe is yeelded; whereto is all this jangling? But, that his grant may prove worſe then a deniall, thus he proceeds: *But we deny them to be truly Clergy-men, or to have any more authority in the Church, then their Wives or daughters have: and this becauſe they want all true calling and Ordination; For, they entred not in at the doore, like true Paſtors, but ſtole in at the Window like Theeves; Wee deny their miniſterie (I ſay) to be lawfull, becauſe they did runne before they were ſent, tooke their places by intruſion. Let Maſter* Hall *diſprove this, and I will ſay, Tu Phillyda ſolus habeto.* Thus he.

Refut. p. 89.

A deep crimination, and ſuch, as if it could be proved, would rob our queſtion of the ſtate, and us of our duely challenged honor. Reader, this vehemency ſhewes thee

A where his ſhoo wrings him : It is the gall of Romiſh hearts that we proſper, and are not theirs ; Where they have preſumed upon credulity, they have not ſtuck to ſay, we are not men like others, but more frequently and boldly, that we are no Chriſtian men; and here moſt peremptorily, that we are no Clergie-men : There is no Church, no Chriſtianity, no Clergie not theirs ; Neither can we be in Orders, whiles we are out of Babylon.

The man dreames of the Nags-head in Cheapſide, where his lying Oracle Tradition hath not ſhamed to report, *Iewel, Sands, Horne, Scory, Grindall*, and others in the beginning of Q. *Elizabeths* time (being diſappointed of the Catholik Biſhop of *Landaffe*) to have laid hands mutually on each other; & that from hence have flowed our pretended Orders. This our ſhameles * *Sacroboſco* heard of ſome good old folkes, and B they had it of one *Neale*, Profeſſor *Ebrius* in Oxford; *Kelliſon* took it of *Sacroboſco*, and *C.E.* of him. *Concordat cum Originali*; *Diabolus eſt mendax & pater ejus*. And is not this a worthy engine to batter downe the wals of a whole Church, to blow up all our ordination? Is it poſſible that any Chriſtian face ſhould be ſo graceleſſe, as to beare out ſuch an apparant and ridiculous falſhood, againſt ſo many thouſands of witneſſes, againſt the evidence of authentical Records, againſt reaſon, and ſenſe it ſelfe? For can they hope to perſwade any living man, that theſe having at that time a lawfull Archbiſhop of their owne religion, legally eſtabliſhed in the Metropoliticall chaire, by an acknowledged authority, the ſway of the times openly favouring thẽ, when all Churches, all Chappels gladly opened to them, that they would be ſo mad as to go and ordaine themſelves in a Taverne ? He that would beleeve this, may be C perſwaded that their adored blocks can weepe, and ſpeake, and move; that their Cake is God; Never truth could be cleared, if not this; No leſſe then the whole Kingdome knew, that Q. *Mary* dyed in the yeare 1558. November 17. and her Cardinall (then Archb. of Canterbury) accompanied her ſoule in death the ſame day. The ſame day was Q. *Elizabeths Initium Regni*; *her Coronation, Ianuary* 15. following, That leaſure enough might be takẽ in theſe great affaires, the See of Canterbury cõtinued void above a yeare. At laſt, in the ſecond yeare of Q. *Elizabeth* 1559. *December* 17. was *Mathew Parker* legally conſecrated Archb. of Canterbury, by foure Biſhops, *William Barlow* formerly Biſhop of Bathe, then elect of Chicheſter, *Iohn Scory* before of Chicheſter, now elect of Hereford, *Miles Coverdale* Biſhop of Exeter, *Iohn Hogeſkins* Suffragan of Bedford. *Mathew Parker* thus irrefragably ſetled in the D Archiepiſcopall See, with three other Biſhops in the ſame Month of December, ſolemnely conſecrated *Edmund Grindall*, and *Edwin Sands* ; The publike Records are evident and particular, relating the Time, Sunday morning after Prayers; The place, Lambeth-Chappell; The manner, Impoſition of hands, The conſecrators, *Matthew Cant, William Chicheſter, Iohn Hereford, Iohn Bedford*; The Preacher at the Conſecration, *Alexander Nowel*; afterwards the worthy Deane of *Pauls*; The Text, *Take heed to your ſelves, and to all the flock, &c.* The Communion, laſtly adminiſtred by the Archbiſhop.

* *Alias* Halywell *the Jeſuite*.

For Biſhop *Iewel*, he was conſecrated the month following in the ſame forme by *Mathew Cant. Edmund London, Richard Ely, Iohn Bedford*.

Laſtly, for Biſhop *Horne*, he was conſecrated a whole yeare after this, by E *Mathew Cant. Thomas S. Davids, Edmund London, Thomas Coventry* and *Lichfield* ; The circumſtances, Time, Place, Forme, Preacher, Text, ſeverally recorded. The particulars whereof, I referre to the faithfull and cleare relation of Maſter *Francis Maſon*; whoſe learned and full diſcourſe of this ſubject, might have ſatisfied all eyes, and ſtopped all mouths. What incredible impudency is this then, for thoſe which pretend not Chriſtianity only, but the Conſecration of God, wilfully to raiſe ſuch ſhamefull ſlanders from the pit of hel, to the diſgrace of Truth, to the diſparagement of our holy calling.

Let me therefore challenge my Detector in this ſo important a point, wherein his zeale hath ſo far out-run his wit, and with him all the Brats of that proud Harlot, that no Church under heaven can ſhew a more cleere, eeven, uncontroulable, untroubled line of the juſt ſucceſſion of her Sacred Orders, then this of ours ; if his

Rome

A Rome,for her tyrannous Primacy,could bring forth but ſuch Cards,the world would
be too ſtrait for her. He ſhall (maugre) be forced to confeſſe, that either there
were never true Orders in the Church of England (which he dares not ſay)or elſe
that they are ſtill Ours. The Biſhops in the time of King *Henry* the eight, were
undoubted; If they left Rome in ſome corrected opinions, their Character was
yet, by confeſſion, [a] indeleble. They laid their hands according to Eccleſiaſticall
conſtitution, upon the Biſhops in King *Edwards* dayes;and they both upon the
Biſhops in the beginning of Queene *Elizabeth*; They againe, upon the ſucceeding
Inheritors of their holy Sees,and they laſtly upon us; ſo as never man could ſhew a
more certaine and exquiſite pedegree from his great Grand-father, then wee can
from the acknowledged Biſhops of King *Henries* time, and thence upwards to hundreds
B of Generations. I confeſſe indeed,our Archbiſhops,and Biſhops have wanted
ſome Aaronicall accouſtrements, Gloves, Rings, Sandals, Miters, and Pall, and
ſuch other traſh: and our inferiour Orders have wanted Greazing and Shaving, and
ſome other pelting Ceremonies. But let *C. E.* prove theſe eſſentiall which wee
want, or thoſe Acts and Formes not eſſentiall,which we have, *Et Phyllida ſolus habeto.*
In the meane time, the Church of England is bleſſed with a true Clergie, and
glorious;and ſuch a one, as his Italian generation may impotently envy, and ſnarle
at, ſhall never preſume to compete with, in worthineſſe and honour; And (as Doctor
Taylor, that couragious Martyr, ſaid at his parting) *Bleſſed be God for holy Matrimony.*

[a] *Quis ignorat Cathol.&c.& ſimiliter Ordinatos verè eſſe Ordinatos,quando Ordinator verè Epiſcopus fuerat & adhuc erat, ſaltem quantum ad characterem. Bellar. de Rom. Pont.l.4.c.10.*

C

SECT. XVIII.

MY Caviller purpoſely miſtakes my rule of *Baſil* the Great, and my text of the
Great Apoſtle, whiles from both I reſolve thus. *I paſſe not what I heare men or
Angels ſay, while I heare God ſay, Let him be the Husband of one Wife*: he will needs ſo
conſtrue it,as if I tooke this of S.*Pauls* for a command,not for an allowance: As if I
meant to imply from hence, that every Biſhop is bound to have a Wife. Who is ſo
blind as the wilfull? Their *Leo* [b] calls theſe words a Preception, I did not. If hee
knew any thing, he could not be ignorant that this ſenſe is againſt the ſtreame of
our Church, and no leſſe then a Grecian errour. Who knows not the extreames of
D Greece and Rome: and the Track of Truth betwixt them both? The Greeke Church
ſaith, *He cannot be in holy Orders,that is not married:* The Romiſh Church ſaith, *Hee
cannot be in holy Orders,that is maried*: The Church Reformed ſayes, *Hee may be in holy
Orders,that is maried,and convertibly.* Some good friends would needs fetch us into
this idle Greciſme, and to the ſociety of the old Friſons [c], and (if Saint *Ierome*
take it aright of *Vigilantius*) *Eſpencæus*,and *Bellarmine* and our *Rhemiſts* free us.There
is no leſſe difference betwixt them and us, then betwixt May and Muſt; Libertie
and Neceſſity. If then (*Let him be the Husband of one Wife,*) argue that a Biſhop may
be a maried man, I have what I would, and paſſe not for the contrary from Men
and Angels.We willingly grant with *Luther*,that this charge is negative: *Non velut
ſanciens dicit*, ſaith *Chryſoſtome*. But this negative charge implies an aſſirmative allowance;
E we ſeeke for no more: As for the authorities which my Detector hath
borrowed of his Uncles of *Rhemes*, they might have beene well ſpared: He tells us,
Saint *Ierome* ſayes, *Qui unam habuerit,non habeat,He who hath had one Wife, not he that
hath one*;I tell him Saint *Paul* ſaith, [d] (εἴ τις ἐστιν) *if any man be the Husband of one Wife*,
not,*If he have beene.* Let [e] Saint *Chryſoſtome* therein anſwer *Hierome*,and *Epiphanius*,
and all other pretended oppoſites:*Obſtruere prorſus intendit hæreticorum ora,qui nuptias
damnant,&c.He purpoſ'd in this to ſtop the mouths of Hereticks,that condemned mariage,
ſhewing that that eſtate is faultleſſe, yea, ſo precious, that with it a man might be advanced
to the holy epiſcopall Chaire.*Thus he; whom their learned [f] Biſhop *Eſpencæus* ſeconds;
and by the true force of the Text cleareth this ſenſe againſt all contradiction. *Nec
enim Paulini de Epiſcopis,&c. For* (ſaith he) *thoſe places of S.* Paul *concerning Biſhops,
Prieſts, and Deacons, cannot be ſo eluded, as that they doe onely belong to men that have
beene*

Refut.p.90,91.

Refut.p.91,92.

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[b] *Leo ep.87.alias 85. Tam ſacra ſemper eſt habita iſta Præceptio.*

[c] *Eſpenc.lib.1. de contin.c.1.*

[d] *Tit.1.6.*

[e] *Chryſoſt.in 1 Tit. homil.2.*

[f] *Eſp. ubi ſupra.*

beene ſometimes maried, and are now Widdowers and ſingle; but the Text doth plainely note A *out Husbands, and thoſe that are now found in the preſent eſtate of mariage; which is implyed, both by the word* eſſe, *and by* unius uxoris vir, *that is, having one Wife, not (as ſome have underſtood it) which hath had one; for (as* Chryſoſtome *hath noted) the Apoſtle would by the ſociety of Mariage and Prieſthood, ſtop the mouths of Hereticks that condemned mariage: whereto adde, That the Apoſtle amongſt the vertues of a Biſhop reckons up this, That he doth governe his owne houſe well, not, that he did governe it.* Thus he. Unto which let me yet adjoyne this other conſideration, that the Apoſtle deſcribes what manner of Wife a Biſhop ſhould have; which as in other profeſſions he hath not done, ſo in this would have beene uſeleſſe, if he had only aimed at an eſtate paſt, and not preſent.

Where it is a cunning tricke of the *Rhemiſts*, and their Vulgar, in ſtead of *Their* B *Wives*, to read *The Women*, quite beſides the Scope and Context of the Apoſtle: As to the ſame purpoſe, Whereas their *Leo* in the fore-cited Epiſtle ſayes, that this Precept of a Biſhop, to be Huſband of one Wife, was alwaies ſo ſacred, *ut etiam de muliere Sacerdotis eligenda, eadem intelligatur ſervanda conditio: Bellarmine*, and his Mates would needs face us out, that the Copies are corrupted, and contends to have it read, *Sacerdotis El gendi; of the Prieſt to be choſen*, not, *of the Wife:* whom our induſtrious and worthy Doctor *James* hath refelled both by the Preſſe, and the Pen; by the *Coleine* Edition and Manuſcript authority.

That the ſame condition is to be underſtood of her that is to bee choſen for the wife of the Prieſt.

Refut.p. 92, 93.

As for that he cites frō *Hierome* againſt *Vigilantius*, he might have found the ſalve together with the Wound: Our *Rhemiſts* cleare us from the imputation of his opinion. For the reſt. Nothing is more plaine, than that our Apoſtle (according to the juſt C interpretation of *Chryſoſtome, Theodoret, Theophylact*, and others) alludes to the looſe faſhiō, as of the Greeks, ſo eſpecially of the *Iews*, with whom Polygamy and re-mariages, after unjuſt divorces, were in ordinary uſe; Theſe the Apoſtolicall Spirit finds unfit for the Man of God, whom he therefore charges to be onely, *The Husband of one Wife.*

Refut.p.94, 95.

Neither doth it argue too much wit in my Refuter, to bring two Fathers upon the Stage for his purpoſe, and then to ſet them together by the eares with each other, *Ambroſe* (I meane) and *Hierome*, who in this which he cites them for, confute one another, *Hierome* (though otherwiſe a backe-friend to Wedlocke) cenſuring the opinion of *Ambroſe*, as ſavouring too ſtrongly of *Caiviſme*, and ſuperſtition: How ever, even the more vehement of the two, out of this place doth hold D Mariage, compatible with holy Orders, which is the only thing I required: So as ſtill, *This one word ſhall confirme me againſt all impure mouths:* Impure, *Not for preferring Continency*, as my Caviller will take it, but for depraving Mariage, by the foule titles of Fleſhlineſſe and Senſuality; ſuch as his owne; a worſe wee need not: Neither doth Saint *Ambroſe* at all controll me herein, whiles he teacheth that the Apoſtle *doth not here invite us to beget children in the Prieſthood; Habentem enim dixit filios, non facientem*: we did not challenge hence any command, wee challenge an allowance, which we have and proclaime: That I may not ſay, ſome Copies of *Ambroſe* runne (according as I have learned of our eminent Doctor *Fulke*) *Habentem filios, aut facientem, Having children, or begetting them:* The difference is not worth ſtanding for: Let it paſſe after his owne reading. I could ſtop his mouth with the ingenuous E anſwer of his *Eſpencæus: Habentem enim, &c.* For he ſaid, *Having children, not begetting them: Debellatum hic eſſet, &c.* This field were wonne, if either this were the Text, and not the Gloſſe, or they that thus interpret it, were Apoſtles, as they are not. Thus their owne Biſhop. But I need not call for any ayde. The words of *Ambroſe* do plainely drive againſt an invitation, or command, which we doe willingly diſclaime.

Refut.p.95.

Ibid.

Eſpenc. l. præcit.

SECT.

SECT. XIX.

HOw unhappy is this man that ſtill ſhoots his Arrowes quite beſide the Butt? He proves,forſooth, with great zeale, that the Fathers never underſtood a poſitive command in our Apoſtles words, which I never thought ſo much as in dreame: and then he bends his Forces againſt Bygamie, which I no where avouched. The Man of valour loves to play his prizes alone.

Refut.p.96.

Here is no command then (ſaith he) *but a permiſſion*; How much are we bound to him for this favour? *Permiſſio*? Thus much he, with his holy Father, yeelds to their Stews. No, here is a direct allowance. *Let him be the Husband of one Wife*, Not, *He may be ſo:* But this was onely for a time, he ſaith, becauſe of the paucitie of ſingle Clergy-men: Let him ſhew me the Apoſtles limitation, and I am ſatisfied; otherwiſe, this miſſgrounded conceit (what countenance ſoever it may find in a private humane authority) ſhall paſſe with us as a Gloſſe of *Burdeaux*, that marres the Text. But how ſhameleſly, how fraudulently, how like himſelfe, doth my Refuter cite *Chryſoſtomes Caſtigat impudicos, &c. He checketh the incontinent* (ſaith the Father) *whiles he permitteth them not after their ſecond mariages, to be preferred to the government of the Church, and dignity of Paſtors*; and there my Refuter ſtops, with, *So he*; whereas, if he had gone forward, the place had anſwered him, and it ſelfe: For (ſaith *Chryſoſtome*) *he which is found not to have kept his benevolence towards his Wife, which is* [c] *gone from him, how ſhould he be a good Teacher to the Church*? Plainly ſhewing us that he intends this to thoſe unchaſt Husbands, which after an unjuſt divorſe of their former wives, have maried alſo a ſecond; not after the death of the firſt.

Refut.p.96.
Chryſoſt.in Tit. Hom.4.

[c] The word is τῇ ἀπελθούσῃ by them tranſlated falſly, *Defunctum.*

The like Prieſtly fidelity he uſeth in the place of *Chryſoſtome, Hom.*2. upon *Iob*; the poore Man had taken up ſome ſcraps of quotations upon truſt, having never ſeen the Authors; For, *Chryſoſtome* neuer wrote any Homilies upon the Booke of *Iob*; onely he hath five Homilies of the Patience of *Iob*; whereof this cited is the ſecond; wherein his, *errori ignoſcebat*, hath reference rather to, *ſine crimine*, which he oppoſeth to *irreprehenſibiles*, than, to *vir unius uxoris*, as the ſequell plainely ſhewes. As for Bigamy, it is out of our way; but ſince his loquacity wil needs rove thither, let him ſhew that before *Montanus* infected the World with a prejudice againſt ſecond Mariages, after deceaſe, they were held unlawfull for any calling, or perſon, and we will grant him clamorous to ſome purpoſe.

Refut.p.97.

Refut.p.98.

To prove this opinion and practice of the Church, like a wiſe Maſter, he brings in * *Tertullians* authority, in his Book which he wrote in the time of his Hereſie; whiles he was over the eares in Montaniſme; where he tels us, he hath knowne ſome ejected for ſecond Mariages. But if he had ever read the Booke following, of Monogamie, he might have found his *Tertullian* (then Montanizing) to upbraid the true and Catholike Church, which he calls *Pſychicos*, with the uſuall practice and allowance of the ſecond Mariages of their Biſhops. * *Quot enim & digami, &c. For how many Biſhops are there amongſt you twice maried?* But who ever was matcht with ſo vaine a Babler? I proved from Saint *Paul*, that a Biſhop might have one Wife: he proves by Councels and Fathers, that he may not have two. It is pity that his Maſters the Jeſuits have no more Trees for him to ſet with the roots upward: Any thing rather then to weary the World with his fooliſh clacking.

* *Tert.Exhort. ad caſtit.c.7.*

* *Tert.de Monogamia,c.12. Quot enim & digami præſident apud vos, inſultantes utique Apoſtolo, &c? Miror te unum protraxiſſe in medium, cum omnis mūdus his ordinationibus plenus ſit, non dico de presbyteris; ad Epiſcopos venio, quos ſi ſigillatim voluero enumerare, tantus numerus congregabitur, ut Ariminenſis Synodi multitudo ſuperetur. Her. ad Ocean. de Carterio Hiſp. Ep. digamo, &c.*

Out of this indiſcreet & odious verboſity (leſt he ſhould want noiſe) he ſtumbles upon the Councel of Conſtantinople, before it come in his way, and ſpends a whole leafe onely to tell us that he will talke of it hereafter. Hereafter he ſhall receive anſwer enough; What needs this diſorderly anticipation? To conclude then, this place of our Apoſtle ſtands for us unſhaken, by any the impotent blaſts of his frivolous Eluſions, and ſhall warrant us againſt Earth and Hell, that a Biſhop may be the Husband of one Wife.

Refut.p.99.

Sect. XX.

*Refut.p.*100. 101,

MY next place, of the honourableneſſe of Mariage amongſt all, he ſmoothes over with a pretended conceſſion;profeſſing with *Fulgentius*,and *Hierom*, to give all high Titles to that ſtate, only preferring the rule of a better life; praiſing Mariage, but more extolling Virginity : But who ever made the compariſon?Theſe are faire Nets to catch Fooles;Whiles he heaps up all the reproachfull termes that ſpight can deviſe againſt the very ſtate of Mariage,in ſome callings,not ſo much as prejudiced by Vow,how doth he grant Mariage honourable amongſt all? If the compariſon be the matter he ſtands upon, let him ſay, Mariage is good, and lawfull for all conditions; Virginity is better;he ſhal have no adverſary.And whereas(to cal him to reckoning for arrerages)he turned off this place(when it was)with a ſcoffe out of *Bellarmine*,That Mariage is honourable amongſt all,yet not betweene Father and Daughter,&c. The man alluded ſure to their great and good *Alexánder* the ſixt, and the chaſte *Lucrece*,of whom he knows the Riddle.

*Refut.p.*13.

[d] *Filia*, *ſponſa*, *Nurus*.

[d] Here lies *Lucrece* in name,*Thais* in life. The ſame Popes daughter,Lemman, and his owne ſonnes wife.

For us,that it is honorable in all eſtates of men by Apoſtolicall warrant, is ſufficient aſſurance, that to no calling, or eſtate, it can be diſhonourable and unlawfull, But to untie *Bellarmines* trifling knot : I ſay, Mariage is honourable, ἐν πᾶσι but not πάντων πρὸς πάσας· in all,but not betweene all: That is every man may marry with a woman,but not with any woman whatſoever,as with his Mother,or Siſter. So Father and Daughter may marry, but not one the other. See now what a worthy Meſſe of Sophiſtry is laid in S.*Pauls* diſh by theſe Carvers,and how eaſily over-turned:So as I might very wel proclaime to all the world(which I do now confidently ſecond)*that if God might be Iudge of this Controverſie,it were ſoone at an end.*If my Refuter make faces at this,their whole Schoole ſhall beare me out in it. *Et* [e] *ſanè communis eſt ſcholæ reſolutio,&c.And in truth it is*(ſaith their *Eſpencæus*)*the common reſolution of the Schoole that if we inſiſt onely in thoſe things which were ſpoken by Chriſt,and written by the Apoſtles in the Canon of the New Teſtament* (*ſecluding the Lawes of the Church*) *holy Orders, neither as Orders, nor as holy, are any hindrances of Matrimony.* Thus he. And ſaid I any more? any other?

*Refut.p.*102.

[e] *Eſpenc.l.*1.*de Cont.c.*3.*Cajet. Opuſ.de Caſtit.*

*Ibid.p.*102,103.

By their confeſſion then,God never impoſed this Law.My proofe was,that even in the time of that legall ſtrictneſſe,he allowed Wedlock to the Miniſters of his Sanctuary.Herein how am I refuted? *If he meane* (ſaith my Detector) *that for purity and perfection of life,the Law of* Moſes *was more ſtrict thē the Goſpell,the untruth is notorious*, To which he addes out of *Hierome*,that the greater perfection of the Evangelical Sacrifice exacteth greater Holineſſe;and concludes, *that the permiſsion of Wives in the Aaronicall Prieſthood,argues evidently the imperfection of that Law.* So he. Surely, God wanted this Counſellor upon Mount Sinai;he could have adviſed him better Rules of his miſ-contrived Prieſthood.

Would my Refuter make himſelfe ſo ignorant, as not to know;that notwithſtanding the rather greater perfection of Morality required under the Goſpell, yet that Leviticall Law placed impurity in many of thoſe creatures and actions,wherein the Evangelicall findeth none? Did not the touch of ſome Veſſels or Garments make a man legally uncleane? Did not the lawfull act of Conjugall Benevolence? Did not the accidents of the holieſt Child-bed cary in thē an expiable impurity?If he be not a Jew,he will not ſay it is ſtill thus under the Goſpell.How juſtly therefore might I inferre, that if our holy God, unto whoſe Wiſdome it ſeemed good to ſtand of old upon ſuch points of outward uncleanneſſes, did notwithſtanding allow Wedlocke to his Prieſthood, much more (at leaſt no leſſe)under the Goſpell,doth he allow it, when as all thoſe imputations of impurity are vaniſhed.

Sect.

A

SECT. XXI.

I Produced the Teſtimony of their Pope, their Cardinal, their Doctor. *Baſils* Rule is a ſure one, that the Witneſſes of Enemies are moſt convictive. Their Cardinal was *Panormitan*, Their Pope, *Pius* the ſecond, Their Doctor, *Gratian.* For *Panormitan*; My Refuter likes his words ſo well, that like a ſawcy fellow he dare pull off his red Hat, and trample it in the Floore; denying his Cardinalſhip, and charging him *With participation of the Schiſme.*

Refut. 103, 104.

But firſt, he cannot (I hope) deny him to have been their Abbot, then their Archbiſhop; As for his red Hat, it never came from Wittenberge nor Geneva; it was of B their owne dying; *Felix the falſe Pope* (he ſayes) *gave it him.* Reader, the famous Councell of *Baſil*, conſiſting of no leſſe then foure hundred reverend Perſons, Cardinalls, Archbiſhops, Biſhops, Doctors, gathered & allowed at firſt, by Pope *Martin*; then by his Succeſſor *Eugenius* the fourth, afterwards was upon ſome Politick conſiderations called off by *Eugenius*; The Father of the Councell finding their owne ſtrength, ſtood upō the right of their Superiority, & (as they wel might) cenſured the Pope; he proceeded to obſtinacy; thoſe brave ſpirits (upon ripe conſideration) juſtly depoſed him. In the roome of this *Eugenius*, (otherwiſe called *Gabriel Condulmarius*) was by juſt number of voyces elected *Amadeus* the devout Duke of Savoy, & named *Felix* the Fifth; a man too good for that See; neither had he ever any ſo great blemiſh in all his life, as the name of a Pope: *Volateran* can tell us, what a Kennell of Hounds C he ſhowed to the Ambaſſadors, namely, whole Tables of poore ſoules daily fed by him; All Hiſtories ſpeake of his Devotion, and Piety; This man called from his intended retiredneſſe, muſt cary the Keyes. He makes choyce of Archbiſhop *Panormitan* for one of his Cardinalls: What offence is here? But he was a falſe Pope. If the Councell of *Baſil* were a true Councell, then was *Felix* a true Pope. It is in my Readers choice whether he will beleeve foure hundred Divines repreſenting the whole Church, or a Popes paraſite. But *Panormitan* dyed in the Schiſme againſt *Eugenius.* The World knows that the greateſt blot *Panormitan* ever had, was his violent plea for *Eugenius*; againſt the Biſhop of Argens, againſt eloquent *Segovius*, againſt the whole ſtreame of that Councell; This is the thanke he now caries away, *Felix ſcelus virtus vocatur*; If *Eugenius* had not dealt under-hand with the *Dolphin* of D France, and *Fredericke* of Auſtria, (then ambitious of the Empire) and tryed all his wits, both to make new Cardinals, and to divert the Neutrals, *Eugenius* had not been *Felix*; and *Felix* had beene ſtill *Eugenius*, the true and undoubted Succeſſor of *Peter*: How-ever, if theſe points ſhould be ſtrictly ſtood upon, Rome would be at a loſſe, which many a time hath been to ſeeke for her Head. But what though it were granted that *Panormitan* was Cardinalated by an intruding Pope? Can this call down the authority of his judgement and Writings? eſpecially thoſe which he wrote before he was Cardinall or Archbiſhop, being only Abbot: And yet may be cited by us under the name of Cardinall: as *Bellarmines* Dictates and Compoſures elder then his red Hat, yet are fathered upon that Title.

Once, this I am ſure of, that [f] Cardinall *Bellarmine* doubts not to ſtile *Panormitan* a E Catholike and learned Doctor. This is the man that ſtands with his Hat off to this worſhipfull Clarke of Doway, and tells him that Continency is not of the ſubſtance of Order, nor by Divine Law annexed to it; whereto he ſhufles out a miſerable and deſperate anſwer, as we ſhall ſee in the ſequell.

[f] *Bell. de Cleric. lib.*1 *c.*19. *Catholicum alioquin & doctum authorem.*

But in the meane time, ſee the cunning of my Catholike Caviller, This is not the ſentence I ſtood upon, of *Panormitan*, it was not this, whereto I proclaimed mine *Oyez*, but another, which he ſlily ſmothers, not daring ſo much as to repeat it, leſt his Romanizing popular ignorant Readers ſhould heare, and ſee, and ſmell, that the ſacred Celibate of Prieſts did ſtinke an hundred yeares before *Luthers* time. I will therefore here ſupply for him, and, hoping he will in his next take notice of the ſentence, will repreſent it here againe.

The words are theſe, *Melius foret, & pro bono & ſalute animarum ſalubrius, ſi &*

Abb. Panorm. de Cleric. conjugat. Cap. Cùm olim.

A *uniuſcujuſq; voluntati relinqueretur, ita ut non valentes aut non volentes continere, poſſint contrahere; Quia experientia docente experimur contrarium effectum ſequi ex illa lege continentiæ, cum hodie plerique non vivant ſpiritualiter, nec ſint mundi, ſed emaculentur illicito coitu cum ipſorum graviſſimo peccato, ubi cum propria uxore eſſet caſtitas.* That is, *It were better, and more wholeſome for the good, and ſalvation of ſoules, if it were left to every mans will; ſo as they which either cannot, or will not containe, might marry, For we finde by experience a contrary effect to follow upon that Law of Continency; ſince the greateſt part (of our Prieſts) at this day live not ſpiritually, neither are chaſte, but are defiled with unlawfull copulations, not without their moſt hainous ſinne; whereas, with their owne Wives it ſhould be Chaſtity.* Thus he. A ſentence worthy of that *Epiphonema of mine.* (*Is this a Cardinall thinke you or an Huguenot?*) With this, my Detector deales, as their Inquiſition doth with a miſ-named Hereticke; he chokes it up in ſecret, or, if he bring it forth, it is not without a gag in the mouth: B All his anſwer is, *We tye not our ſelves to every mans opinion, and, This ſentence is cenſured by* Bellarmine *as erroneous*; As if *Panormitan* were every body, and *Bellarmine* an Oracle. It is enough for us, that one of their own greateſt, learnedſt, zealouſeſt Prelates juſtifieth our Mariages; and wiſheth them in uſe rather then their Continency.

Refut.p.107.

To that other Teſtimony of *Panormitan*, he anſwers by a grant, yeelding us freely, *That if we take divine Law for that which is expreſſely determined in Scripture, it muſt needes be ſaid, that there is no evident proofe ſet downe of continency in Eccleſiaſticall men by the Apoſtles; yet, that it is ſo inſinuated, and the obſervation of it hath beene ſo ancient, as* Bellarmine *noteth, that it may be truly termed Apoſtolicall*; Thus he. And even for this are we beholden to him; All his friends would not have beene ſo liberall. His *Ioannes Major*, his *Clictovaus*, his *Torrenſis*, and all their rigorous Clients would not have ſaid C ſo: As, on the other ſide, the old gloſſe was not ſo wiſe, that could only ſay (which is now expunged) *Apoſtoli docuerunt exemplo, The Apoſtles taught this by their example.* But what are theſe ſo pregnant inſinuatiõs? Good wits have found thẽ out; One was that of [g] *Innocentius* the ſecond, *That theſe men are the veſſels and Temples of God, therefore they may not, Cubilibus & immunditiis ſervire, ſerve for chambring and wantonneſſe.* Ywis, no Lay-man is ſuch; therefore he may be allowed to be filthy. Another was of *Franc. Torrenſis, Take heed leſt your hearts be oppreſſed with ſurfetting and drunkenneſſe, ana cares of this life*: Whereof Biſhop [h] *Eſpencæus* is ſo aſhamed, that he anſwers it with an *Abſit*; *God forbid* (ſaith he) *that we ſhould think that the Lord, which is the Author and ſanctifier of Mariage, ſhould hold it in the ſame rank with ſurfetting and drunkennes.* D Another was of the ſame Author ([i] *teaching us to deny ungodlineſſe and worldly luſts:*) us, of the Clergy; belike the reſt need not; And who knows not the witty and learned inſinuations of their good *Siricius, Thoſe that are in the fleſh cannot pleaſe God?* Theſe, and ſuch like are the forcible inſinuations of this impoſed continency, which even very boyes and Ideots can hiſſe out of the Schooles.

Refut.p.105.

[g] Decret.p.1. diſt.28.

Luke 21.
[h] *Eſpenc.de cont.lib.2.*

[i] Tit.2. 12.
Si quis legitimam commixtionem & filiorum recreationem corruptionem & coinquinationem vocat, ille habet cohabitatorem dæmonem Apoſtatam. Ignat. Epiſt.ad Philadelp.

Sect. XXII.

From *Panormitan*, he deſcends to my alleadged *Gratian*, who becauſe he ſpeakes E theſe words (by way of explication) in a cõtinued tenor with a ſentence of *Auſtin*, is (to my mortall ſinne) cited by me as ſpeaking from *Auſtin*. The poſition and the inference of the words is ſuch as might deceive any ſuch that would truſt a *Gratian*; What might the price be (trow we) of ſuch a crime in the Apoſtolike chamber? In my next Shrift, he ſhall heare, *meâ culpâ*; The words are *Gratians*, that *Copula Sacerdotalis vel conſanguineorum, The mariage* or (as this Clerkly Grammarian tranſlates it) *the carnall copulation of Prieſts, or kinsfolke, is not forbidden by any Legall, Evangelicall, or Apoſtolicall authority, but by Eccleſiaſticall Law it is forbidden.* Wee could not hyre a Proctor to ſay more. But herein *C.E.* hath detected two foule faults of the citation; The one, that I truſted his *Gratian* ſo far, as to make him ſpeake out of *Auſtin*, which (I truſt) a little Holy-water may waſh off. The other, *That I concealed the mariage of kinsfolke, within the prohibited degrees: which* (ſaith he) *although onely forbidden*

Refut.105.

Refut.p.106.

by

A *by Eccleſiaſticall Law, yet dares not* M. Hall (*I thinke*) *tranſgreſſe it*; *ſo as this Law hath greater force then he ſuppoſeth it to have.* So he. Plainly, my Refuter knowes not what he ſaith, elſe he would never thus palpably plead againſt himſelf; For, what ever thing was there in all the conſtitutions of his Church, more ſubject to variation, than the legall ſupputation of the forbidden degrees? which was a long time confined to the third degree incluſively; another while extended to the fourth, and ſometime to the ſeventh. Let him herein reconcile his Pope *Nicholas* & *Gregory*, with Pope *Innocent*; Whereof the one left al free that were without the pale of the fourth degree, the other reſtrained all to the ſeventh; And when he finds an unalterablenes in the determination of theſe degrees, let him plead for an equally-fatall neceſſity of his Eccleſiaſticall continence; in the meane time, let him take it patiently to be beaten with B his own Rod.

No divine Law then (he grants) hath injoyned this Celebate, but an Eccleſiaſticall. What is this other than I ſaid? *God never impoſed this Law of continency*; *Who then?* [k] *The Church.* And why may not I go on, to aſke, *Whether a good wife would gain-ſay what her husband willeth?* Flouriſhing will not anſwer this. All the praiſes of beauty and fidelity which are given to the true Church, argue Rome to be the falſe. Whereas therefore the Prieſt ſhuts up thus bravely; *And this Miniſter*; *who would make the one to gain-ſay the other*; *ſhould bring ſome place or ſentence to ſhow the ſame* (*which he may chance to do the next morning after the Greek Calends*) *or elſe never avouch ſo unchriſtian a Paradoxe.* He ſhall underſtand that his Greek Calends are paſt. The Spirit of God ſaith, *A Biſhop may be the Husband of one Wife.* The Church of Rome ſayes, *A Biſhop* C *may not be the Husband of any Wife at all:* Whether is this a contradiction? The Spirit of God ſayes, *Mariage is honourable amongſt all men*, The Church of Rome ſayes, *Mariage is diſhonourable to ſome.* The Spirit of God ſayes, *To avoid Fornication, let every man have his Wife.* The Church of Rome like a quick-huſwife, ſaies, *Some Order of men ſhall not have a Wife, though to avoid Fornication.* Let my Maſſe-Prieſt ſhew theſe to be no contradictions (which he may chance to do at the Greek Calends) or elſe grant this to be neither Paradox, nor unchriſtian.

Sect. XXIII.

D FRom Cardinall *Panormitan*, I aſcended to Pope *Pius* the Second, whom I uſhered in with this Preface, *Let a Pope himſelfe ſpeake out of* Peters *Chayre*, Pius *the ſecond, as learned as hath ſit in that roome this thouſand yeeres.* Two things my Caviller ſnarles at in the Preface, two in the authority it ſelfe.

My firſt manifeſt untruth is, that *Pius* the Second ſpake this as out of the Chaire. A witleſſe miſpriſiō. I hope he ſate in *Peters* Chayre that ſpake it, if he ſpake it not as from the Chaire, I care for no more. Is not this ſufficient to win reſpect from a Catholike Prieſt? Otherwiſe, whether it were Stoole, or Chayre; or if a chaire, whether the cōſiſtoriall, or the Porphyry chaire, wherein he ſits before his firſt triumph, [l] *tanquam in ſtercoraria*, it is all one to me. Themſelves muſt firſt agree what it is to ſpeake as from the Chaire, ere I can affirme that *Pius* the Second ſo ſpake this. *Id Populus curet*, E I referred the chaire to the man, not to the ſpeech: In the meane time *C.E.* is not ſo good a groome to that Chaire, as *Gregory* of Valence, who attributes infallibility to a Popes ſentence, though it be [m] *ſine cura & ſtudio.* My ſecond wrong is the ſuperlative laſhing (ſo he cals it) of other Popes learning in compariſon of this. I cry him mercy; I did not know what ſin it was to commend a Popes learning; That is not it (I confeſſe) that caries away the Crownes and the Keyes: But the compariſon offended. Perhaps *C.E.* hath knowne the Chaire more learnedly furniſhed: It may be he thinkes of *Boniface* the Ninth, called before *Peter de Thomacellis*, a Neapolitan, [n] who could neither write, nor ſing; hardly underſtanding the propoſitions of the Advocates in the Conſiſtorie; inſomuch as in his time, *Inſcitia ferè venalis facta fuit in ipſa curia*; Ignorance was growne valuable. Or it may be he thinks of thoſe ancient ferule-fingred Boy-Popes; one of the *Benedicts*, a grave father of tenne yeeres

[k] *Eſpenc. ex Teſt. Abb. l.1.c.3.* *Faceret igitur Eccleſia boni medici inſtar, medicinam quæ obſit magis quam proſit tollentis.* The Church ſhould therefore doe like a good Phyſitian in removing the medicine which it ſees to doe more harme then good.

Refut. p.107.

Refut. p.108.

[l] *Lib. ſacr. cerem.*

[m] *Vid. Rom. Irrecon.*

[n] *Theod. Niem. lib.1.c.6.*

old; or *Iohn* the thirteenth an aged Stripling of ninteene. Or perhaps he alludes to A thoſe learned times (within my compaſſe) which were acknowledged in the Councell of Rhemes; where, when offer was made of requiring the Popes judgement, it was publikely replied, that beſides the expoſedneſſe of the City to ſale, *Romæ jam nullum fere eſſe qui literas didicerit, There was ſcarce a man at Rome, that could ſpell his Letters.*

Heu quàm perfatuæ ſunt tibi, Roma, togæ!

If I ſhould here adde out of *Alphonſus de Caſtro*, that ſome Popes were ſuch great Clerkes, [o] *ut Grammaticam penitus ignorent, That they had no skill in Grammar, C. E.* would tell me that my Booke is not of a corrected edition, though it was printed at Coleine. Such bran hath beene caſt out in their later ſifting and ſhifting of Authors. B

[o] *Alphonſ. contra hæreſ. lib.* 1. *cap.* 4. *Edit. Colon. anno* 1543.

Sect. XXIIII.

IN the authority it ſelfe, his Cavils are childiſh; Where *Pius* ſaid * *Sacerdotibus magna ratione ſublatas nuptias, maiore reſtituendas videri:* My firſt fault is, that I turne *Sacerdotes, The Clergie*, inſtead of *Prieſts*; which word is of a large extent, including alſo Biſhops. The ſilly man ſees not that I tranſlated it to his advantage, againſt my owne; For, every *Sacerdos* is *Clericus*, not every *Clericus, Sacerdos.* Very frequently are Biſhops comprehended under the name of *Sacerdotes*, as well as of C *Clerus*; and no leſſe uſual under the name of *Clerici* the ſuperior Orders are not comprehended. He is not worthy to write himſelf Prieſt, that underſtands his Orders no better.

*Mariage upon good reaſon was forbidden to Prieſts, but upon greater reaſon ſeemes fit to be reſtored. *Refut. p.* 109.

My ſecond error is, That I turned the laſt Clauſe of the Sentence, (*Is to be reſtored*) whereas the words are *Reſtituendas videri.* Here could be no fraud, whiles I ſet the Latin words in the Margine. The man thinks of his (δοκεῖ μὲν· ὄντι δὲ οὔ) or his, *Videtur quod ſic; probatur quod non*, but if his Grammer had not beene ill learned, he had knowne that (*Videri*) doth not alwaies ſignifie a doubtfull probability, but ſometimes a certaine evidence, as, *Viſum eſt Spiritui Sancto & nobis*; and *Qui videbantur columnæ*; Or, if this Logicke had fully taught him the Diſtinctions of (*Sunt* and *Videntur*) this quarrell had beene ſpared. This *Seeming* was *Being*; Or, if this lawleſſe Lurker had ever had any taſte of the Civill or Canon Law, hee might D have beene able to conſtrue that Maxime, *Quod quis per alium facit; per ſe facere videtur:* and that judged Caſe, *Qui nomen debitoris legatum vivens exegerit, legatum ademiſſe videtur.* In this ſtile ſpake this learned Pope, which my unlearned Adverſarie cannot reach unto. For, if *Pius*, or *Sylvius*, may have leave to comment upon himſelfe, when the queſtion was of ſuffecting *Amadeus* Duke of Savoy, a maried man, in the roome of *Eugenius*, *Ex quo conſtat* (ſaith he) *&c.* It is apparant that not onely he, which hath beene married, but he that is maried, may be aſſumed to the Popedome: and a little after, *Fortaſſe pejus non eſſet, &c. And perhaps it were not worſe, if more Prieſts had Wives, for many would be ſaved in a married Prieſthood, which now in a ſingle Prieſthood are damned*; hee ſaith directly; *Damnantur, They are damned*, not, They ſeeme to bee damned. And therefore to prevent this reall damnation, E Mariage is really to bee reſtored to them, not that it ſhould onely ſeeme to bee reſtored. To conclude, take *Videri*, for bare ſeeming, ſurely, it muſt bee conſtrued, *Videtur mihi, I Pope* Pius *thinke, or iudge; that it were fit that Prieſts ſhould have the libertie of Mariage reſtored againe to them*; which together with *ſublatas* implyeth, that in former times Prieſts were maried; and as the caſe now ſtandeth, ought againe ſo to bee. Which is the very ſtate of this queſtion, which wee avouch.

And in his Epiſtle to *Iohn Freünd*, *Credimus te non inſulſo uti conſilio; I think it is no ill Counſell for thee (ſince thou canſt not containe) to ſeeke for a Wife; although that ſhould have beene thought of, before thou didſt enter into holy Orders; but wee are not all Gods, that we can fore-ſee future things; ſince it is comne to this, that thou canſt not reſiſt the Law of*

A *of thy Fleſh, it is better for thee to marry then to burne.* Thus he. For which advice, doubtleſſe he found good cauſe in his owne experience; who having beene imployed formerly in this Iland of ours, left two Baſtards behind him, the one, begotten of an Engliſh woman, the other, of a Scottiſh; The one whereof he commends to his Father *Sylvius*, a Citizen of *Syenna*; the other he confeſſes to his friend *P. de Noxeto*: But this indeed was before his Prieſthood; Afterwards, it is ſtrange what he confeſſes of himſelfe in his 92. Epiſtle; *Mihi herclè parum meriti eſt in caſtitate; I cannot boaſt of any merit in my chaſtity, for to tell the truth* (*Magis me Venus fugitat quā ego illam horreo*) *Venus doth rather flie from me, then I abhorre it.* It was not therefore out of ſpeculation, but ſenſe, not out of ſeeming, but certainty, that *Sylvius* paſſes his *Reſtituendas videri*.

Whiles he was Cardinall, hee had his Concubine, to whom at laſt hee gave threeſcore Florens for her Dowry. *Epiſt.* 361.

B So now to ſhut up this point, the bleſſed Apoſtle St. *Paul*, and (in his Attendance) *Panormitan*, *Gratian*, and *Pius* (in their cleere ſuffrages for us) are fully acquitted from the vaine cavils of my Detector; and God is on my ſide, the Church of Rome, on his. Let Sincerity judge which Scale of the Ballance is heavier.

Sect. XXV.

From the lawfulneſſe of our Mariages; I deſcended to the Antiquity; where my Refuter takes an ignorant exception. I ſaid, *Some things have nothing to plead for them but Time: Age hath beene an old refuge for falſhood:* Then I lay for my foundation C *Tertullians* Rule; * *That which is firſt is trueſt*; My Detector findes here a flat contradiction, and cryes out, *Do theſe men wake or ſleepe when they write*? There are none of his wiſe friends which wil not be aſhamed of this groſſe ſtupidity; For whether of theſe two Sentences can he diſlike? and if both be allowable, how can they be contradictory? neither am I his Adverſary herein, but *Tertullian*. What ſurer way could there be, then to controll the pretences of a ſecondary antiquity by the firſt? And what contradiction is in this? The firſt is true: all under the firſt is obnoxious to error; The puiſne poſthumous Antiquity hath been a refuge for falſhood, the Primigenious Antiquity (which proceeded from the ancient of Dayes) is certaine. Let this Trifler go learne to ſpell Engliſh, ere he preſume to Divinity. This antiquity is the touch, whereby we deſire all truth to be tryed; which eaſily finds all the gilded Coynes of D Romiſh innovations, ſhamefully counterfeit.

Refut p. 110.

* *Rectum eſt quodcunq; primum, adulterinum quodcunq; poſterius, Tert. de Præſc.*

Not to go back ſo far as Paradiſe (though I well might) where God made the firſt wedding in perfect Innocence; I began with *Moſes* and his Leviticall Brother-hood; to which my Refuter replyes; *That yet in eating their Paſcall Lamb they had their loynes girt.* Juſtly concluded! All the Jews did eat the Paſchall Lamb with their loynes girt, for the expedition, or moment of their flight, therefore their Prieſts and Levites did not converſe with their Wives. If his Superiours of Doway do not bluſh at this Logick, his wit and their ſhame are gone together.

Refut.p. 111.

But, *They abſtained* (he ſaith) *from their Wives, whiles they did miniſter in the Sanctuary*; What if we yeeld this? Their Miniſtration was by courſes, and had intermiſſions. There is an holy and decent modeſty in all thoſe which are worthy to ſerve at E the Altar, which teacheth them to give God his due times, with reſpect even of outward purity; which is all that [q] *Euſebius* by them miſſe-tranſlated, & miſſe-alleaged by him, requireth. But what will my Refuter ſay to the High Prieſt himſelfe, which was bound every day to a morning and evening Sacrifice, who yet was not reſtrained from a conjugall ſociety? That Bone hath troubled, blunted, and broken better Teeth than his.

[q] *Euſeb. de præp. Evang. l* 1. *c.* 9. τοῖς ἱερωμένοις i· *Sacra facientibus*, they turne it, *Sacratis, &c. Refut.p.* 112.

But (ſaith he) *The figure of the eternall Prieſthood of Chriſt* (to wit) *Melchiſedeck, is not read to have had any wife at all*; What of this? He, whom he prefigured, was only a ſpirituall Huſband to his Church. If this man be not read to have had a Wiſe; no more is he read to have had Father or Mother. Nay, he is read to have had neither. Why doe they not thence infer that Prieſts ought to have neither, but to be begotten and borne of Angels, not of humane kinde? which is as good for an inference as that foppery

A pery is for a Legendary fable,that *Luther* was begotten by an *Incubus*.Yet had the Literall(not myſticall) *Melchiſedec* both Father and Mother : and if *Sem* were *Melchiſedec*(as wiſer men then mine Adverſarie have upon good probabilities thought)he may paſſe,I hope, for a maried man.

As for the perfection of the new Law above the old,it only bars thoſe inſtitutions which had in them an imperfection, not thoſe which God thought fit for Paradiſe it ſelfe.So as the practiſe of the Jewiſh Church,founded by God himſelfe,is an all-ſufficient warrant for the mariage of his Evangelicall Miniſters.

SECT.XXVI.

FRom *Moſes* and the Prophets I deſcend to the Apoſtles, What did they? *C.E.* anſwers roundly : *They did not marie; and they who were maried before, did leave their wives.* B I urge S.*Pauls* report of the reſt of the Apoſtles,and the Brethren of the Lord and *Cephas*,that,they not onely had Wives,but [r] caried them along in their Travels. He anſwers, *They were not Wives,but other devout Women, which followed them to adminiſter maintenance to them.* A likely tale,if they could all agree in it;That the Apoſtles would caſt off their owne Wives,and carry about ſtrange Women with them, upon what-ever pretence;*Credat Iudæus Apella,Non ego.*Yet my ſhameles Refuter cryes out of my pride and ignorance in not allowing this, which he dares proclaime for the received expoſition of all the Fathers,and all that ever wrote in the Greeke and Latine Church : When he knowes that his [ſ] *Clement* in his Recognitions and his owne Pope in the Canon Law, hath expounded contrarily, of Wives, not of ſtrange Women : [t] *Leo* the ninth,againſt the Epiſtle of *Nicetas* the Abbot, where he directly af- C firmes that the Apoſtles did cary about their Wives,*Vt de mercede prædicationis ſuſtentarentur ab iis*;*That they might be maintained by the reward of their preaching*,making the force of the word to lie in *circumducendi,non amplectendi* : Eyther therefore his Pope erres in a deliberate expoſition of Scripture,or elſe I have not erred;And either his Popes are no Fathers,or *C.E.*hath no forehead.

Nothing can make the *Rhemiſts* (ἀδελφὴν γυναῖκα, *a Siſter, a Woman*) not ridiculous; not that Viſor of Age, which my Refuter pleaſes to faſten upon it, *There wants an Article*(he ſaith.)Our Apoſtle ſhould have comne to Cardinal *Bellarmine* and him to learne when,and where to uſe it.

That our laſt acurate tranſlation of the Engliſh Bible,hath Woman in the margin, D is a poore advantage: who ſeeth not, that it is the manner of that exquiſite Edition, to ſet all the Idiotiſmes of either Language, and divers readings in the Margin? Every Schoole-Boy knowes that the word ſignifies both; but whether of them is fit to be received into the Text,our Text it ſelfe ſhewes.How wittily is Saint *Pauls*,*A Woman, a Siſter*,paralleled with Saint *Peters*, *Viri Fratres? Ye Men which are Brethren*,is a meet predication, but,*Ye Siſters which are Women*, is abſurd ; Neither doth Saint *Peter* ſay (ἀδελφοὶ ἄνδρες) *Brethren men*, as Saint *Paul* ſayes, ἀδελφὴν γυναῖκα, *A Siſter Woman*. As for the authority of *Hierome*, well may we appeale from his judgment as incompetent,whom his own Doctors accuſe as partiall,and cenſure as * μεμψίγαμον, (if not μισόγαμον,) Yet even he againſt *Helvidius* tranſlates it, *Vxores circumducendi.*

For the reſt,it is worth my Readers note,how the Plagiary Prieſt having ſtolne this whole paſſage (as moſt of the reſt)*verbatim* out of *Bellarmine*, yet over-reaches E his Maſter;for where *Bellarmine* ſayes, *Ita ferè omnes Græci & Latini* ; So almoſt all the Greeke and Latine;this Bayard dares ſay, All (ſaving *Clemens*) as well Greeke, as Latine;and when he hath done,names ſome that ſay nothing of it at all,as *Chryſoſtom*;Another that in Hereſie ſpeaks for him one where,another-where againſt him, as *Tertullian*;who being alſo himſelf a maried Prieſt,could ſay in his exhortation,*Licebat & Apoſtolis nubere,& uxores circumducere*;Another that grounds upon an evidēt miſreading,as *Ambroſe*;and to make up the Bulke, puts in Saint *Bede* and St.*Thomas*, parties to the cauſe,and then ſings *Iö pæan.* It is well yet that he grants *Clemens* of *Alexandria*,and Saint *Ignatius* to be on our ſide,for this interpretation;and when he hath done,he muſt be forced to yeelde to his Pope *Clement*, Pope *Leo*, ſeconded by *Gratian*,and *Lauerentius Valla*,and others cited by *Eraſmus* ; in ſo much as *Eſpencaus* himſelfe

Refut.p.112.

[r] *1 Cor.9.5.*

[ſ] *Clem.Recognit.l.7.*

[t] *Diſt.31.Omnino.*

Refut.page.113.

Men and Brethren.

*A Title given to Gregory,alſo *in Apolog.Tumultuaria.*

Refut.p.115.

himſelf grants herein, [x] *διαφωνίαν veterum, a difference amongſt the Ancient*, And if theſe had never been, the Text cleares it ſelfe; for, not to inforce the word (περιάγειν) which implyes a power over the party caried; The Apoſtle ſpeaks of a matter of charge to the Church, by this circumduction; Now, that rich Matrons ſhould follow the Apoſtles, and miniſter to them of their ſubſtance, was a matter of eaſe to the Church. Neither was this attendance for miniſtration, ſo much an act of *Cephas*, & the other Apoſtles, as a voluntary act of the women themſelves. To conclude, in this the Apoſtles practice ſhould have croſſed their Doctrine. For if Saint *Paul* gave that charge (of being the Huſband of one Wife) on purpoſe (as [y] *Chryſoſtome* ſaith) to ſtop the mouth of the Enemies to Mariage; how muſt this needs open them againe, and breed a conceit of that impurity, which Saint *Paul* meant to oppoſe, that the Apoſtles themſelves as aſhamed of their wives, forſooke them; and choſe rather to be attended by Strangers. So as I muſt take leave to be ever in this Hereſie, that the Apoſtles had wives, and caried them about.

[x] *Eſpenc. l. de Cont.* To lead about.

[y] *Chryſ. Hom. in Tit. prӕcitat.*

SECT. XXVII.

BUt what Boyes-play is this, To give and take? Our doughty Champion hath granted us *Clemens* of *Alexandria*, and now hee puls him back againe; *Clemens* (ſaith he) *grants the Apoſtles to have had wives, but he denyes that they uſed them as Wives*; cunningly diſſembling that which *Clemens* ſaid in the beginning of the ſame period; For *Peter* and *Philip* (ſaith hee) did beget children, &c. How did *Peter* beget them, if he were not *Peter* when he begot them? In the time of their painfull Evangelicall peregrination they forbore perhaps: doth it therefore follow that they did alwaies forget to be huſbands? Whence, in all likelihood, had S. *Peter* his *Petronella*; if ſhe were not borne after he was *Peter*? Whence was that inſcription on *Pilagiaes* Tombe, (if we may beleeve [z] *Perionius*) *Hic ſita eſt ſponſa Dionyſii, Thomӕ Apoſtoli filia*? There is not (I grant) neceſſity in this proofe, there is probability. It is therefore too boldly affirmed by my Detector, that the Apoſtles, after that publike calling undertaken, uſed not their Wives. Is that of Saint *Ignatius* nothing againſt him? *Opto Deo dignus, &c. I deſire to be found worthy of God, as* Peter *and* Paul, *and the reſt of the Apoſtles which were maried men, and* [a] *not for luſts ſake, but for propagation of poſterity injoyed their Wives.* Thus he. So much againſt C. E. that C. E. is no leſſe againſt him. The teſtimony of S. *Ignatius* (ſaith he) *is a meere forgery*, eaſily anſwered. If *Ignatius* had either denyed or diſliked theſe Mariages, no mans word had beene more authentik; now, this clauſe hath made him falſified: He cannot (I hope) ſay, that the ſentence came out of our Forge, we take him as we find him; neither doth *B. Eſpencӕus*, or any other ingenuous Writer, take ſuch exception, but finds the authority weighty. That more unlikely Epiſtle which *Ignatius* wrote to S. *Iohn*, and the bleſſed Virgin (though palpably rejected by their owne) is claſſicall enough, when it may ſerve a *Coccius*, or [b] a *Bellarmine*, or a *Pierre Cotton*; But here the Epiſtle it ſelfe is not queſtioned, onely this clauſe is bored in the Eare. And why ſo? Forſooth the ancient Greeke Copies have it not. Doubtleſſe the man hath vexed the old Greek Manuſcripts; but when he hath done, his owne Fellow ſhall give him the lye; who confeſſes it to be in all Copies both Greeke and Latine, old and new, whiles he ſaith, thoſe words ([b] *Et alii Apoſtoli*) *ex textu abradenda*. Or if that will not ſerve, there is yet to be ſeene in Baliol Colledge in Oxford, an old Copy of the age of ſeven hundred or eight hundred yeeres wherein the words are found; Onely the words (Saint *Paul*, and the other Apoſtles) blurred; yet ſo, as they are ſtil to be wel diſcern'd: If the Greek ſhould want the clauſe, what were this? The firſt edition of *Ignatius* in Greeke was (1558.) as the *Centuriſts* have noted; & how eaſie was it to leave out one ſentence that ſeemed prejudicial? Let him never caſt this upon the *Gracians*: they never ſo excelled in this faculty of counterfeiting as the Romans: Greece in this muſt yeeld to Italy, how-ever it pleaſes [c] Pope *Gregory* and Cardinall *Bellarmine* herein only to give it ſuperiority.

Amongſt the reſt, this very place puts me in mind of a memorable jugling Trick of his Fellowes. The old *Platina* printed at *Paris* by *Francis Regnault*, *Anno* 1500. (which I have ſeene) and other old Copies, read thus of S. *Luke*; *Vixit annos* 84. *Vx-*

orem

[z] *Cit. ab Eſpen. loco citato.* Here lies the Wife of Biſhop Dionyſius, Daughter to Thomas the Apoſtle.

[a] *Ignat. Ep. ad Philadelph. non libidinis cauſa, ſed poſteritatis ſurrogandӕ gratia conjuges habuerunt.*

[b] *Bell. Tom. 1. pag. 837.*

[b] Thoſe words (And the other Apoſtles) are to be razed out of the text. *Margar. de la Bigne. Not. in Epiſt. ad Philadelph.*

[c] *Erat conſuetudo Grӕcorum fere ordinaria corrumpendi libros. Bell. l. 4. de Pont. c. 11. Quoniam Romani ſicut non acumina, ita nec impoſturas habent. Gre l. 5. Ep. 14. ad Noorſen.*

orē [d] *habens in Bithynia.* Now comes the *Onuphrian* Editiō ſet forth at *Coleine, An.* 1600 A from the ſhop of *Materuus Colinus,* & reads, *Vxorē non habens in Bithynia;* with which authority *Eſpencæus* himſelfe was deceived, citing *Hierome* for it, as the Fountaine, whence perhaps *Platina* might fetch it: but if my Reader pleaſe to turn to that [e] Catalogue of famous Writers, aſcribed (not unjuſtly) to *Hierome,* there ſhall he find the very ſame coozenage; the words run ſo indeed, in the Latin printed Copies; but not acknowledged, not mentioned by *Sophronius* in the Greek Tranſlatiō; and *Eraſmus,* reading it either, *Having, or not having,* at laſt ſhuts up; *Hæc verba videtur adjecta; quādoquidē nec addūtur apud* Sophroniū; *nec in exēplaribus emendatioribus. Theſe word* (ſaith Eraſmus) *ſeem patched to the reſt; ſince they neither are added in* Sophronius, *nor in the better Copies.* Thus he. It was fit my Reader ſhould have a taſte of the Roman integritie.

d *Platin. in Cleto ad finem.* *Luke* lived 84. yeeres, having a Wife in Bithynia. Having not a wife in Bithynia.

e *Her. Catol. ſcript. Illuſtr.*

I alleaged the learned Cardinall *Cajetan* for the likelihood of S. *Pauls* Mariage; Can B my Refuter deny this? The words are plaine: [f] *Locus cogere videtur; The place ſeemes to inforce it, not by demonſtrative reaſon, but in all reaſonable ſenſe, that* Paul *had a Wife.* So he. Which is all I contended for. If now he ſhall thinke to choake me with a croſſe Teſtimonie of the ſame Author, concerning S. *Pauls* not converſing with his Wife after his Apoſtleſhip, he may underſtand, that I well remember *Caietan* to have been a Roman Cardinall; and therefore in ſome points neceſſarily unſound; whoſe ingenuity yet in this buſineſſe I have formerly ſhewed.

f *Cajet. Com. in Phil. c. 4.* *Quia omnes Apoſtoli, exceptis Joanne & Paulo, uxores habuerunt. Amb. &c.* *Refut. p.* 117.

Sect. XXVIII.

FRom the practice of the Apoſtles (which is yet cleare for us) wee deſcended to their Canons. It troubles my Refuter, that I ſay, the *Romiſh Church fathers theſe* C *upon the Apoſtles, and that their Ieſuit* Turrian *ſweats to defend it,* (inſinuating my contrary opinion) and yet that I cite them for my ſelf; whereas his wiſdome might have conſidered, that their force is no whit leſſe ſtrong againſt them, notwithſtanding our doubt or denyall. For example, The Trent Canons rore terribly to them: to us, or the French, they are but as the Pot-guns of Boyes : wee may cite theſe to them as Goſpell, they may cite them to us as *Alchoran.*

Refut. p. 118.

By this it appeares how farre not onely Schoole-learning, but even Logick tranſcends this poore Refuters capacity, who could not diſtinguiſh betweene diſputing *ad rem* and *ad hominem.*

What I ſaid in my Epiſtle to my reverend and worthy friend Maſter Doctor *Iames,* the incomparably induſtrious and learned Bibliothecary of Oxford (a man D whom their *Poſſevine* thought ſo well of, that he hath handſomely ſtolne a booke of his, and clapt it out for his owne, a man whom ſo baſe a Tongue as my Detectors cannot diſgrace) I profeſſe ſtill, that I hold thoſe Canons of the Apoſtles uncanonicall; And do I hold this alone? Doth not his Pope *Gelaſius* ſo? Doth not *Iſidore,* Biſhop of *Hiſpalis* ſo? Doth not *Leo* the Ninth ſo? Are not ſome of them at pleaſure rejected by *Poſſevine, Baronius, Bellarmine*? Or, in a word, if they be the true iſſue of the Apoſtles, are they accordingly reſpected, and obſerved of the Roman Church? Doth not his [g] *Medina* grant to their ſhame, that the Latine Church ſcarce obſerves ſix or eight of them? Theſe Canons then I do not hold Apoſtolicall, I do hold ancient, and not unworthy of reſpect; & ſuch as I wonder they have eſcaped the Roman Purgations. As for thoſe other nine or ten noted Counterfeits, which I ioyned here- E with for cōpany, in that Epiſtle, his ſhame would ſerve him to iuſtifie, if his leaſure would, whereas there is ſcarce one of thē whom his own Authors have not branded. My Refuter muſt have a fling; In an idle excurſiō therfore he unjuſtly railes on the Proteſtant practice, in rejecting thoſe Fathers for baſtardie one while, whom otherwhiles they cite for currant; when his own eminent impudency in the very paſſage next going before, and in the next following (to goe no further) offends in the ſame kind. The truth is the Proteſtants take liberty to refuſe thoſe Fathers, whom even ingenuous Papiſts have cenſured as baſe; The Papiſts take libertie, when they liſt to reject the authority of thoſe Fathers, whoſe truth they cannot deny. The inſtances hereof would be endleſſe. But with what face can any Papiſt taxe us for this when all the World may ſee above three hundred and twenty of their Authors, whom

Can. 65. 67, &c.

g *Mic. Med. de ſacr. hom. Contin. l.* 5. *Vix ſex ant octo Latina Eccleſia nunc obſervat.*

Ref. p. 120. 121. *aſque ad* 125.

A whom after the firſt allowance they have either ſuppreſſed, or cenſured? To their eternall and open conviction, Doctor *Iames*, (whom they may revile, but ſhall never anſwer) hath collected and publiſhed the names and pages.

SECT. XXIX.

NOt to follow therefore this babling vagary of my Adverſary againſt *Zuinglius, Luther, Muſculus, Whitakers*, (what Puppy cannot barke at a dead Lyon?) wee come cloſe to the Canon: That no Biſhop, Preſbyter, or Deacon ſhall forſake or caſt off his Wife in pretence of Religion, or Piety; upon paine of depoſition. Wherewith how much my Refuter is preſſed, appeares, in that he is faine with *Baronius* to avoid it, with, *Apocryphorum non eſt tanta authoritas; There is no ſuch great authority in Apocryphall Canons.* B

Where is the man that even now upbraided us with the lawleſſe rejection of ancient Records, and by name would undertake to juſtifie thoſe whom my Epiſtle taxed for Adulterine, whereof theſe Canons of the Apoſtles, were a part? now he is fayne to change his note, *Apocryphorum non eſt tanta authoritas.* He hath caſt off *Ignatius* already, anon you ſhall find him rejecting *Socrates, Sozomen, Nicephorus, Gratian, Sigebert, H. Huntingdon*, and whom not? upon every occaſion ſhameleſly practizing that which he cenſures.

If I alleage the ſixth general Councel, that of *Conſtantinople*, proclaiming this ſenſe truly Apoſtolicall, even the ſixth generall Councell is rejected as neither ſixth, nor generall, nor Councell; That this Apoſtolicall Canon is bent againſt the denyall of C Matrimoniall converſation; is apparantly expreſſed in thoſe Canons of *Conſtantinople*, how-ever the extent of it in regard of ſome perſõs is reſtrained. There is no way therfore to unty this knot, but by cutting it; and my cavilling Prieſt with his Jeſuits may gnaw long enough upon this bone, ere they ſuck in *any thing from hence, but the blood of their own jawes.*

Any of thoſe words ſingle might be avoided, but ſo ſet together, will abide no illuſion, *Let him not upon pretence of religion reject his Wife.*

The ſhift that *C.E.* borrowes from *Bellarmine*, is groſſe, and ſuch as his own heart cannot truſt (προφάσει εὐλαβείας, ſaith he) *that is,* * *prætextu cautionis.* Looke over all the Copies; all interpretations of theſe Canons; that of *Dionyſius Exiguus*, that of *Gentianus Hervetus*; that of *Caranza*, that which *Gratian* (whom my either graceleſſe or D ignorant adverſarie dares name againſt me) citeth from hence; all of them run *prætextu religionis.* How cleare is that of their own [h] Law? *Si quis docuerit Sacerdotem, &c If any man ſhall teach that a Prieſt, ander pretence of Religion, may contemne his owne wife, let him be accurſed.*

And *Zonaras*, whom both our *Iunius*, and their *Eſpencæus* cite out of *Quintinus* his Expoſition, is moſt cleere; *Hoc enim videtur in calumniam fieri nuptiarum, &c. For this ejection* (ſaith he) *would ſeeme to be done in reproach of mariage, as if the Matrimoniall knowledge of Man and Wife cauſed any uncleanneſſe.* Thus he. Where it is plaine, that he takes it not of maintenance, but (περὶ τῆς Μίξεως) of the Conjugall act. The neceſſity of which ſenſe alſo is evicted by their owne * *Eſpencæus* out of Saint *Chryſoſtome*, in his ſecond Homily upon *Titus*. And [i] *Balſamon* no leſſe directly; *Becauſe* (ſaith hee) E *before that Law of* Juſtinian, *it was lawfull for a man upon any cauſe to divorce his Wife: therefore the preſent Canon gives charge, that it ſhall not be lawfull for a Biſhop, Prieſt or Deacon, upon pretence of piety, to put away his Wife.* Thus he.

From all which it is not hard to ſee, that in thoſe young dayes of the Church, the myſtery of iniquity began in this point to worke; ſo as Mariage, according to the Apoſtles prediction, began to be in an ill name, though the cleare Light of that Primitive Truth would not endure the diſgrace.

So as in all this I have both by *Moſes*, and the examples of that Leviticall Prieſthood; by the teſtimonies of the Apoſtles, by their practice, by their anciently-reputed Canons; and by the teſtimonie of the agedeſt Fathers, ſo made good the lawfulneſſe and antiquity of the Mariages of perſons Eccleſiaſticall, that I ſhall not need to feare a Divorce either from my Wife, or from the Truth in that my Confident and juſt Aſſertion.

THE

Ref.p.126,127. Apoſt.Can.5.

Refut.p.128.

* *In pretence of heedineſſe.*

[h] *Diſt.28. Sub obtentu religionis propriam uxorem contemnere.*

* *Eſpenc.l.1.de Cont.c.4.*

[i] *In Canon. Apoſt. in Phot. in novo Can.*

THE HONOVR OF THE MARIED CLERGIE maintained, &c.

The ſecond Booke.

Sect. I.

*Refut.p.*130.

AND now, ſince in this point wee have happily won the day; leſſe labour needs in the other. It is ſafe erring with *Moſes* and the Prophets, with Chriſt and his Apoſtles; ſoone after (according to Saint *Pauls* Prophecie) Spirits of Errors were abroad; and whether out of the neceſſary exigence of thoſe perſecuted times, or out of an affectation to win favour & admiration in the eyes of Gentiliſme, Virginity hegan to raiſe up it ſelfe in ſome private conceits, upon the ruines of honeſt Wedlock; neither is it hard to diſcerne by what degrees; yet never with ſuch abſolute ſucceſſe, as to procced to any Law of reſtraint. *I do not therefore faine to my ſelfe* (as mine idle Refuter) *golden ages of mirth, and* [k] *marying, under thoſe tyrannous perſecutions, but in thoſe bloody ages, I do avouch to him*, and the World, an immunity from the tyrannous yoke of forced continency. This if he could have diſproved by any juſt inſtances, he had not given us words.

[k] Though *Amram* the Levite father to *Moſes* married in the heat of *Pharaohs* perſecution: and *David* did the like in *Sauls*.

*Refut.p.*131.

*Refut.p.*131, 132, 133.

If he be angry that I ſaid, *ſome of the pretended Epiſtles of his ancient Popes to this purpoſe are palpably foyſted:* Let him faſten where he liſts, if he have not an anſwer, let me have the ſhame; in the meane time, it is enough to ſnarle where he dares not bite.

That which I cited from *Origen*, adviſing the ſons of Clergie-men not to be proud of their parentage, he cannot deny, he can cavil at. *The ſame perſwaſion* (ſaith he) *might be made to S.* Peters *daughter (as many are of opinion that he had one) yet will it not follow that he knew his wife, after he was an Apoſtle.* So he. But what needs this Parentheſis, if the man be true to his owne Authors? Did we deviſe the Storie of *Petronilla*? Did we invent her paſſage of her Sutor *Flaccus*; Of her Fever, the cure whereof her father denyed? Of the Epitaph ingraven in marble, by her Fathers own hand: *Aureæ Petronillæ, dilectiſſimæ filiæ, To my deare and precious* Petronilla, *my moſt beloved daughter*, found by *Paul* the Firſt? Are nor theſe things reported by their own *Volateranus Petr. Natalis, Beda, Vſſuardas, Sigebertus, Platina?* Still where is the man that cryes out of rejecting authorities in other caſes allowed? either then let him give the lye to his Hiſtories;

[l] *Eſp.*1.*c.*8. *Volat.*1.18. *Petr.Nat.l.*5. *c.*69. *Plat.vit.Paul* 1. *Sigeb.*757.

A Hiſtories; or elſe let him compute the Time when *Flaccus*, the Roman Count, was a Sutor to her, and ſee if he be not forced to grant that ſhe was begotten of S. *Peter* after his Apoſtleſhip : and ſo (for ought he knows) might thoſe ſonnes bee whom *Origen* thus dehorteth: This man was not their Midwife. The place of *Origen* which he [m] cites to the contrary, he tooke up ſomewhat on truſt : let him go and enquire better of his Creditor; by the ſame token, that in the Homily of *Origen*, whither he ſends us, he ſhall find nothing but *Balaams* Aſſe; an object fit for his meditation. As for that parcell of the teſtimony, which he ſaith my chin-cough cauſed me to ſuppreſſe (*in ipſa Chriſtianitate*) it is a Herbe-John in the Pot, to the purpoſe of my allegation. *Origen* ſpeakes of that Text, *Many that are firſt, ſhall be laſt, &c.* Which he applies as a cooling-card to the children of Chriſtian Parents, eſpecially, *Si fuerint* B *ex patribus Sacerdotali ſede dignificatis; If they be the Sons of them, which are dignified with Sacerdotall honor :* The change of the Prepoſition is remarkable, *ex Patribus*, arguing that he ſpeakes not of their education, but their deſcent, and therefore implying no leſſe then I affirmed, that their parentage gives them a ſuppoſed cauſe of exaltation.

Refut. p. 133.

Sect. II.

HOly [n] *Athanaſius* was brought by me *in ſtead of a thouſand Hiſtories* : Who tels us that it was no rare thing to find maried Biſhops in his time. My wiſe Refuter, C after he hath idly gone about the buſh a little, comes out with this dry verdict, *What will* Maſter Hall *hence infer? That Biſhops and Prieſts may lawfully marrie ? Saint* Athanaſius *ſaith it not, but onely recounteth the fact, that ſome maried of both ſorts, but whether they did well or ill, or whether himſelfe did approve or condemne the ſame, there is no word in this ſentence.* Thus he. We take what he gives, and ſeeke for no more : We cited *Athanaſius* in ſtead of many Hiſtories, not of many Arguments; Hiſtories *de facto*, not diſcourſes *de jure* : The lawfulneſſe was diſcuſſed before; the practice and uſe is now inquired of. This *Athanaſius* witneſſes, and *C.E.* yeelds: Wherein yet I may not forget to put my Refuter in minde, how brittle his memory is, who in the ſame leafe contradicts himſelfe : For when he had before *confeſſed that* Athanaſius *doth neither approve nor condemne the practice, either as good or evill*, now he plainlie tels us, *that* D *the words were not ſpoken by way of ſimple narration , but of diſlike and reprehenſion.* He would be a good lyer if he could agree with himſelfe. Why of diſlike? *For* (ſaith he) *it was never lawfull for Monkes or Biſhops to beget children. Ipſe dixit*, we muſt beleeve him : Not to tell him that [o] *Chryſoſtome* teaches us (δυνατὸν μετὰ γάμου τὰ τῶν μοναζόντων ποιεῖν) *it is poſſible with Mariage to do the acts of Monkes* : not to convince him with counter teſtimonies, let him tell me what fault it is, to do or not to do miracles. Theſe in this ſentence of * *Athanaſius* go in the ſame ranke with Mariage. But, to cleare *Athanaſius*, he brings *Hierom* againſt *Vigilantius* (impudently called by him, The father of the Proteſtants, who would have all Clergy men to marry; whē his very Rhemiſts have checkt him for this ſlander) pleading againſt that neceſſity, from which we have oft waſht our hands; when as the ſame Author againſt *Iovinian* affirmes *de facto*, the E ſame with *Athanaſius*, and us.

Refut. p. 134.

Refut. p. 136.

To ſay then that *Athanaſius* ſpoke this only of lewd licentious Monks or Biſhops, is but the lewd liberty of a licentious tongue that hath over-runne both truth and it ſelfe.

From hence this Orator, this parcell of wit, flies out into a pleaſant frumpe, as he thinks, but indeed an ugly, inhumane, loathſome ribaldry, ill-beſeeming the mouth of any that was born of a woman, I wil not ſay whether ill or wel beſeeming the Pen of a Virgin-Prieſt, forſooth ſo pure and angelical, that Mariage would un Saint him. His unmanly unnatural Stile belcheth thus: *Thus* Luther, *of* Katherine Bore, *his Sow, had ſixe Pigs.* Away naſty *C.E.* transformed by *Circe*! Hoy ! backe to her Styes, yea thine, where thou maiſt freely

Grunnire in ſeptis cum fœdo hoc agmine clauſus.

Pag. 137.

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[m] *Orig. Homil. 13. in Numer.*

[n] *Athanaſ. Epiſt. ad Dracont.* Many Biſhops, &c.

[o] *Chryſ. ad Heber.* δ. λ: ζ.

* *Athanaſ. Ibid. We have known Biſhops working miracles, and Monks working none; Many Biſhops not to have married, &c. As likewiſe you may finde Biſhops to have beene fathers of Children, and Monkes not to have ſought for mariage.*

Then proceeds he,envying the matrimoniall fruitfulnes of *Bucer:* who ſurely,had he under the vaile of maydenly Prieſthood beene farre more fruitfull in a whole ſwarme of Baſtards,ſhould never have heard of it,unleſſe perhaps he had denied to pay *Taxam Cameræ.* As for *Ochin's* allowing Polygamy,and perhaps other worſe obliquities in his opinions,what are they to us? For the mariage of *P. Martyr, Oecolampadius, Pellican,&c.* Let him take for an acquittance that which hath beene paid them thus, *Nobis noſtræ ſunt* Junones, *vobis veſtræ* Veneres. And then I aſke, *Vivat uter noſtrum cruce dignior.* If this will not ſerve for repaiment,I muſt eeke it out with a ſmal yet currant commodity of two poore verſes,which I learned of his *Mantuan* at the Grammer Schoole: A

Sanctus ager ſcurris, venerabilis ara Cynædis
Servit, honorandæ Divûm Ganymedibus ædes. B

Let him take this ſpoonfull of Hot-water to digeſt his Hogges fleſh.

Sect. III.

[p] *Job* 41.27. *Refut.p.*138, 139.

[q] *Cypr.l.*4.*Epiſt.* 10.

Hitherto my Refuters [p] Yron hath beene as Straw, his Braſſe as rotten Wood, his Sling-ſtones as ſtubble,but now he hath found that will kill me dead;and ſayes no leſſe then *Hoc habet.*[q] *Cyprian* is by me alledged for the Hiſtory of *Numidicus*;whô I avouched a maried Preſbyter,by the ſame token that he ſaw his wife burning (beſides him) with the flames of Martyrdome. And Lord, what out-cryes are here of fraud and corruption! and how could this Maſſe-Prieſt wiſh himſelfe neere me when I ſhould be urged with this impoſture,to ſee what face I would make thereon? Evẽ ſuch a one (good ſir *Shorne*) as is framed by the confidence of honeſt innocence. God deale with my ſoule,as it meanes nothing but ingenuous ſincerity;neither hath my pen ſwarved one letter from the Text: My margine ſaid, *Numidicus Presbyter*; ſo doth *Cyprian* himſelfe, two or three lines before this report of his wife; ſo (beſides the Text) doth the margin of *Eraſmus.* And what trechery could it be to adde the word of *Cyprians* own explication? But *Numidicus* was not then Prieſt, when his wife was martyred;rather upon that conſtancy was honored with holy Orders. How appeares that,when *Cyprian* only ſayes, *Numidicus Presbyter aſcribatur Presbyterorum Carthaginenſium numero & nobiſcum ſedeat in clero.* He was before a Prieſt, for ought this Libeller, or any mortall man knows, and now was aſcribed into the honoured Clergie of *Carthage*, ſoone after to be promoted to Epiſcopall dignity. Before the report therefore of his wives martyrdome,he is named a Prieſt. What have I offended in ſeconding S. *Cyprian*? Let this peremptory babler prove this ordination to be after that noble proofe of his faith; I ſhall confeſſe my ſelfe miſtaken in the time, never falſe in mine intentions. C D

Numidicus Prieſt.

Let *Numid.* the Prieſt be received into the number of the Prieſts of *Carthage,&c.*

Till then,he ſhall give me leave to ſtile the man as I find him, *Numidicus Presbyter.*

If *Cyprian* had ſaid, *Numidicus Presbytorum numero aſcribatur*, the cauſe had beene cleare;but now doubling the word,he implies him a Prieſt before;and how long before,and whether not before his Confeſſion,it will trouble my learned Adverſarie to determine. How faine would this man crow,if he could but get the colour of an advantage? E

Numid. Presbyter Presbyterorum Carth. numero aſcr.

In the meane while, this impotent inſultation bewrayes nothing but malice and ignorance.

Sect. IIII.

*Refut.p.*140.

My Refuter may tranſpoſe the Hiſtory of *Paphnutius*, but he ſhall never anſwer it. After his old guiſe therefore he fals to his Hatchet, and when he hath tried to bow it a little and finds it ſtiffe,he cuts it up by the roots. What one word can he

controll

A controll in the relation of[r] *Socrates*, or mine illation? *The Biſhops went about to bring in a new law of Continency to be impoſed upon their Clergie*, ſaith *Socrates* and *Sozomen*; therfore before it was not. *Paphnutius* reclaimed and called that yoake heavy and unſupportable; the uſe of the Mariage-bed, Chaſtity. The iſſue was, *Poteſtas permiſſa cuiq; pro arbitratu: Every man left to his own liberty*. The ſtory is plaine, there is no place for cavils. The only comfort that my Detector and his Tutors find in the Hiſtory, is, that *Paphnutius* is not all ours: He cals for the uſe of mariage to the wedded Clergie, not for wedlock of the unmaried. True; therein I muſt retort the anſwer of *Sotus*, that the good Martyr gave way to the corruptiō of the Times; wherein the wicked myſtery had begun with St. *Pauls* (κωλυόντων.) But in the meane time, let him know, that if *Paphnutius* pleade but by halves for us, he pleads againſt them altogether; yea, this he B knows already, elſe he would never be ſo audacious as to condemne the authors for unſincere, and fabulous, yea, hereticall; and to bring the clamours of his *Bellarmine*, to diſcredit *Socrates* in three groſſe untruths, & *Sozomē* with *Multa mentitur*. O impudēcy without meaſure, without example! *Caſsiodorus* & *Epiphanius*, *Socrates*, *Sozomen*, *Nicephorus*, grave and approved Authors of our Eccleſiaſticall Story, for but reporting one piece of an Hiſtory, in favour of Clergy-mens mariages, are ſpit upō, & diſcarded with diſgrace. This is no new Song; my Refuter hath learned it of *Copus*, *Torrēſis*, *Bellarmine*, *Baronius*, and others. All whoſe mouths together with his, in theſe particular exceptions, let me ſtop with that ingenuous anſwer of * B. *Eſpencæus*, there needs no other Advocate, *Excipit Torrenſis, &c. But* Torrenſis *excepts againſt* Socrates *and* Sozomen, *as though they had lewdly, and ſhamefully belyed this ſtory of* Pathnutius; *and ſayes,* C *the one was a friend of the* Novatians, *the other an abettor of* Theodorus *the Heretick; that both their Hiſtories are in this, voyd of credit, authority, probability. As if they could not at once be bad Men, and yet good hiſtorians*; or, *if they lye in any other place, they muſt needs lye in this* : *For* Sozomen, Tritemius *commends him for a worthy furtherer of ſecular learning, and well verſed in the Scriptures. And for* Socrates, *he extols him for a learned and eloquent man, for a very excellent, and greatly experienced Hiſtorian.* Thus he, and much more; to which (for brevity) I referre my peremptory Refuter; who ſhal there find ſatisfaction to his Objections of the ſilence of other Authors, and the Canon alledged againſt the ſubintroduction of (*Mulieres extraneæ*) *ſtrange Women* into the houſes of Clergie-men: His *Clictovæus* telling him *uxores dici non poſſe extraneas*, and the Law made afterwards by *Honorius* and *Theodoſius*, plainly commenting upon D this conſtitution.

SECT. V.

AS for his teſtimonie of *Leo* the Great, living in the time of *Socrates*, I anſwer it by the teſtimony of * *Socrates*, living in the time of *Leo* the Great, *Multi enim, &c. For many* (ſaith he) *in this Epiſcopall dignity, in their Epiſcopall houſes, in the time of their being Biſhops, do beget children of their Wives, whom they had before lawfully maried.* Thus he. A place that anſwers for it ſelfe, and many others. Wherein yet my Refuter finds ſome of my faulty concealements. Firſt, that the more, and more famous Biſhops, E and Prieſts did the contrary. True, they did ſo, but voluntarily; as with us ſome of the Heads of our Clergie, and others of the Body, do containe, not forced; [c] *Continent ſponte ac pro arbitrio:* This I think is not the Roman faſhion. Secondly, *They converſed with the Wives which they maried before their Ordination, they did not marry after.* Let his wiſdome ſhew me upon what reaſon the act of marying ſhould be unlawful, where the act of maryage is lawfull, and we wil yeeld him juſtly to ſticke at this difference. And when he hath done, let him bite upon their old [d] Gloſſe (though now by them defaced,) *Dicunt quod olim, ante Siricium ſacerdotes poterant contrahere.*

[r] *Socr.l.c.8. Sozom.l.1.c.22.*

*Refut.p.*143.

*Refut.p.*146.

* *Eſpen.l.1.de Contin.*

*Refut.p.*144, 145. That Wives cannot be comprehended under the name of Strange women.

**Socrat l.5.c.*22

*Refut.p.*148.

[c] *Socr. ubi ſupra.* They containe of their owne accord, and at their owne choice.

[d] *Diſt.*84. *cùm in præterito.* They ſay that of old, before *Siricius*, Prieſts might contract Matrimony. *Et quòd Gregorius introduxit continentiam Subdiaconis, ſed Presbyteris & Diaconis, Siricius, Diſt.*82.

SECT. VI.

Refut.p.150.

IN the reſt,he fals not upon me,but the received Hiſtorians, *Socrates* & *Nicephorus*, They have done him a ſpight, and he will revenge it. Theſe he will convince of a double lye. The one, that *Heliodorus was the firſt Author of the Law of Continencie in Theſſalia*; the other, *that this Continencie was arbitrarie.* His reaſon for the former is weighty; *It is not likely* (ſaith he) *that* Heliodorus *which would rather loſe his Biſhoprick then recall his laſcivious Book,would be ſo eager above the reſt for the continencie of his Clergie.* As if ever any man had been more luxurious then the greateſt enemies to mariage;as if it were poſſible for Pope *Iohn* the thirteenth (from whom *Dunſtan* received his rigorous Commiſſion) to be unnaturally inceſtuous;as if it were impoſſible for his great Prelate of Crema,when he came to oppoſe the Mariage of our Engliſh Clergie,to be [c] found that night in bed with an Harlot.

[c] *Vid.Boſ.l.3.*

And here my childiſh Adverſarie will needs make ſport for Boyes; I cited in my Margin *Heliodorus*,the Author of the Æthiopick Hiſtory;*As if* (ſaith he) *Heliodorus had written ſome Hiſtorie of Æthiopia,whereas he only intituled his work Æthiopia.*Ridiculous head! what Schoole-boy,what apprentice knows not *Heliodorus*? *Noſque manum ferulæ.&c.* If this learned Critick had but ever opened the Booke,he had found Αἰθιοπικῶν; Neither doth any Engliſh man know it by any other name, then, as it is tranſlated(ere I was borne)*The Æthiopick Hiſtory*; yea, if a man were not reſolute to ſhut his eyes,in the very place of *Socrates*,which he cites,the Book is called *Æthiopica*,whereto what conſtruction can be given, but this of mine? Such folly is for the rod or Ferule;This is(I confeſſe)a Trifle;yet ſuch as may give my Reader a taſte of the bold blindneſſe of my impudent Detector.

SECT. VII.

Refut.p.151.

THe other ſtings yet more,that this Epiſcopall and Prieſtly Continency was upon no other termes, then [f] *Modo ipſi voluerint*,and, *Nulla lege coacti*; and *conſuetudo invaluit.*And now all in a rage my Refuter will prove againſt *Socrates* that there was a Law for this;& to this purpoſe he *brings in two Canons of the Conſtantinopolitan Councell in Trullo*: Marke, Reader,with what judgment.The *Trullan* Councell was above two hundred yeares after:*Socrates* ended his Hiſtory in the yeare [g] 443.The *Trullan* Councell was held(as their *Binius* computes it)in the yeare 692. and yet the Canon of the *Trullan* Councell, in a matter of fact, diſproves *Socrates*. The other Councels of *Ancyra*,*Cæſaria*,and *Nice*,are either Provinciall, or againſt him. As for the plea of *Syneſius*,that he might not be a Biſhop, becauſe he would not leave his wife, it is anſwered by the fact of *Syneſius*,that he was made a Biſhop,and left not his Wife.But what an idle and inſolent boldneſſe is this, for an obſcure Libeller, to go about now almoſt 1200.yeares after, to controll a grave approved Hiſtorian of the Church,in a matter of ordinary practice,which his owne eyes and the Worlds did daily witnes; As if he durſt have publiſhed ſuch a report of the common uſe of his time, wherein all the Age he lived in,could have convinced him.

[f] *Socrat.l.5.c.22. If themſelves will; Forced by no Law. The cuſtome have beene.*

[g] *Hiſtor.Sacr.ad finem.*

Refut.p.153.

The witleſſely-malicious Proſopopey, wherein my Refuter brings in the Reverend and Peereleſſe Biſhop of *London*,pleading for his wife to his Metropolitan,becomes wel the mouth of a ſcurrile Maſſe-Prieſt,and is worthy nothing but a ſcorne. Thoſe two incomparable Prelates are the chiefe objects of theſe evill eyes; whom God hath raiſed happily above the reach of their envy.It galls this Romiſh Rabble, that theſe two Ring-leaders of the Engliſh Clergy(beſides their buſie imployments in their carefull,prudent,and zealous government)preach more Sermons in a yeare, then,perhaps,all the Biſhops under the Papacie.*Rumpantur & ilia.*

A

SECT. VIII.

IT pleaſeth his diſcretion to marſhal my Epiſtle as he liſts,and thẽ to complaine of diſorder, & my leaping over hundreds of yeares from the *Nicen* Councell to *Gratian* the Canoniſt: My Readers eyes can confute him,which cannot but witneſſe that I name divers in all ages recorded for maried Biſhops and Preſbyters. This *Bead-role* (ſaith he) *is idle, becauſe I ſhew not that they then uſed their Wives when they were Biſhops.* An hard conditiõ;That I muſt bring witneſſes from their Bed-ſides.It is not enough that we ſhew they had wives,that they had childrẽ?No(ſaith my Refuter)*It muſt be proved that they had theſe children by theſe Wives after Ordination.* We were neither their Midwives nor their Goſſips, to keepe ſo ſtrict an account. But what meanes,
B * *Cum uxoribus dormiunt*? and, *Tempore Epiſcopatus filios gignunt ex propriis uxoribus.* This we have ſhewed out of *Socrates*. What was that which *Dyoniſius* the ancient B. of *Corinth*, (before ever *Paphnutius* was) wrote to *Pinytus*, charging him, [x] *Ne grave ſervandæ caſtitatis onus neceſſario fratribus imponat.*

What was that,for which *Euſtathius*, B.of *Sebaſtia*, the unworthy ſon of *Eulanius* B.of *Cæſaria* was cenſured? was not this one of the Articles,[y] *Benedictionem,&c.That he taught men to decline the bleſſing and communion of maried Prieſts*?Away then with this either ignorant,or impudent facing of ſo evident a falſhood.

The teſtimony of *Hierom*,the example of *Vrbicus* B.of *Claramont*,and of *Genebaldus* B.of *Laudune*,ſhew what was the cõceit & practice of thoſe particular places wherin they lived.And yet *Hierome* in the ſame book can ſay ; [z] *Quaſi non hodie quoque plurimi*
C *ſacerdotes habeant matrimonia.* In the ſtory of *Vrbicus* ,related by *Greg.Turonenſis*, I can but wonder how far men may be tranſported by ſuperſtitiõ;ſo as to make the Apoſtles charge give way to a humane opinion. The wife of [a] *Vrbicus* comes to his doore,and alledges S.*Pauls* charge;(*Meet together againe,leſt Satan tempt you,&c.*) *Cur conjugem ſpernis,&c*?he yeelds to do the duty of an Huſband,and now in remorſe injoynes himſelfe a perpetuall penance.What penance do we think S.*Paul* was worthy of,for giving this charge which ſhe alledged?Let my Reader judge whether of the two was the better Divine.How inſolent is traditiõ, thus to trample upõ Scripture? But ſince it pleaſed my Refuter to lend me this one example of *Greg. Turonenſis*, I am ready to give him uſe for it.In the 2.book of *Turonenſis* he ſhall find [b] *Sidonius* a maried Biſhop and his Wife,a Noble Matron,in all likelihood living with him, for
D (*neſciente conjuge*)without his wives knowlege he gave ſilver plate to the Poore.[c] In the fourth Book he ſhal find *Anaſtatius* a maried Preſbyter,feoffed in ſome Tẽporalties which he would rather die then not leave to his iſſue.[d] In the eight Book he ſhal find *Badegiſilus*,the cruell Biſhop of the *Cenomans*,matched with an ill wife,who yet lived with him(as it ſeemes)all his time,and had altercations with *Bertram* Archdeacon of *Paris*,for his goods,deceaſed.In theſe three is ſtrength of legall preſumption, though no neceſſity of inference. But what do I inſtance in theſe, or any other,whẽ *Balſamon* tels us cleerly that before the ſixt Synod [e] it was lawfull for Biſhops to have wives,*Etiã poſt dignitatẽ Epiſcopalẽ*? And his own Canon law can tel him that in the Eaſt Church,their Prieſts,*Matrimonio copulantur*; which his warieſt Maſters expounding,would interpret by *copulato utuntur*. Judge then Reader,what to think of the metall of this mans forehead, who would beare us downe, that *no one Biſhop or*
E *Prieſt was allowed, after Orders,to have any Wife.* Yea,even for the very contraction of mariage it ſelfe after Orders, [f] honeſt *Eſpencaus* can cite one [g] *Ioannes Marius*, a Dutch-man by birth, but a French Hiſtorian, to whom he allowes the title of (*non indiligeris*)who writes,that he knows that in the times of Pope *Formoſus*, and *Ludovicus Balbus*,Prieſts were maried,*Et iis licuiſſe ſponſam legitimam ducere modò Virginẽ, non verò Viduam;and that it was lawfull for them to marry a Wife,ſo ſhe were a Virgin, not a Widow.*

As for that baſe ſlander wherewith his venomous Pen beſprinkles the now glorious face of our renowned Archbiſhop and Martyr Doctor *Cranmer* ; whom he moſt lewdly charges with laſciviouſneſſe and incontinent living with I know not what *Dutch Fraw*,is worthy of no other anſwer then, *Increpet te Dominus.* It is true that

Refut.p.154.
* *They ſleepe with their wives,and in the time of being Biſhops, beget children of their owne wives.* Socr.ubi ſupr.
[x] *That hee doe not neceſſarily impoſe the heavy burden of continency upon his Brethren*,Euſeb. l.4.hiſt.c.22.
[y] *Socrat.l 2.c.33*
Refut.p.155.
[z] *Hier.l.1.adverſ.Jovin.* As if now adayes many Prieſts alſo were not married.
[a] *Greg. Tur. l.1. c.44.*
Cur conjugem ſpernis,cur obturatis auribus Pauli præcepta non audis? Scripſit enim,Revertimini ad alterutrum,&c. Ecce ego ad te revertor,nec ad extraneum,ſed ad proprium vas recurro,&c. Why deſpiſeſt thou thy wife? why doſt thou ſhut thine eares againſt the Precept of S. Paul? For hee hath written, *Meet together againe, leſt,&c.*
[b] *Gregor.Turon. l.2. c. 21. Nat. Theodoſ.Jun. & Valent. 3. Imperat. uxor Papianilla,cumqua cõcorditer vixit,liberoſq; ex ea ſuſcepit utriuſque ſexus, Ad Apol. epiſt.16.l.5.*
[c] *Turon.4.c.12.*
[d] *Tur.l.8.c.39.*
[e] After their Epiſcopall dignity,*Balſam. in Can.Apoſt.5.*
Are joyned in Marriage,*vid. ſupr.*
Uſe,Marriage contracted.
[f] *Eſpenc.l.1.c.12.*
[g] *Io.Major.& comptuar.Concil.*
Refut.p.159.

the holy man wiſely declining the danger & malignity of the times, made not at the firſt any publike profeſſion of his Mariage; as, what needed to invite miſchiefe? But that he ever had any diſhoneſt converſatiō with her or any other, it is no other then the accent of the mouth of Blaſphemy. And if any one of our Clergy, after a legall and juſt Divorce long ſince, have taken to himſelf that liberty wch other Reformed Churches publikely allow (as granting in ſome caſe a full releaſe, both *à thoro*, and *à vinculo*) what ground is this for an impure wretch to caſt dirt in the eyes of our Clergie, and in the teeth of our Church? Malicious Maſſe-prieſt, caſt back thoſe emiſſitious eyes to your owne infamous Chaire of *Rome*; and if even in that thou canſt diſcerne no ſpectacles of abominable uncleanneſſe, ſpend thy ſpightfull cenſures upō ours. I reckoned divers examples of maried Biſhops and Prieſts out of *Euſebius, Ruffinus*, others; amongſt the reſt *Domnus* Biſhop of *Antioch*, which ſucceeded *Samoſatenus*, for which my Margent cited *Euſebius*, in his 7. Book, and 29. Chap. My Detector taxes me for citing Authors at random; as *Euſeb. lib. 7. cap. 29.* when as there are (he ſaith) but 26. Chapters; and for things which are not found in him; As if the man had deſperately ſworne to write nothing but falſe. Truſt not me, Reader; Truſt thine owne eyes; Thou ſhalt finde that Booke of [h] *Euſebius*, to have one and thirty Chapters; and in the cited place thou ſhalt duly find the Hiſtory of *Domnus*. Whoſe patience would not this impudency move?

Refut. p. 160.

[h] *Vid. Euſeb. Edit. Baſil. Anno* 1587.

If I reckoned not examples enow, or ſuch as he likes not, (as unjuſtly ſeeming litigious) there is choice enough of more; *Tertullian, Proſper, Hilary, Eupſychus, Polycrates*, and his ſeven Anceſtors; to which let him adde 24. Dioceſſes at once in *Germanie, France, Spaine, An.* 1057. of maried Clergie-men, recorded by their own [i] *Gebuilerus*, and make up his mouth with that honeſt confeſſion of *Aventine*, [k] *Sacerdotes illa tempeſtate publicè uxores, ſicut cæteri Chriſtiani habebant, filios procreabant; Prieſts in thoſe daies publikely had wives as other Chriſtians had; and begat children, which the old Verſe (if he had rather) expreſſes in almoſt the ſame termes;*

Quondam Præsbyteri poterant uxoribus uti:

which his *Mantuan* hath yet ſpun in a finer thred, as we ſhall ſhew in this Section.

[i] *Fox Act, & Mon. in hac quæſt.*

[k] *Avent. hiſt. Boior. l.* 5. Their Wives called, *presbyteriſſæ, ibid, &c. honeſto vocabulo*, as hee there ſpeakes.

What [l] danger is there now therefore either of the breach of my promiſe to my worthy friend Maſter Doctor *Whiting*, or of my divorce, or of his victory? If the man and his modeſty had not been long ſince parted, theſe idle cracks had never been.

[l] *Hodie apud Græcos Sacerdotes poſt ſuſceptum ordinem ducere uxorem, ſed unicam ac virginem, à Græcis didici. Propoſit. Eraſmicorum, cenſur. cum declaratione c. de cœlibatu.*

But whereas this mighty Champion challenges me with great inſultation in many paſſages of his braving diſcourſe, to name but one Biſhop or Prieſt of note, which after holy Orders converſed conjugally with his Wife; without the ſcandall of the Church branding ſuch (if any were) for infamous; and daring to pawne his cauſe upō this tryal; I do here accept his offer, and am ready to produce him ſuch an Example, as if all the Jeſuits heads in the world ſtood upon his ſhoulders, they could not tell how to wrangle againſt. I do not urge to him that *Proſper* of *Aquitane*, a Biſhop and a Saint, whoſe Verſes to his Wife are famous, and imply their inſeparable converſation.

Age iam precor mearum
Comes irremota rerum, &c.

Nor yet the fore-named *Hilary*, B. of *Poitiers*, who in his old age (if that Epiſtle be worthy of any credit) writing to his Daughter, confeſſes her yeares ſo few, that through the incapacity of her age, ſhe might perhaps not undeſtand the Hymne or Epiſtle; of whom the honeſt *Carmelite Mantuanus* could ingenuouſly confeſſe:

Tu vero ſi quid minus per ætatem in hymno, & Epiſtola intelligis

Non nocuit tibi progenies, non obſtitit uxor
Legitimo conjuncta thoro. Non horruit illa
Tempeſtate Deus thalamos, cunabula, tædas.

His children hurt him not, nor his Wife lawfully conjoyned in wedlocke. In thoſe dayes God miſliked not the Mariage-bed, nor the cradle, &c.

Nor Biſhop *Simplicius*, of whom [m] *Sidonius* gives this praiſe, that his Parents were eminent either in *Cathedris*, or *Tribunalibus*, and that his Pedigree was famous either *Epiſcopis*, or *Præfectis:* and for his wife that ſhe was of the Stock of the *Paladii, qui aut literarum, aut altarium cathedras cum ſui ordinis laude tenuerunt*; of whom alſo *Sidonius* can ſay, he did *reſpondere Sacerdotiis utriuſq; familiæ, anſwer the Prieſthoods of either Family.*

[m] *Sidon. Apol. Conc. adjunct. Ep.* 9. *l.* 7

Nor

A Nor *Alchimus*[n] *Avitus* the French Archbiſhop, who writing to his Siſter, of her Parentage, hath thus.

——Stemma Parentum,
Quos licet antiquo mundus donarit honore,
Et titulis à primævo inſigniverit ortu,
Plus tamen ornantur ſacris inſignibus illi,&c.
Nec jam atavos ſoror alma tibi proavosq́; retexam;
Vita Sacerdotum quos reddidit inclyta claros.

Nor *Paulinus* Biſhop of *Nola* in *Campania*; to whom *Auſonius* writes, *Tanaquil tua*
B *neſciat illud*; And *Formidatamq jugatam Objicis,&c.*

Theſe and ſuch like might ſuffice reaſonable men; but ſince we have to doe with thoſe Adverſaries, whom S. *Paul* cals ἀτόπους who, if we urge hundreds of ſuch evident examples, turn us off with bold ſhifts; and will needs put us to prove thoſe acts which ſeek ſecrecy; Let him and all his complices whet their wits upon that cleare and irrefragable place of *Gregory Nazianzen*, a man beyond all exception; who brings in his Father *Gregory*, whom the world knows to have beene Biſhop of the ſame See, ſpeaking thus of him,

οὔπω τοσοῦτον ἐκμεμέτρηκας βίον
ὅσος διῆλθε θυσιῶν ἐμοὶ χρόνος
Δὸς τὴν χάριν, δίος,&c.

C *Nondum tot anni ſunt tui, quot jam in ſacris mihi ſunt peracti victimis,&c.* That is, *The yeares of thy age are not ſo many as of my Prieſthood.*

Words that will cōvince the moſt importunate gain-ſayer, that *Greg. Nazianzen* was borne to his worthy father, after the time of his holy Orders. And leſt any man ſhould ſuſpect that this (οὔπω *nondum*) may reach only to the birth, not to the begetting of *Gregory Nazianzen*; ſo as perhaps he might be borne after his Fathers Orders, begotten before them: Let him know (to make all ſure and plaine) that *Gorgonia* and *Cæſarius* the ſiſter and brother of this *Gregory*, were by the ſame Father begotten afterwards; as is evident both by that Verſe of *Nazianzene*; who ſpeaking of his mother, as then childleſſe when ſhe begged him of God, ſayes,

Cupiebat illa maſculum fœtum domi
D *Spectare, magna ut pars cupit mortalium.*

And the cleare Teſtimony of *Elias Cretenſis*, *Quamvis enim ſi nativitatem ſpectes, &c. Although* (ſaith he) *if you regard his birth, he was not the onely child of his Parents, foraſmuch as after him both* Gorgonia *and* Cæſarius *were borne.* Thus he.

O infamous *Gregories*, the ſcum of the Clergy! O irregular Father, that durſt defile his ſacred function with ſo carnall an act! O ſhameleſſe ſon, that bluſhes not to proclaime his owne ſinfull generation! Go now, petulant Refuter, and ſee whether you can either yeeld, or anſwer.

And for that glorious ſhew of Antiquity, wherewith *C.E.* hopes to bleare his Readers eyes, gracing himſelf herein with the aſtipulation of our Reverend *Iewel*, I need not returne any other anſwer then of his *Beatus Rhenanus: Quanquam veteres omnes,*
E *&c. Although all the Ancient, and* Hierom *himſelf were no whit equall or indifferent to Mariage; eſteeming Virginity and Chaſtity very high; both becauſe they thought the Laſt-day was neere at hand, as remembring that ſentence of* St. Paul, *Tempus in collecto eſt; and becauſe they ſaw many impediments grow from Mariage, which marred the purity of Chriſtianity, in thoſe daies, eſpecially when Chriſtians lived amongſt Heathens, and matched in mariage with them: Surely it is evident, that for this cauſe* Hierom *was in an ill name at Rome,&c.* Thus he. We durſt not have ſaid ſo much for our ſelves. The higheſt antiquity is ours, the later had beene ours, if it had not beene upon theſe grounds which were then their own, proper to the time, place, occaſion.

Sect.

[n] *Alcim. Avit. Vien. Gal. Arch. l. ad ſororem, circa An. 492.* I will not deare Siſter, make report of the Pedigree of thy great grandfathers,&c. whom the renowned life of Prieſts made famous to the world.

Greg. Naz. Car. de vita ſua, Edit. Morel. Paris. To. 2. p. 9.

Ibid. de vita ſua, &c. Iamb.

Elias Cretenſ. In Orat. Greg. Naz. 19.

Arg lib. Tert. Exhort. caſt. matrimonio parum æqui fuerint,&c. The time is ſhort.

SECT. IX.

I Deſcend to the Teſtimony of *Gratian*;Champion *E.* calls this picking of Strawes. If picking of Straws be boyes-play,and argue that they which uſe it are foiled,and have loſt all,as our Refuter merrily pipeth, let him acknowledge how beggarly the prooſes are growne of the martyrdome of their Saintly Jeſuits and Prieſts amongſt us,did they not ſtoop to picke ſtraws,to threſh out a miracle(when it was)for tranſlating Father *Garnet* from a Traytor to a Martyr? yea,and that Chaffe, the gullery whereof themſelves ſmile at here,is devoutly tranſported beyond the Seas,and enſhrined for a ſacred relique,and proclaimed by their *Kornmannus* for one of the great Wonders of the Dead;*Ridet aruſpex ubi aruſpicem viderit.*

It is wel that the great Compiler of the Canō Law of Rome is grown ſo baſe with Catholique Prieſts. He witneſſes plainly, that ſome Biſhops of Rome were the ſons of Prieſts,not ſpurious, but begot in lawfull wedlocke; [m] Which was(according to *Gratian*)every where lawfull to the Clergie, before the prohibitiō.*C.E.*bites the lip at this authority, and firſt he tells us, it is the *Palea*, not *Gratian*. But if this be Chaffe, there is no Corne. Reader, try by this the egregious impudence of this fellow.Turne to the place,thou ſhalt find the words to be none but *Gratians*: and the notes allowed by publique authority,openly to confirme it:*Hic apertè oſtendit Gratianus ſe in ea fuiſſe opinione,&c.Here* Gratian *openly ſhewes,that he was in that opinion, that heretofore the Prieſts of the Latin Church might be maried.*

Refut.p.151.

Refut.p.162.

Secondly, my Parentheſis diſpleaſes him (*As now adayes:*) But what needs this quarrell? He muſt grant if the Romiſh Prieſts have ſons, they can be no other than ſpurious. It is his beſt not to preſſe this point too far. This idle jealouſie of his can argue no good.I touched not the continency of his *Paulus Quintus* ſo much as in my thought,I onely wiſh that his holineſſe would beſtow ſome of the offals of his Nephewes great Benefices, upon this Maſſe-Prieſt for the reward of his ſuperfluous *Oleum peccatorum.*

Refut.p.163, 164,165.

My third untruth(and that a groſſe one)is,that *I ſay many Biſhops of Rome followed their Fathers in the Pontificall Chaire*: whereas in this Chaffe of *Gratian*,he findes but one *Sylverius* Pope, ſon of *Sylverius* Biſhop of Rome. And what if in his Chaffe he find but one,whiles I in my Corne-heap can find more? Did I tie my ſelfe in this clauſe only to *Gratian*? Was not Pope *Iohn* the Eleventh, or,in ſome accounts, the tenth,ſon to Pope *Sergius?* And is there no Chaire Pontificall but the Roman? Was not *Theodorus* Pope,ſon to *Theodorus* Biſhop of Jeruſalem? *Felix* the thrid,ſon to Biſhop *Valerius*? Pope *Adrian* the Second,ſon to Biſhop *Taralus*? His *Platina* can ſupply his *Gratian* in theſe.

Refut.p.166.

What have I to do with his quarrels about *Hoſius*, *Felix*, *Agapetus*, *Steven*? They are their own;Let him wring *Gratian* by the eare,till I feele: And ſurely,the poore Canoniſt bleeds on all hands.*Bellarmine*, *Baronius*,*Poſſevine*,& this ſtout Beagle have every one a ſnatch at him; and he muſt be content to go away with this gaſh;(*Wee are not bound to follow him as an infallible Writer, but may with free libertie reject him.*) Yea, how merry doth my Refuter make himſelfe with his deſpiſed *Gratian*? Like a Philiſtim he hath pulled out the eyes of this *Sampſon*,& now makes ſport with him, If *Doway* like it well,it ſhall not be diſpleaſing to us.The man(as ill as he loves mariage) will needs make a match betwixt his *Gratians* Pope *Steven*,and his Pope *Ioan*, *Iö Hymen*! Was ever man ſo mad, to make himſelfe paſtime with his owne ſhame? Was the Hiſtory of that their monſtrous Papeſſe,of our making?Do not [n] the whole ſtreame of their Writers of Chronicles,their own Biſhops, Monks, Recluſes, Regiſters record it openly to all poſterity, without the contradiction of the next ages, yea of any,til this laſt?Let them take to themſelves therefore,this fruitfull Succeſſor in the infallible Chayre; ſhe is their owne,they may diſpoſe of her, where they liſt; and ſince my Refuter will find out a match for her out of the Chayre of exploration,why ſhould not we dance at the wedding? Why do we not help him to a piece of an Epithalamium?

[m] *Diſt.* 56. *Cenomanens,&c.*

[n] *Sigebert. Martin.Polon. Platin.Mart. Minorit.Oth. Friſ.Flores. Temp.Petrarcha &c.*

A *Papa pater patrum,*
Papiſſæ pandito partum.
[a] A flower that never came out of *Luthers* Poſie.

[a] *Flor.temp. Impr. ult.* 1486.

SECT. X.

I See, that whiles I follow this Wrangler by the foot, I am become inſenſibly tedious; the reſidue of his longſome Treatiſe is ſpent upon the Councell of *Conſtantinople*, *Gregories* charge, *Iſidores* rule, *Hulderick*, *Hildebran*, *Dunſtan*, and *Anſelme*, and the eſtate of our fore-fathers in the Engliſh Clergie. The diſcuſſion of all which, as B not being eſſential to our buſineſſe, (except only the laſt) will admit more brevity of diſpatch. The vitall parts of our cauſe being ſecured, there will be leſſe danger in the remoter limbs, which yet if our Target guard not, our ſword ſhall. In all theſe, it ſhall be beſt to reduce his Cavils unto heads, that we may crop them with more ſpeed and eaſe; Only I muſt crave leave to dwell ſome while in the laſt.

Concerning the Councell of *Conſtantinople* (after ſome idle miſ-taken diſcourſe of the occaſion thereof, he inſiſts upon theſe foure points.

Concil. 6. *Conſt. in Trullo.*

Firſt, That it was not generall: Secondly, Not the ſixt: Thirdly, Not peremptorily ours: Fourthly, Not by them defaced or torne out.

*Refut.p.*168. *uſque ad* 174.

Firſt, it is no truſting what a Roman Prieſt ſayes in choller of a Grecian Councell. The Greek Church is equally in their Books with ours; and this Councell, with the C Synod of *Dort*. It is an eternal quarrell, which all the vaſſals of *Rome* have againſt this Councell, that it equalled the Biſhop of *Conſtantinople*, with the Romane: A crime that cannot be forgiven.

The invectives of our Popiſh Divines, eſpecially *Pighius*, [p] *Bellarmine*, *Baronius*, have made good that note of [q] *Balſamon, Occidentales Epiſcopi, &c. The Weſterne Biſhops* (ſaith he) *that is, the Italian or Latine* (*Ab huius Synodi Canonibus opportunè icti*) *finding themſelves galled with the Canons of this Synod, have given it out not to be Generall:* Thus he. And why was it not Generall? It had no forme *of a Councell* (ſaith my Refuter) *No Legates of the Pope, no invitation of the Latin Biſhops, neither were any of the other Patriarkes preſent or conſenting.* Every word a ſhameleſſe untruth. *Baſilius* Biſhop of *Gortyna the* Metropolis *of Creete*, (which was then under the Archbiſhop of D *Rome*) and the Biſhop of *Ravenna* (ſaith *Balſamon*) were there to repreſent the Roman Church; The Biſhops of *Theſſalonica*, *Sardinea*, *Heracles*, *Corinth*, were there and then the Popes Legates. And for the Patriarks; *Baſilius* (ſaith the ſame *Balſamon*) Biſhop of *Gortyna*, which was preſent in the name of the Roman Church, is found to have ſubſcribed after the foure Patriarks; & certaine other Metropolitans: what can be more plaine? But S. *Beda* (ſaith *C.E.*) *tels us, that* Juſtinian *the Yonger, commanded* Sergius *Biſhop of Rome to be caried to Conſtantinople, becauſe he would not ſubſcribe, huic erraticæ Synodo.* Still miſtaking & ignorance. His *Surius* and *Turrian* could have taught him out of *Theophanes*, this was another a Pſeudo-Synod, which the ſame *Iuſtinian* had in his firſt government called in favour of the Monothelites; which was ſome yeares after the true Synod under *Conſtantine* the Bearded. This mans wit wanders with his erratical Synod.

[p] *Vid.Bell.de Rom.Pont.l.*4. *cap.*18.

[q] *Balſam.in Phot.Nomoc.*

*Refut.p.*174.

Balſam.ibid.

*Refut.p.*171.

Conſtantinus Pogenatus.

E

SECT. XI.

FOr the number of *Sixt*, wee need not be ſcrupulous; whether it were the fift, or ſixt, or both (as *Balſamon* cals it, πενθέκτην) or neither. It is enough for me that *Gratian*, *Caranza*, *Eſpencæus*, and other his own great Maſters call it familiarly both *Sixt* and *Generall*; In this I cannot but be ſafe enough. I grant, that (to ſpeake preciſely) the ſixt Synod under *Conſtantine* publiſhed no Canons, but afterwards many of the ſame Fathers which had formerly met in the ſixt Synod, and others to the number of 227. being called together by the then penitent and reſtored *Iuſtinian*, (ῥινότμητος) gathered

Quini-ſextam.

Slit-noſe.

gathered up, and ſet forth with univerſal conſent, the Canons formerly made, and by them re-enforced. But what need I trouble my ſelfe with any other anſwer to all theſe windie cavils of my Adverſarie, then that which *Tharaſius* himſelfe, the Patriarke of *Conſtantinople*, hath moſt fully given; [r] *Quæ eſt hæc ignorantia, &c. What ignorance* (ſaith he) *is this, wherewith many men are tainted, about theſe Canons? For it is a ſcandall to doubt whether they were the Canons of the ſixt Synod. Let theſe men therefore know, that the ſixt Synod was gathered in the time of* Conſtantine, *againſt thoſe which aſcribe one onely action and will to Chriſt; The Fathers then condemning thoſe Hereticks, and confirming the Orthodoxe Faith about the fourteenth yeere of* Conſtantine, *returned home: After foure or five yeares, the ſame Fathers (being met under* Juſtinian *the ſon of* Conſtantine) *ſet forth the foreſaid Canons; Neither let any man doubt of this; For thoſe very ſame Fathers, which in the time of* Conſtantine *ſubſcribed, did alſo under* Juſtinian *ſubſigne this preſent Paper; which thing is evident enough by the unchangeable likeneſſe of their owne hands.* So he. Whether therfore the computation of *Tharaſius* or *Theophanes*, be followed, we have what we deſire; The ſame acts are ſet forth, if not by altogether the ſame perſons, and [ſ] *Gratians* judgment is herein ours.

[r] *Gratian. diſt. 16. Habeo librũ.*

[ſ] *Diſt. 16. ubi ſupr.*

SECT. XII.

Refut. p. 175. uſq; ad 182.

FOr the third point. To prove that this Synod is not peremptorily for us; Hee urgeth divers other Canons of it, which in other things ſound againſt us. Then he ſhewes the inſtanced thirteenth Canon, not to be ſo abſolutely and fully ours, as is pretended.

First, where finds he this Law, that no man may alledge one teſtimony of a Father, or a Councell, but he muſt be tied to juſtifie all the reſt? Himſelfe would be the firſt that would ſhrinke at this condition. This challenge is unreaſonable, and might turn off all allegation. For example, If a man ſhould alledge the *Nicene* Councell, *Canon* 1. againſt any ſuperſtitious Foole that hath made himſelf a corporall Eunuch; might he ſtraight for his juſtification fly upon the laſt Canon of that Councell, unneceſſarily injoyning us to ſtand at our Sundaies Prayers. Or if a man ſhould cite the Synod of *Laodicea* againſt a Deacon (though a Cardinall) ſitting before a Prieſt, or againſt the worſhipping of Angels; were it meet to choke him with a returne of the laſt Canon of that Councell, forbidding the Apocryphall books; or the 37. Canon forbidding his Holineſſe to take ſo much as a Bible in his ſolemnity, from the hands of Jewes: If a man ſhall alledge a Teſtimony of *Cyprian*, were it fit to upbraid him with the error of re-baptization? Or if of *Auguſtine*, with the errour of the neceſſity of Infants communicating? This is *clavum clavo*. For mee, I have undertaken no ſuch taſke, to warrant them that once ſaid true, from ever erring: I doe therefore herein ſcorne my ſilly Refuters *compaſſion*, who is ſo farre from cruſhing me in this, that he hurts none but his own fiſts, in beating them about his own hard head. For, if the preſſing us with the authority of ſome of theſe Canons, be to juſtifie the reſt; then the 36. Canon of that Councell beares him and his *Rome* down before it, whiles it ſets *Conſtantinople* cheeke by jole with it, maugre. A point, which rather then they will yeeld, they wil be glad to abate us all the reſt: This we are ſure of, that the alledged Canon is peremptorily, fully, cauteloully ours: For this, my credit is at the ſtake; which my Refuter pleaſes himſelf with the hope to impaire, inſulting in the idle fancy of a juſt advantage, whiles he ſhews the Canon to come ſhort in ſome points of our requiſition and practice; For there, Biſhops are excepted, and the freedome of Mariage after Ordination.

Synod. Laodic. Can. 20. Can. 35. Can. 60. Can. 37.

Refut. p. 181.

Refut. p. 182. uſq; ad 192.

Reader, compare the Canon with the words of my ingagement, I undertooke thou ſhouldeſt finde no decree could be made more peremptory, more cautelous, more full and abſolute, for the lawfulneſſe of the Mariage of Eccleſiaſticall perſons.

For firſt; The Fathers profeſſe herein to croſſe the practice and Decree of the *Roman* Church. Secondly, they profeſſe the conjugall cohabitations of ſacred perſons to ſtand by the Apoſtolike Canons, and to be a ſincere, exquiſite, and orderly conſtitution. What could be ſaid more? They (thirdly) ratifie this libertie for ever. They (fourthly) give charge that no man by the cohabitation with his lawfull wife, be hindred frō aſcending to the higheſt degree of holy Orders. (Fiftly) that in the time of their Ordination, it be not ſo much as required of them, to abſtaine frō the lawfull cōpanying with their Wives; which were (ſay they) to offer injury to mariage ordained by God, and bleſſed by his preſence, and to croſſe him that ſaid, *Thoſe whom God hath joyned together, let no man ſeparate*; and, *Mariage is honourable amongſt all, &c.* (Sixtly) That if any man ſhall preſume ſo far, as to offer to debar any Prieſt, Deacon, or Subdeacon, from the conjunction and ſociety with his lawfull Wife, he ſhall be depoſed; Or if any Prieſt, or Deacon ſhall voluntarily caſt off his Wife, upon pretence of Religion, that he ſhall be ſuſpended, and, (if he go on) depoſed. Judge now whether herein my proteſtation have erred; Not that there can be no circumſtance deviſed, as of the extent of the perſons, or time, or manner, wherein curioſity might inlarge the ſcope of this libertie (ſo I never meant:) but if this one point (*That the mariage of perſons Eccleſiaſticall is lawfull*) can be more fully and warily ſet down, let me lye open to cenſure; if not, hate the vanity of this idle Mountebanke, and confeſſe with *Ariſtophanes*,

Aduerſus ictum Sycophantæ non ineſſe pharmacum.

There is no ſalve for the ſting of a Sycophant.
Refut. p. 192, 193, 194.

The Parliamentall law in the time of King *Edward*, was (I grant) more full in extending the liberty, could not be more full in avouching the lawfulneſſe of our Mariages. Where I muſt take leave to tell my Refuter, that the compariſon he preſumes to make of King *Edwards* Parliament, with the proceedings of *Iacke Straw*, *Wat Tiler*, *&c.* is, like himſelfe, ſedicious and traiterous. And what marvell if ſuch repiners blow out the foggie vaporous blaſt of ſeditious words, againſt our higheſt Court of Parliament, which ſome of their companions have attempted to blow up with a blaſt of fire? This Conſtitution was not civill onely, but Synodicall: And may not a lawfull Synod or Convocation, with the concurrence of the three States, and the ſway of Royall authority, make or re-eſtabliſh a Law agreeable to the Word of God, and the received practice of their Progenitors, but every Jack-ſawce of Rome ſhall thus odiouſly dare to controll and diſgrace it? One of his Capitoline gods of Rome called England his Aſſe; So it was, whiles it might beare nothing but his Trumperie, and go but where his Groomes would either leade, or drive it: now that it hath taken heart, and (with Cardinal *Campegius* his Sumpter) caſt off this baſe load; and hath happily over-runne his ſervitude; they are ready, with the Keeper of metamorphoſed *Apuleius*, to ſeeke a deſperate remedy from the next Tree.

Etiam Aſinus meus recalcitrat?

Sect. XIII.

Refut. p. 195. *uſque ad* 198.

Such then is the Canon of *Conſtantinople*, which therefore (I ſaid) becauſe they cannot blemiſh enough, they have indignely torne out of the Councels: and here is much vehement and braving Rhetoricke, ſpent upon me as a ſhameleſſe Writer; and this paſſage as the groſeſt lye, that ever was publiſhed by Proteſtant, & now I am cōjured, How blemiſhed? how torne? what? where? how? when? Becauſe innocence is bold, the man will be bold, that he may ſeem innocent; but we ſhall well find that facing will not ſerve his turne. Is he ſo ignorant as not to know that all his great [t] Maſters diſcard this whole Coūcell as *ſpurious*? Doth he not know that it is (if not torn) yet left out in divers of their Editiōs of the Councels? Let him learn, if he know not; that their ancient collections of Canons, which was called *Codex*, or *Corpus Canonum*, which was in uſe in *Leo* the fourths time, mentioned by *Gratian*, *diſt.* 20. *c. de libellis*, and printed *An.* 1526. at *Mentz*, and re-printed at *Paris*, in *octavo*, *Anno.* 1609. omits it. The other Collection of Councels by *Iſidorus Mercator*, which began to be received about *Charles* the Great his time, wherein beſides the forged Decretall Epiſtles of divers Popes, are the Canons of many Provincicall Councels of *Africke*, *France*, *Spaine*,

[t] *Baron. An.* 58. *nu.* 18. *& Bell. l.* 1. *de verbo Dei, c.* 2. *&* 2. *de Ro. Pont. c.* 17. *l.* 1. *de Conc. c.* 7. *l.* 1. *de Cleric. c.* 21. *Bin. Tom.* 1. *p.* 14. *&c.*

A *Spaine,&c.*ſet forth by *Iac.Merlin* at *Coleine* 1530. and which hath beene uſually received in the Weſterne Church,in the times of the Schoolemen,who uſually (as do alſo *Ino* and *Burchardus*) alledge them, likewiſe omits it. The two Editions of the Councels by *P.Crabbe*, likewiſe omit it; and if it had not been for ſtarke ſhame, ſo would the reſt alſo. Doth he not know what his *Anaſtatius* and *Nũbertus* proteſt of ſome particular Canons;and this for one,[u] *Hæc capitula omnino refutamus*,and,*nullatenùs recipiantur*.And for this very particular Canon;If he know not, There is firſt an attempt of a double blemiſh to be caſt upon it: The one,in that they read it ſo,as if the Roman Clergie profeſſed *quòd copulentur uxoribus non ſuis*, as by way of ſcorne; whereas the words runne, *ſe deinceps cum uxoribus ſuis non congreſſuros*.

[u] *Diſt.16.In Notis*
Theſe Chapters wee doe altogether reject. Let them by no meanes be received.
That they are joyned with Wives,not their owne.

The other,in that ſome of their Authors would refer *Sacrorũ virorum* to *Conſtitutiones*,not to *Nuptias*;marring quite the ſenſe of the Canon.This for the blemiſh.For B the wiping out of this very Canon, & denying it place with the reſt; let him heare his own [x] *Eſpencæus*,telling him,that even they wch allowed this Synod rejected by *Pighius*,& others,yet *hanc Canonẽ duriter tractant,&c.Vſe this Canon ſomewhat hardly, as altogether prophane,full of errour,inſolence, immodeſty, maniſeſt falſhood, Apocryphall, and moſt corrupted*; and his ingenuity is faine to plead, in concluſion, *Canonem hunc legitimũ eſſe,non gratis.ſed neceſſario donemus;That they muſt(not upon controverſie,but of neceſſity) yeeld this Canon for legitimate, not ſuppoſiticious*. And what is this in my Detectors conſtruction, but a caſhiering of this Canon out of the Councels againſt the authority of *Gratian*,and the Greeke Copies? Laſtly,the eyes of learned *Chemnitius*, are undoubted witneſſes to us, what credit ſoever they find with this *Italianate* generation, *In Tomis Conciliorum prorſus expunxerunt, & omiſerunt hunc Canonem:* [y] *In* C *the Tomes of the Councels they have altogether wip't out, and omitted this Canon.* So as if wee had thoſe blurred Copies which he ſaw bleeding from the hand of the Inquiſitors,there could be no fence for this charge,but that which ſerves for al,impudent denials.

[x] *Eſp.l.1.de Contin.*
Ut totum ſcilicet profanum,erroris,inſolentiæ, impudicitiæ,plenum, manifeſtæ falſitatis Apocryphum, & corruptiſſimum.

[y] *Chemnit.hiſt. de Cælib.Sacerd. p.65.*

Refut.p.196.

Neither needed my Refuter to take it ſo highly,that I objected to thẽ the tearing, blemiſhing,& defacing of this,and other Records againſt them;Ere long the world ſhall ſee,to the foule ſhame of theſe ſelf-condemned Impoſtors, that in the writings both of ancient and later Authors,they have blotted out more than an hundred places(ſome of them containing above two ſheets apiece) concerning this very point which we have in hand.

Eraſm. Lang.in Niceph.Jo.Nevizan.D. Venatorius P. Crinitus. I.de ſolas, Polyd. Virg. Rolewinch Thuanus. Ignat. Sigebert,&c.

This is no news therefore;neither needed my Detector to make it ſo dainty. D

Sect. XIV.

Refut.p.198. uſque ad 203.
They are joyned in Mariage.

I Cited from *Gratian* the free confeſſion of Pope *Steven* the ſecond,acknowledging the open liberty of Mariage to the Clergie of the Eaſterne Church,*Matrimonio copulantur*.A place truly irrefragable;My Refuter firſt excepts againſt the number,telling us that *Steven* the ſecond lived but three or foure dayes at the moſt,& therefore he could not be the man;what ſpirit of Cavillatiõ poſſeſſes this Maſſe-Prieſt?He cannot but know that his own *Sigebertus* aſcribes five yeares to this *Steven*,and *Hermannus*,ſix: But five is the leaſt:And his *Binius* tels him that the *Steven* he ſpeaks of (ſit- E ting but two dayes excluſively) [z] *is by the moſt omitted in the Catalogue of the Romane Biſhops:* whence it is that the Chronicle names not two *Sevens* betwixt the firſt & the fourth.*But this man*(he ſaith)*called no Councell*;what is that to me?*Gratian* affirmes it, I do not. Let him fall out,for this,with his friends. And now according to the old wont,(after he hath tried to ſhift off *Matrimonio copulantur*,with the ſleeveles evaſion of a falſe gloſſe (i.*utuntur*) which *Cajetan* hath ſufficiently confuted for us) he fals to a flat rejection of *Gratian*, and tels us out of *Bellarmine*, *That Canon to be perhaps of no authority,but an error of the Collectors*.Good God! what face have theſe men? That none of their received Authors can be produced againſt them, but they are ſtraight counterfeit,and yet the very ſame,where they ſpeak for them,canonicall?Their Clyents,if they might but know theſe tricks,would be aſhamed of their Patrons.

So alſo *Funccius* in his *Chronol.*

[z] *Bin.Steph.2.*
A pluribus è Serie Rom.Pontificum dimittitur.

Cajet.Opuſ.Caſtit.

Refut.p.203.

A That the Clergy not only of the Eaſt might *Matrimonio copulari*, but of the Weſt alſo might *Matrimonium contrahere* (which are the words they are unwilling to know in their owne Canon Law) ſhew ſufficiently that they not only were maried of old, but might marry; But for the Eaſterne Clergy, it is freely granted, by all ingenuous ſpirits; inſomuch as *Eſpencaus* tels us, that never Author, either old or new, imputed this for a fault unto the Greeke Church, that their Clergy was maried.

Refut.p.204.

What ſhall we ſay then to this bold Bayard, that *compares this toleration of Mariage*
in the Greeke Church with Moſeſſes *permiſſion of the Bill of Divorce unto the Iewes?* As if
Mariage had beene only tolerated, not allowed; as if unjuſt Divorce were a fit match
for lawfull Wedlocke; while he here talkes of *Duritia cordis*, well may we talk of his
Duritia frontis. It is true; every Church, every Countrey, hath their cuſtomes and
B Faſhions; which *Ioannes Maior* pleades againſt *Beda's* Cenſure of the *Engliſh* & *Scot-*
tiſh and *Brittiſh* obſervation of Eaſter, and may be as juſtly in this caſe pleaded for us.
This was of old no leſſe ours, than the Greekes; And if any Church will be preſcri-
bing againſt God, we have no ſuch Cuſtome, nor the Church of God; But what a ri-
diculous inſinuation is it, that the Greek Prieſts are diſpenſed with by ſupreame au-
thority Eccleſiaſticall? Forſooth, by the Pope of Rome. Faine would I learne when,
upon what termes, at what rate the Græcians purchaſed in the Court of Rome Diſ-
penſation for their Mariages.

Refut.p.206, 207.

Refut.p.207, 208.

I would my Refuter had the Office appointed him to ſhuffle over all the Records of the Apoſtolike Chamber, till he find ſuch a grant made *propter duritiem cordis*; then ſhould a great deale of good Paper eſcape the miſery of being beſmeared by his Pen.

C What ſtrange fantaſtike Dreames are put upon the World? Where the Papacy cannot prevaile, there forſooth his Holineſſe diſpenſeth. The Greeke Church admitteth maried Prieſts, the Pope diſpenſeth with them; They deny and defie the Popes Supremacy; I trow he diſpenſeth with them for that too: and why not with the Church of *England*? We pay no *Peter*-pence, we run not to *Romes*-market to buy traſh I hope his Holineſſe diſpenſeth with us for theſe *Peccadillo's*; we take liberty here to marry rather than to burne, why ſhould we not hope to receive that Diſpenſation, wherof we heard the newes of late from a poore Bankrupt Carier? *Ad populũ phaleras*

D

SECT. XV.

AS for the contradiction, which his ſagacity findes (not without much ſcorne) in
the two Parliamentall Lawes of the Father, and the Sonne, King *Henry* the
Eight, and King *Edward* the ſixt; whereof the one forbids, the other allowes the Ma-
riage of Eccleſiaſtiques, it needed not have beene any wonder to a learned Prieſt,
which might have knowne Councels enow, diametrally oppoſite to each other: what
fault was it in the recovered blinde man, that he firſt ſaw men walke like Trees, and
after like men? Even the beſt man may correct himſelfe. Neither was there here a-
ny contradiction. King *Henry* ſpake with the Romane Church, (whoſe one halfe of
him then was) King *Edward* ſpake with the Scriptures, and purer antiquity: King
E *Henry* never ſaid, God diſallowed theſe Mariages; King *Edward* never ſaid, they were
allowed by the Romiſh Church.

Refut.p.209. uſq; ad 214.

And why may not we draw out the like abſurditie out of Queene *Maries* Parliaments; wherein ſhe reverſed many things eſtabliſhed by King *Edward*, as in this very caſe concerning Mariage of Prieſts? May not we hereupon aſke, What will you ſay to ſuch Parliaments wherein the Brother is thwarted by the Siſter, & that with the conſent of the moſt of the ſame Parliament-men enacting in a few yeares contrarily?

Or as if it were any newes with Popes *reſcindere acta prædeceſſorum*; even of thoſe which immediately preceded them. Who knowes not the Story of Pope *Formoſus*, and *Stephanus*, and the many and ſtrong contradictions of decrees in the frequent, long and deſperate Schiſmes of the Romiſh Church.

This laſh is indifferently fit for all backs; let him that hath no cauſe to ſmart, complaine. A

Refut.p.212.

What needed this foule mouth then to breake forth into ſo papable ſlanders of that holy Archbiſhop and Martyr Doctor *Cranmer*, charging him with deep diſſimulation, in ſoothing up both theſe Kings in their contrary Decrees? When it is moſt manifeſt, that this Worthy Metropolitan was the onely man, which durſt for three dayes together openly in Parliament oppoſe thoſe wickedly projected Articles of King *Henry*; and this, in ſpeciall. Inſomuch, as he was willed out of the houſe, till the act might paſſe; which (notwithſtanding he well knew King *Henry*) he ſtoutly refuſed. Would this man (thinke we) care to bely all the Saints in Heaven for an advantage? What will not he dare to ſay, that will object inconſtancie to him who ſealed Gods truth with his blood?

Refut.p.216.218

The contradictions and weakeneſſes that he findes in this Synod of *Conſtantinople* doe no whit move us; If he can allow and commend, & cite againſt us the ſeven and thirtieth Canon of the councell, for the worſhip of the Croſſe, or the foureſcore and fifteenth for the holy Chriſme, and yet diſallow the thirteenth, why may not we by the ſame Law cite and approve the thirteenth Canon againſt them, and yet diſavow thoſe others? B

SECT. XVI.

C

Refut.p.220.

NEither was it for want that I mentioned onely this Councell of *Conſtantinople*; The more ancient conſtitutions of *Ancyra*, and *Gangra*; and the firſt and fourth of *Toledo*, beſides the Apoſtolicall and Nicene, might have been urged by mee. It was not mine intent (with this babler) to ſay more than all; but onely to take an handfull out of the Sacks mouth for a taſte to the buyer; That faire flouriſh therefore of Councels which he muſters up againſt me herein, will be but, *Arma armis contraria*: Wherin ſince my Refuter will needs make himſelfe ſo buſie, let me intreat him by the way to compare the Councell of [a] *Gangra*, with the Decree of his Pope *Hildebrand*; The Councell ſayes flatly, *Si quis diſcernit Presbyterum conjugatum, &c. If any man make difference of a maried Prieſt, ſo as that by occaſion of his mariage he ought not to offer, and doth therefore abſtaine from his oblation, let him be accurſed.* D But his *Hildebrand, uxoratos Sacerdotes à divino removit officio, & laicis miſſam eorum audire interdixit; novo exemplo, &c.* That is, *removed maried Prieſts from their divine office, and forbad Lay men to heare their Maſſes, ſaith* [b] *Sigebert*; Therefore by the ſentence of the Councell, Pope *Hildebrand* is accurſed; And accurſed for that very point which made him a Romiſh Saint: When my Refuter hath gnawed awhile upon this bone, he may hope to be rewarded with a cruſt.

Refut.p.225.

[a] *About Ann.* 324.

[b] *Sigeb.de Gregor.Pap.an.*1074 *Iden.& Math. Paris.*

Refut.p.225. uſq; ad 234.

And now for his Councels, to make up the number, he names for the fore-man of the Queſt, the Councell of *Ancyra* (ſomewhat before the *Nicene*) one who hath paſſed a direct verdict againſt him, allowing Deacons, upon their profeſſion, to marry. The miſerable evaſions of his [c] *Binius*, and *Baronius*, in this point, argue both a minde and a cauſe deſperate; E whiles (without all colour of warrant) they imperiouſly turne downe theſe maried Deacons to a lay-communion, and faine this liberty onely in a forced Ordination, not in a voluntary.

[c] *Vid.Bin.ibid.*

Refut.p.226.

As for that firſt Canon which he citeth of the Councell of *Arles*, *That a man cannot be made Prieſt in the band of Wedlocke, unleſſe he promiſe converſion*, It is a groſſe counterfeit: And that the world may ſee wee uſe not to paſſe theſe cenſures without evident reaſon; It mentions the Arrians which were not yet hatched; It mentions *Bonoſus*, which lived long after in the time of *Innocent* 1. It mentions the *Concilium Vaſenſe*, which was yet later, in the time of *Leo* the firſt. When his authors can agree of the time, and make good the Synode, hee ſhall receive an anſwer to it: In the meane time, it was either before the Councell of *Nice*, or after it; if before,

it

A it was corrected by the *Nicene*; a Provinciall muſt yeeld to a Generall; if after, it was preſumptuous, in decreeing that peremptorily which the Generall determinately left free.

The Councell of *Arauſica* is cited by him in direct termes oppoſite to the *Ancyran*. He muſt make them friends, ere he can bring it forth againſt an enemie. As for the maine ſtay of this cauſe of his, which is the two Councels of *Africk*, lent him by his *Bellarmine*, it is grounded (as our learned *Iunius* hath probably anſwered) upon meere corruption, and miſ-taking; the Latine Copies taking *propria*, for *priora:* The charge of the Councell being only, that Deacons, Prieſts, Biſhops, (κατὰ τοὺς ἰδίους ὅρους) *according to their turnes of miniſtration, ſhould abſtaine from their Wives*, which no modeſt Divine will not willingly ſubſcribe unto. However, I am ſure, if the one word B be not corrupted, the other is ambiguous, and may as well ſignifie *Balſamons* ἐφημερίας. And if theſe Canons were firſt Latine, and after tranſlated into the Greeke; yet the Greeke ſhewes what was the firſt Latine, and may well correct the miſtaken Originall. But to diſcuſſe the ſeverall Councels, which he only thinkes fit to name, and utter by whole-ſale againſt us, were a worke for a volume apart. The old word is *Doloſus verſatur in generalibus*; *There is deceit in generalities*; It were eaſie to ſhew that ſome of theſe are impertinent; others plainly againſt them; others corrupted to ſpeak againſt us, as that of *Mentz* and *Wormes*, whereof in the ſequell; others partiall to the faction of *Rome*. So then, here, *Obruimur numero*, He thinkes to carry it by number, not by weight; where with us, one piece of Gold is worth a whole bagge of Counters. C But, if after the Tyrannicall impoſitions of his *Siricius* and *Innocentius* tooke place in the Church, he could name for every one of his Provinciall Synods, an hundred, it were all one to us; we are not the worſe, his cauſe no whit the better. This Tradition, after that in an emulation of the Montaniſtical vaunt of Virginitie, it had gotten head in the Church, ranne like fire in a traine; Thoſe Provinces that held correſpondence at *Rome*, according to the charge of [d] *Gregory*, ſpake as ſhee did prompt them: What ſhould they doe but follow their Miſtreſſe? The Greek Church, and thoſe that either had dependance upon it, or which had continued in the ſucceſſion of this cuſtome of mariage, ſtill maintaining the lawfulneſſe and uſe of it inviolable. So then, in ſumme. This he hath gained, which I am ready ever to avow; The ancienteſt Councels are againſt him; The later are againſt us; and God with us againſt them; of which we have learned [e] to ſay, *Væ vobis filii deſertores, ut faceretis Concilium & non ex me*. D And if his Miſtris of *Rome* have elſe-where found vaſſals, it followes not, that we may not be free. Yea, it is more than manifeſt, by thoſe evidences we have already produced from their owne records, that notwithſtanding this cogged number of his provinciall Synods, and *Private decrees* (as *Voluſian* termes them) all the time of the firſt ſeven hundred yeares, the freedome of this practice continued in many parts of the Chriſtian world; In ſo much as amongſt the reſt, the Church of *Armenia*, for the time of the yeares mentioned, upheld a Tradition, [f] not to admit of any Clergy-man, but thoſe which deſcended *ex genere Sacerdotali*, *deſcended from Prieſts*; Witneſſe the Fathers of *Conſtantinople*, in their three and thirtieth Canon. Where my Detector ſhould doe well to enquire what *Balſamons Clerici Chryſo-bullati* meanes; Sure I am, that this example ſufficiently prooves the practical liberty of thoſe Churches in the E queſtioned limits of the ſeven firſt Centuries. To which wee may adde the Church of *Bulgaria*, out of his [g] *Gratian*; The Church of *Germany* out of [h] *Aventine*; The Church of *Ireland* out of [i] *Bernard*, who confeſſes the Epiſcopall See of *Armach* to have been furniſhed with a lineall deſcent of Biſhops, for eight generations, before the time of his *Malachias*; which were ſtill both *uxorati* & *literati*. How thoſe men were Biſhops, and yet *ſine ordinibus*, is a Riddle which (I confeſſe) I cannot aread. Perhaps, they were without Romane Orders, but if they were not Clerkes after the then Iriſh faſhion, what needed they be *Literati*, that they might be Biſhops? The Church of our *Brittaine* (as we ſhall ſee in the Proceſſe) and others. Theſe are more than enough to let the World ſee this reſtraint, for all this pretence of Provinciall and partial Councels never univerſally obtained.

Refut. p. 227.
Carthaginen. 5.
African. Can 3.
ſub Cæleſt.
Can. 37.
Secundum proprios terminos, vel propria ſtatuta.
Where they read it, *Secundū priora ſtatuta.*

[d] *Ad ſimilitudinem ſedis Apoſtolicæ, eos cuncta obſervare conſtituat. Greg. Epiſt. lib* 3. 34.

[e] *Gnapheus Orat. in defenſ. Jo. Piſtorii.*
Woe to you rebellious Children, that you ſhould hold your Councel, and not of me
Privata decreta.

[f] *Concil. Conſtant.* 6. *Can.* 33. *Quoniam cognovimus in Armeniorum regione eos ſolùm in Cleri Ordinem referri, qui ſunt ex genere Sacerdotali.*

[g] *Diſt.* 28.

[h] *Annal. Boyorum, ſupra.*

[i] *Vita ſ. Malach.*
Lib. Synod. Wigorn. Eccleſ. Can. Concil. Hybern. ſub Patricio, Auxilio Iſernino. Quicunque Clericus ab oſtiario uſque ad Sacerdotem ſine tunica viſus fuerit, &c. & uxor ejus ſine velato capite ambulaverit, pariter à laicis contemnantur, &c. Matth. Park. Def. of Pr. Mar.

Sect. XVII.

Refut.p.235. YEt the man having unmercifully cruſht me in peeces with this emptie bladder of windy and worthleſſe authority, crowes over me, thus, in concluſion: *And truly to me he ſeemeth not to be more mad, than blinde; for otherwiſe he would never have proclaimed this freedome of ſeven hundred yeares, ſeeing the very forme of words uſed by his owne ſacred Councell, doth ſo ſtrongly withſtand his fond collection; For there it is decreed, Qui ſunt in ſacris, &c. We will that the mariages of ſuch as be in holy Orders, from this time forward be firme and valid: For in caſe this freedome had been common before, why did they ſay, Deinceps, from this time forward?* Thus he. Wherein I would his ſuperiours did but ſee From this time forward. how kindly he buffets himſelfe. For if this be the force of *Deinceps* or *A modo*, I thus argue againſt him; He hath pleaded before, that neither this nor any other Church ever allowed, nor ever practiſed the celebration of mariage after Ordination; Now, if he turne to the ſixth Canon of this Councell of *Conſtantinople*, he ſhall finde *Decernimus ut nulli deinceps hypodiacono, &c. We decree that from hence forward no Sub-Deacon, Deacon, or Prieſt may marry after his Ordination*; Therefore by the force of his inference before this time (for almoſt ſeven hundred yeares) this was commonly practiſed. And now to anſwer my Refuters *Deinceps*: If his wit had been any way matchable with his malice, he might have ſeene that this *Deinceps* had relation to the Romane Church, not to the Greeke; For, (if he know not) this Synod meant to preſcribe Lawes to his Miſtreſſe, and to correct that their injurious Tradition of reſtraint, and to enlarge this liberty thorow all the Territories of the Univerſall Church; For this purpoſe is the *Deinceps* of the Conſtantinopolitane Fathers, who well knew, how much it needed in the Weſterne Church, which had inthralled their Clergy in the bondage of that unlawfull prohibition. So as the Refuter, whiles hee playes upon my want of Logick, in not deſcrying the dangerous neceſſity of this in- Refut.p.236. ference upon me, plainly bewrayes his owne want of braines, in not deſcrying the folly of his objection; and where he tels me (like a dull Jeſter) *That all the Walls and Windowes, from the Hall to the Kitchin, may mourne to ſee an Vniverſitie-man have ſo little wit*; I muſt tell him that all the Doores of *Doway* may leape off their hinges, to ſee their Champion ſo childiſhly abſurd.

Refut.p.237. Now then to anſwer his idle Epilogue; if it appeare that his owne Pope and Canoniſt, and the received Hiſtories of the Church, and the examples of ſeverall Nations and perſons acknowledge this ancient liberty both in the Eaſterne and (ſome) Weſterne Churches *de facto*; And *Moſes* and the Prophets, Chriſt and his Apoſtles, the ancient Councels, with the ſixt of *Conſtantinople*, approve it *de iure*; it followes that the neceſſary impoſition of profeſſed continencie, is but a part of that ſowre milke wherewith the Shee-Wolfe of the Seven-hils feeds the faction of her Romuliſts and Rhemiſts, and none of that wholeſome ſuſtenance which God and his purer Church have provided for their Children.

THE HONOVR OF THE MARIED CLERGIE maintained, &c.

The third Booke.

Sect. I.

THe Mariage of Eccleſiaſtiques, which had the commō allowance of the firſt Times, had in ſome parts but the cōnivence of the ſubſequent, & the prohibition of the laſt. Thoſe Churches that were not parties to the faction of Rome, could not but be much moved with ſo perēptory a Decree of a famous Councell, reducing them, in this point; to the exactneſſe of Apoſtolique inſtitution, and profeſſing to rectifie that Roman deviation; No marvell therefore, if not long after, there enſued a colliſion of oppoſite parts, & much ſcuffling betwixt the abettors of Antichriſtian ſervitude, & Evangelical liberty; whom this Hedge-creeper dare term *incontinent Grecians, Schiſmatiques, Hereticks*; his Pen is no ſlander: The multitude of his Synods, wherein was ſuch reiteration of the ſame Law, ſhewes the oppoſition which it ſtill found in the Church, and the prevailing uſe of the contrary practice.

Refut.p.241.

The Epiſtle of Pope *Gregory* the Third, to the Clergie of *Bavaria*, which gives that disjunct charge, *Of either living chaſtely, or marying a Wife whom they may not divorce*, is no where (forſooth) extant, becauſe he findes it not in his *Binius* or *Baronius*; as if no water had gone beſide their Mill; and here I am threatned with *the Cornelian Law for forgery*; no leſſe crime: To avoid the perill whereof, let my farre ſeen Detector turne to the *Bavarian Annals* of * *Aventine*, in the third Booke, there he ſhall finde it; An Epiſtle ſent to *Vivilus*, and the other Clergie of *Bavaria*, by the hands of *Martinian, George, Dorotheus*, a Biſhop, Prieſt, Deacon, with this expreſſe disjunction, *Aut caſtè vivat, aut uxorem ducat, &c.* That which he brings from the ſucceſſor of this *Gregory, Zacharias*, ſhewes what his Pope wiſhed, when he had gotten better footing in *Germany* but the ſucceſſe makes for us; for B. *Boniface* either never durſt, or at leaſt never did urge theſe rules to his *Germans*. So, I hope, his mouth is ſtopt for my forged Teſtimony of his *Gregory*, which could not in his cōceit be other, becauſe he never ſaw it peepe forth *before this in other mens bookes*. Ywis nothing ever lookt out of the Preſſe, that eſcaped that bookiſh eye: witnes the next paſſage, which if his Superiours could have had the leiſure to have viewed, they had bluſhed at their Champiō. This *charge of* Gregory (I ſaid) *was according to that rule of Clerkes cited* frō Iſidore, *& renued in the Councell of* Mentz; *but by our juggling adverſaries clipped in the recitall*: Here the man

Refut.p.243.

* *Avent.Boyorum Annot.l.3.*

Refut.p.244.

Refut.p.245.

A

Conc. Mogunt. 1.

B

cryes out,as before of forgery,ſo now of ignorance,telling his Readers, that I have only taken this upon truſt from anothers note-booke. Reader, by this judge of the ſpirit of my Detractor.It is true;*Iſidore* wrote no booke of this title : but in the ſecond Booke of his Eccleſiaſticall Offices,he makes the title of his ſecond Chapter, *De Regulis Clericorum*; *Of the Rules of Clerkes.* From this Chapter, I cite a confeſſed paſſage,and am thus cenſured; whereas the Councell of *Mentz* cites it by this very ſtile,*Sicut in Regula Clericorum dictum eſt*,*As it is ſaid in the Rule of Clerkes.* Is it ſimplicitie that he knowes not this title of *Iſidore*? or maliciouſneſſe, that he conceales it? One of them is unavoidable. It is cleere then,to his ſhame (if he have any) that the teſtimony is aright cited;and is it leſſe cleere that it is maimed,& cut off by the hams in their *Moguntine* Councell? Compare the places,the fraud ſhall be manifeſt. That Councell in the tenth Chapter profeſſes to tranſcribe(*verbatim*) the words of *Iſidore* in the forecited Tract; and where *Iſidore* ſaith,*Caſtimoniam inviolati corporis perpetuo conſervare ſtudeant,aut certe unius matrimonii vinculo fœderentur*;*Let them live chaſte or marry but one*;Their good Clerkes have utterly left out the latter clauſe,and make *Iſidore* charge his Clerkes with perpetuall continencie;*Let them live chaſte*.He that denies this,let him deny that there is a Sun in the Heaven,or light in that Sunne; what need I ſay more ? Let the bookes ſpeake.

Refut. p. 246. & 249.

C

Here my Refuter doth ſo ſhuffle and cut,that any man may ſee he ſpeakes againſt his owne heart; for(to omit his ſtrained mis-interpretation of *Iſidore*,ſince we now contend not of the ſenſe,but of the citation) how poorely doth he ſalve up the credit of his *Moguntine* Fathers,whiles he ſaith,*Iſidore ſpake in generall, the Fathers in that Councell more ſtrictly*; when hee that hath but one halfe of an eye may ſee, that both ſpeake in one latitude of the ſame perſons? Thoſe Fathers giving the ſame title to that Chapter,and profeſſing to follow the Letters and Syllables of *Iſidore*;both name only *Clericos* in that rule,without diſtinction.Away then with this graceleſſe facing of wilful frauds in your faithleſſe Secretaries,which have alſo fetcht two Canons out of *Carthage* to *Wormes*,and learne to be aſhamed of your groſſe falſifications, and injurious expurgations; elſe doubtleſſe the World will be aſhamed of you.

Sect. II.

Refut. p. 252. to 282.

D

I Did but name *Huldericus* his Epiſtle in mine, as a witneſſe, not as the foundation of my cauſe;my Refuter ſpends but one and thirty whole Pages upon him : how elſe ſhould he have made a Volume ? In all this what ſayes he? Little in many words; and the ſame words thrice over for failing.

E

And firſt he wonders at my extreame prodigality of credit,& ſearedneſſe of conſcience; in citing an Epiſtle ſo convicted by *Bellarmine*,*Baronius*,*Eckius*,*Faber*, *FitZ-Simons* the Jeſuit,and others.Why doth he not wonder that the Moone wil keep her pace in the ſkie,whiles ſo many Dogs barke at her below? When theſe Proctors of *Rome* have ſaid their worſt,there is more true authority in the very face of this Letter,& better Argumēts in the body of it,than in an hūdred Decretal Epiſtles which he adoreth.Let the World wonder rather at his ſhameleſnes,who relating the occaſion of this fable(as he termes it)faines it to be only a *Lutheran* fiction to cover their inceſtuous mariages,whereas their owne Cardinall *Æneas Sylvius*, almoſt two hundred yeares ago,mentions it,& reports the argument of it;whereas it is yet extant(as *Illyricus*)in the Libraries of *Germany*;whereas *Hedio* found an ancient copy of it in *Holland*;& our *Iohn Bale*,Archbiſhop *Parker*,B. *Iewel*,*Iohn Fox*,had a copy of it remarkable for reverend Antiquitie,in aged Parchment here in *England*;which,I hope to have the meanes to produce.Wheras,laſtly,the very ſtile importeth age.As wel may he queſtion all the Records of their *Vatican*,all report of Hiſtories, all Hiſtories of Times:He that would doubt whether ſuch an Epiſtle were written,may as wel doubt whether Pope *Zachary* wrote to B.*Boniface* in *Germany* a directiō when to eat bacon: may doubt whether *Paul* the fift wrote to his Engliſh Catholikes to perſwade them not to ſweare they would be good ſubjects:may doubt whether Spider-catcher,corner-

A ner-creeper *C.E.*Pſeudo-Catholike Prieſt, wrote a ſcurrilous Letter of above two quire of paper,in a twelve-yeares anſwer to three leaves of *I.H.* It is not more ſure that there is a Rome,or that *Gregory* and *Nicolas* ſate there, than that ſuch an Epiſtle was written thither above ſeven hundred yeares agoe.It was extant of old,before ever thoſe Lutheran quarrels were hatched.Let him therefore goe fiſh for Frogs in the Pond of his *Gregory*,whiles he derives thence the vaine pleas of improbalitie. If there were differences in relating the circumſtances of that ſtory(as I know none) muſt it needs thereupon be falſe?Which of their Hiſtories is not lyable to variety of report?To begin with the firſt:The ſucceſſion of *Linus*,and *Cletus*,and *Clemens*,is diverſly reported;is there no truth in it?To end with the laſt: The title of *Paul* the fift to the chaire of *Peter* in the lawfulneſſe of his Election,is diverſly reported;hath hee therefore no true claime to his ſeat? B But who ever placed *Gregories* pond in Sicily? This is one of the fittens of his *Fitz-Simons*. If other authors have mentioned this narration,then all the ſtrength of this Hiſtory lyeth not on *Hulderick*;If none beſides him,his words vary not;Theſe are but trickes to out-face truth.

The Epiſtle,in ſpight of contradiction,is ſo ancient; and what care wee then for names? Whether it were Saint *Vdalrick*,or *Hulderick*, or *Voluſianus*, wee labour not much. Let it be the taſke of idle Criticks to diſpute who was *Hecuba's* mother, and what was her age;No leſſe vain is my Refuter,that ſpends many waſte words about his Saint *Vdalrick*,in ſhewing the difference of time,betwixt him,and Pope *Nicolas*; the one dying, *Anno* 869.the other being borne,890.and proving out of his obſcure *Sorboniſt Monchiacenus*,that there were five Biſhops of *Auſpurge*,betwixt the times of C the one,and the other:whereby a ſimple Reader might eaſily be deluded,& drawne to thinke,there is nothing but impoſſibility and untruth in our report:whereas there is nothing in all this peremptory and colourable flouriſh of his, but meere cogging or miſpriſion:For both *Illyricus* apart,and the *Centuriſts*,& *Chemnitius* (all Germanes that ſhould be beſt acquainted with the ſtate of their own)have long ſince told him, that his Saint *Vdalrick* was not the man,whom they held the Author of this Epiſtle, but, *Hulderick*,another,not much different in name,but differing in time, above ſeventy yeares; *Ne nominis æquivocatio lectorem turbet*, and *leſt the equivocation of the name*(ſaith *Chemnitius*) *ſhould trouble the Reader;There is another Vdalrick of Auguſta, whom Aventine writes to have died Anno* 973.*But this Hulderick,Æneas Sylvius writes to have died, Anno* 900.*and in the yeare of his age* 83.Thus he: from the authority of two D their famouſeſt Hiſtorians:from whoſe account *Onuphrius* differs not much:But(that my Refuter may hereafter ſave the labour of ſcanning their diſcordant Computations)whether it were either,or neither of them,it is not worth to us one haire of his crowne:ſince with our faithfull and learned *Fox*, we rather from the authority of ancient Engliſh Copies,aſcribe it to *Voluſianus*,whoſe ſecond Epiſtle alſo in the ſame ſtile,to the ſame purpoſe,is extant from the ſame Records,not inferiour to the former:What matters it for the name,when it appeares that the Epiſtle it ſelfe is truly ancient,ponderous,reverend,Theologicall,convictive : and ſuch as the beſt *Romanes* heads cannot after ſeven hundred yeares ſhape a juſt anſwer unto?Even in ſome Canonical Books, though there be difference in the names of the Pen-men,there is ful aſſent to their divine authority:And why is it not ſo in humane?Thus then we have E eaſily blowne away theſe light bubbles of Diſcourſe,which our Adverſary hath raiſed out of the Nut-ſhell of his computation;from the Age, Perſon, Writings, of his Saint *Vdalrick*;and returne his *impuram neſcio cujus nebulonis Epiſtolam*;with his *ferrei oris*,and *plumbei cordis*,backe whence it came;to the Writer cited by my Adverſary, not named:But by better due to the next hand;whereto I am no whit beholding for leaving it un-engliſhed:In that *C.E.*ſpared not me but himſelfe: who is *neſcio quis*, but he that leapeth into the Preſſe without a name?Who *Nebulo*,rather than he that maſketh and marcheth *ſub nebula*,hoping to paſſe in the conflict for a doughty Knight or Champion *Sconoſciuto*,not daring to lift up his Bever?Who writes *impuram Epiſtolam*,but he that hath ſcribbled a Voluminous Epiſtle, to cry downe pure and Honourable Mariage,for the inhauncing of impure Celibate?not that,*in Theſi*, Celibate is impure, but in *Hypotheſi* theirs, forced and hypocriticall.

Chem.hiſt.de Cælibatu.

*Act.&.Mon. p.*1055.

SECT. III.

AS for the difference that he findes in our number of Pope *Nicolas*, whether firſt, or ſecond, or third, we may thanke his *Gratian*; whoſe faſhion it is (as likewiſe *Sigeberts*) to name the Popes without the note of their number; we are ſure it was not *Nicolas Nemo*, which wrote to *Odo*, Biſhop of *Vienna*, reproving him for giving leave to *Alvericus* a Deacon to marry: thereupon ſending his contrary Decree to the Germane Churches; which it ſeemes, (or the like impoſition) gave occaſion to this noble Epiſtle.

But can there be any Game amongſt our *Engliſh Popiſh Pamphleters*, where the Fox is not in chaſe? Where is the ſhame of this Roman Prieſt, whiles he ſo manifeſtly belyes our holy, revered, worthy Maſter *Fox*, whom this *Scoganly* Pen dare ſay playes the Gooſe in the inconſtancy of his Relation of this *Nicolas*, firſt reporting him the firſt, then the ſecond; when it is moſt manifeſt in the during Monuments of that induſtrious and excellent Author, that he ſtil inſiſts upon *Nicolas* the ſecond; rejecting by many arguments, the opinion of them which have referred it to the firſt? Such truth there is in ſhorne crownes.

Iohn Huſſe was a Gooſe by name, and now *Iohn Fox* is a Gooſe by reproach; Two ſuch Geeſe are more worth than all the fawning Curres of the Romane Capitoll.

And how much more wit than fidelity is there in my Detector, whiles he would prove that Pope *Gregory* had then no pond; becauſe there are now no pōds at Rome? As if Rome were now in any thing as it was; as if twelve hundred yeares had made no alteration; As if the ſtreets of *Troy* were not now Champaine; As if his *Lipſius* could now finde Rome in Rome: As if laſtly, that man were uncapable of a large pond, whoſe Sea is univerſall.

Nunc ſeges eſt ubi Troja fuit.

As for the number of childrens heads, I can ſay no more for it, than he can againſt it; this Hiſtory ſhall be more worth to us than his deniall; But this I dare ſay, that I know perſons both of credit and honour, that ſaw betwixt fifty and threeſcore, caſt up out of the little Mote of an Abbey where I now live: Let who liſt caſt up the proportion.

Vid. quæ ſupra, l.1.S.12. Hiſtor. Radulphi Bourn, &c.

After the refuſall of this worthy Epiſtle, according to his faſhion he tryes to diſgrace it with us; telling us, that therein the Biſhop of Rome is ſtiled Supreame Head and Governour of the whole Church. If it were thus, ſo much more powerfull is the Teſtimony againſt them, by how much more the witneſſe was theirs. There muſt needs be much cauſe, when he that ſo humbly over-titles the perſon, reſiſts the Doctrine ſo vehemently. But the truth is, that the Epiſtle ſtiles Pope *Nicolas* no otherwiſe in the ſuperſcription, than *Sanctæ Romanæ Eccleſiæ proviſorem: Over-ſeer of the holy Romane Church.* And in the body of the letter, *Summæ ſedis Pontificem; Biſhop of the chiefe See; to whom the examination of the common affaires of the Church doth appertaine;* which is far other, than in the now *Romane* ſenſe, the Supreame head of the Church. Secondly, he tels us that this Epiſtle both grants and allowes a Vow of Continency: *Nullum excipit niſi profeſſorem continentiæ*; wherein wee are no other than friends; wee yeeld no leſſe, where there is good evidence of the gift and calling of God. But whiles our *Voluſian* grants the profeſſor of continency bound, and pleades the Clergy to be free, how plainly doth he ſhew us that there was no ſuch Vow, then required of, no ſuch made by the Clergie.

He excepts none, but a profeſſor of Continence.

Pag.272.

But what needs the man to be ſo furiouſly angry with the good old Epiſtler, for ſaying, that the Apoſtles charge (*Let every one have his own Wife*) is generall to all; reaching to the Clergie as well as the Laity? excepting none but thoſe which have the gift of Continency. What Logick, (the want whereof he ſometimes cauſleſly objecteth to me) ever taught him that ἕκαστος, *unuſquiſque* was any other then univerſall? Or what other ſenſe can be put upon the words of the Apoſtle? Could I as truly upbraid Sir Refuter with reading the Logick Leſſon, as he doth mee with the Rhetorick, ſurely I ſhould not now be put to paines to teach this Novice, that ἕκαστος (*unuſquiſque*)

Every one.

A *quiſque*) is a terme of collective univerſalitie, and muſt be extended to all, where kinde is excepted tacitely, *ex natura rei*, as this caſe muſt needs be acknowledged to be; fore-prizing none but ſuch as have the gift of Continencie; which S. *Paul* toucheth upon, in that Chapter.

Judge then, Reader, whether the Catholike Biſhop that wrote this, or the Miſ-Catholike Maſſe-Prieſt that reproves it, be more worthy of *Bedleem*.

SECT. IV.

Refut. p. 273.

LAſtly yet, as if in the looſe he would ſhake hands and be friends with him, whom B he had ſo long defied; he thus cloſes up: *Then if Prieſts have this gift, and have prefixed this courſe to themſelves in the Lord, they ſhall not need to marry. And this is the caſe of all Clergy-men who vow Chaſtitie.* Thus he. Beleeve him, Readers, if ye can: All the *Romiſh* Clergie, all Votaries have the gift of Continencie; Witneſſe our foreſaid *Voluſianus* in the ſame Period; *Multos ejuſdem conſilii aſſentatores hominibus non Deo pro falſa ſpecie continentiæ placere volentes, graviora vides committere, patrum ſcilicet uxores ſubagitare, maſculorum ac pecudum amplexus non abhorrere.* I will not Engliſh it for ſhame: Would God the World did not too well finde ſtill theſe proofes of Romiſh Chaſtitie.

Nunc etiam Romæ quidlibet audet Amor.

Propeit. Refut. p 274.

But as one that thinks no man can be his friend, except alſo he be our enemy; like C a true Make-bate, he will tell us a tale in our eare, that ſhall ſet a perpetuall jarre betwixt us and our *Hulderick*. Iwis, ſayes my Refuter, your *Udalrick* is not the man you take him for; *For thus he there writes to the Pope, Wherefore, O reverend Father, it ſhall be your part to cauſe and over-ſee, that whoſoever either with hand or mouth hath made a Vow of Continencie (as all Clergy men in holy Orders have) and afterwards would forſake the ſame, ſhould be either compelled to keep his Vow, or elſe by lawfull authority ſhould be depoſed from his order.* So he. But we are not ſo light of beleefe to loſe a friend thus eaſily. Know then, Reader, that the *Parentheſis (which is the harſheſt peece of this clauſe) is foiſted into the Text, and forged by this Caviller; the quite contrary whereof is affirmed in the former Period of our *Udalrick*, where thus he writes: *Non parum quippe, &c. From this holy diſcretion thou haſt not a little ſwarved, when as thou wouldſt have theſe* D *Clergie men, whom thou oughteſt only to adviſe to Abſtinence from Mariage, compelled unto it by a certaine imperious violence; For is not this juſtly in the judgement of all wiſe men to be accounted violence, when as againſt the Evangelicall Inſtitution, and the charge of the Holy Ghoſt, any man is conſtrained to the execution of private Decrees? The Lord in the old Law appointed Mariage to his Prieſt which he is never read afterwards to have forbidden;* So he. Let my Refuter then reconcile this falſe Parentheſis with the true Text, (which he can never doe, ſince it directly croſſeth the whole ſcope of *Hulderícks* Epiſtle) and then he ſhall ſee us eaſily reconcile *Hulderícks* propoſition with ours.

* (As all Clergie men in holy Orders have.)

But, not ſo long to delay my Readers ſatisfaction; the truth is; The Author pleads for an indifferent immunity of Clergy men from the neceſſity of this Vow, elſe the Epiſtle were contradictory to it ſelfe: for if he ſuppoſe that all the Clergy had vowed, E and all that had vowed ſhould be compelled to keepe their Vow, how could hee plead that the Clergy ſhould not be compelled to Continẽce? The drift of *Udalrick* or *Voluſian*, then, is, that it may be equally lawfull, equally free for Prieſts either to vow, or not to vow continency; which granted, if any one having liberty not to have vowed, or obſerved it, ſhall notwithſtanding *prefixe this courſe to himſelfe in the Lord*, out of a long ſetled experience and aſſurance of this calling and gift of God, & now when he hath thus ingaged himſelfe to the expectation of the Church, ***voluerit apoſtare***, *ſhall be froward wantonly to abandon this vow*, willingly neglecting all good meanes for the continued obſervation thereof, ſuch a one ſhall be liable either to compulſion, or depoſition; As now, if any one of ours ſhould in the midſt of freedome binde himſelfe by a voluntary vow, it were pity and ſhame that hee ſhould play faſt and looſe at pleaſure with impunity.

Præfixit hoc ſibi in Domino, ibid.

What

A What Wooll then is here worthy of this cry? Or wherein hath our Author offended us? whiles we neither make this vow, nor can therefore ever breake it, nor ever allowed the breakers of ſo made vowes, guiltleſſe?

Refut.p.276.

One quarrell yet he cannot remit to Maſter **Fox** and me; that for this fore-named *Hulderick*, we cite *Æneas Silvius* in his *Germania*; a booke that never was.

This great *helluo librorum* hath wearied all Libraries, and conſulted with his *Tritemius* and *Poſſevine*; neither of them mention any ſuch work of *Æneas Silvius*; wheras, if he had but taken the booke next the doore, *Geſners Bibliotheca*, he had found (if at leaſt he could have ſeene the Wood for Trees) *Silvius* his *Germania*; which (for failing) he might have heard of in a double Edition; The one larger, the other more contracted. The firſt, *Geſner* expreſſes thus, *Extat ejuſdem Germania, qua continentur gravamina nationis Germanicæ, & confutatio eorundem; cum replica.* The latter is, B *Æneæ Sylvii Germania excerpta, &c. The Germania of Æneas Sylvius gathered out of that book, wherein the grievances of the Germane nation objected to the See of Rome, by* Martine Mere *a Lawyer of Mentz, are refelled.*

There is extant the ſame Authors Germania, *wherein are contained the grievances of the German-nation, and a confutation of the ſame with a reply.*

See now, Reader, whether my Refuter can bluſh. In the one of theſe, which (after deniall) he confeſſeth to have ſeene, he findes ſomewhat that likes him not. *Sylvius* ſpeaking of *Auſpurge, Sanctus Vdalricus huic præſidet* (ſaith he) *qui Papam arguit de Concubinis; Vdalrick is the Saint of that Citie, who reproved the Pope concerning Concubines.* The bone lyes before him, let him picke out the marrow as he can; which becauſe he findes hard to breake, he caſts it from him in a chafe, and tels us for the Laſt refuge; *He hath ſeene a printed Copie, and two manuſcripts without theſe words. In verbo Sacerdotis.* And ſo juſt have we found him of his word, all this while, that he were hard-hearted C that would not beleeve him.

In ſua Germ. Illyr. Catal. Teſt. lib.19 Æne.u.

SECT. V.

Refut.p.280.

BUt ſtill I am taken tardy in my time, or rather doe over-take. I reckon this Liberty to have continued in Germany after *Hulderick*, for ſome two hundred yeares; *Whereas betwixt* S. *Vdalricke and Gregory the ſeventh, were but a hundred and twelve yeares.*

But ſtill his Saint deceives him, and (if I ſhould have erred) his owne Chronologers ſhould have deceived me. For his *Onuphrius* in his Eccleſiaſticall Chronicle, D makes our *Hulderick* Biſhop of *Aſpurge* in the beginning of Pope *Nicolas*, *Anno*, 859. And his *Sigebert* & other Chroniclers caſt *Gregory* the ſevēth his oppoſitiō to Prieſts mariage, upon the yeare 1074. Where now is my errour? Where is my over-reaching? Count it, Reader, and ſee whether I cannot make my word good, & give him fifteen yeares into the bargaine: & now judge whether of us may ſay, *Non ſat commodè diviſa ſunt temporibus tibi, Dave, hæc*; and whether of us it is, from whom nothing commeth, ſavouring of any learning or truth: and if thou thinkſt it fit, bluſh for him.

Refut.p.281.

The like (I feare) willing errour upon the ſame ground is the miſ-calculation of the times of *Leo* the ninth, and *Nicolas* the ſecond, betwixt whoſe times, and *Vdalrick* he makes but fifty yeares; abating one other halfe of the hundred, to expoſe mee to the laughter of his Credulous Clients, which may now ſay, Loe the man which in a E reckoning of 200. yeares did out-laſh but 150. When as both their *Sigebert* and *Hermannus Contractus*, (and who not?) make *Leo* the ninth, Pope, *An.* 1049, and *Nicolas* the ſecond ſome ten yeares after him; The very elder whereof, if we reckon to *Hulderick*, *An.* 859 will be in no leſſe than 190. yeares diſtance. The man wanted either counters, or wit, or honeſty; Truth I am ſure he wants.

SECT. VI.

Refut.p.283.

ANtichriſt, which was conceived in the Primitive times, ſaw the light in *Boniface* the third, and was growne to his ſtature and ἀκμὴν in *Gregory* the ſeventh. So as I

might

A might well ſay, that the body of Antichriſtianiſme, together with the prohibition of mariage, began to be complete in that *Hildebrand.* The times accord better than our Papiſts would have them. After a thouſand yeares Satan was looſed: at that very time did this *Hildebrand* (otherwiſe *Gregory*) *by the inſtigation of the Devill* (*as himſelfe confeſſed at his death* (*witneſſe Cardinall Benno and Sigebert*) *trouble the Church*; belike with the violent obtruſion of this doctrine of Devils (prohibition of mariage) and inſolent detruſion of imperiall authority. It is then but a Sardonian laughter that my Refuter takes up at our complete Antichriſt; whoſe ſupparaſitation may one day coſt him teares and gnaſhing.

But (good God!) what Saints hath the Romane Church? *Hildebrand* is one of their Calender; the Legend of whoſe holineſſe ſhall anon make any man ſave *C. E.* B aſhamed.

Since it will be no better; *Perge mentiri*; I am now charged with a faire contradiction, whiles I am accuſed to ſay, *That the liberty of Prieſts mariages was univerſall for a thouſand yeares, and yet had before granted, that in* Steven *the ſecond his time* (*which was two hundred and forty yeares before*) *the Weſterne Clergy was reſtrained.* In all which hee perſwades his friends that I would faine lye groſſely, if my memory would let mee. Reader, doe but review my words. Theſe they are: *After him* (that is, *Hulderick*) *ſo ſtrongly did he plead and ſo happily, that for two hundred yeares more, this freedome ſtill bleſſed thoſe parts.* I ſpeake of Germany, he of Italy: I ſpeak of thoſe parts, he of all. Is not this a Logicall and faithfull refutation? Yet more, this bold and ſalſe hand dares write, that *Leo* the ninth, and *Nicolas* the ſecond, *never medled with the prohibition of* C *theſe mariages; Onely the one made a decree againſt Harlots, the other againſt Concubines: neither of which* (*he hopes*) *we will apply to our ſelves.* We are ſo uſed to theſe impudent aſſertions, that now we ceaſe to wonder at them. Let him tell me what was that Epiſtle which *Leo* the ninth wrote to *Peter* the Hermite? Whoſe very title is *Incontinentiam Clericorum deteſtatur, & puniendam deſcribit.* The Epiſtle is bitter, like my Libellers. And leſt he ſhould ſay we guiltily take to our ſelves the imputation of Incōtinencie, it is bent againſt *quadrimodam carnalis contagionis pollutionem: a foure-fold pollution of Clergy-men: Whereof one he will not ſure deny to be mariage.*

Refut. p. 284.

Refut. p. 285.

He deteſts the incontinencie of Clerkes, and writes to have it puniſhed. Append. Epiſt. Leon, 9. Binius.

Let him tell me what was done under *Leo* in the Councell of Mentz (about the yeare 1049) of which *Adam Bremenſis* (who was there preſent) writes, *Simoniaca hæreſis & nefanda Sacerdotum conjugia holographa Synodi manu perpetuo damnata eſt.* That is [a] *The hereſie of Symony, and the wicked mariages of Prieſts, by the conſent of the Synod was* D *condemned.* Is this Nothing done by his *Leo*, the *Leo rugiens* of that time.

As for his *Nicolas* the ſecond; good man, he did nothing neither: Onely he ſtayned women as honeſt as himſelfe, with the name of Concubines, & men more holy than himſelfe, with the name of Nicolaitans, (whom hee muſt needs love for the name ſake) and an eſtate of life, as holy as his owne, with the name of *Filthy copulation.* Let his Popes ſhamefull decrees, and his ſhameleſſe lyes, goe both together for company whence they came.

[a] *Adam. Brem. l. 3. c. 31. Bin. not. in Synod. Mogūt.*

Refut. p. 286.

SECT. VII.

E

YEt ſtill the further we goe, the worſe. My Refuter ſurpaſſes himſelfe in the prizes that he playes for his Pope *Gregory* the ſeventh, who firſt (he ſaith) did not ruine this liberty of mariages: Let *Vincentius*, and *Radulphus de Diceto* and *Sigebert* ſpeake for us both; [b] *Uxoratos Sacerdotes à divino, &c. He removed maried Prieſts from their function, and forbad the people to heare their Maſſes; a new example, and as many thought inconſiderately prejudiciall, againſt the judgement of the holy Fathers, &c.* But hee fully prevailed not (ſaith my Refuter.) What thanke is that to him? he did his beſt, and kindled thoſe coales that could never yet be quenched. He led the way to his *Urban* the ſecond, and *Paſchal* the ſecond. They followed him, and prevailed; The broyles were his; if not the victory. *Gratum opus ſcortatoribus* (ſaith *Aventine.*) *Aventine* (ſaith my Refuter) *a late Goſpelling brother.* For us, we are glad of the fraternity of ſo worthy an

Refut. p. 287.

[b] *Chron. Sigebert. Anno* 1074 *Polyd. Virg. Exemplo poſt homines natos importuniſſimo. Ex qua re tam grave oritur ſcandalum, ut nullius hæreſis tempore ſancta Eccleſia graviore ſchiſmate ſciſſa ſit. Sigeb. ibid.*

Refut. p. 288.

an Author, whom *Beatus Rhenanus* gratulates to his *Germany*, & cals [c] *Eruditiſſimum Aventinum*, and [d] *Variarum cognitione diſciplinarum præſtantem*; and *Eraſmus*, [e] *Hominem ſtudio indefatigabili, ac reconditæ lectionis*. Laſtly, whom his juſt Epitaph ſtiles, [f] *Rerum antiquarum indagatorem ſagaciſſimum*: But the truth is; no man by his Hiſtory can tell his Religion: The Canons of *Auguſta* praiſe him for the light he gives to the inſtitutions of their Monaſteries; And when he ſpeakes of the Shrines of *Berg*, *Valentia* and *Halle*, I am ſure he mentions them with too Popiſh devotion; & when of *Io. Huſſe* and *Ierome* of *Prage*, he taxes them with *crimen irreligioſitatis*; Yet this man (borne *An.* 1466.) when he but ſpeakes a famous truth of *Hildebrand*, and the *German* Clergie, he is become a *late Goſpelling brother*. Still let us have Brethren that care more for their honeſty, than their faction.

Neither yet (to give the Devill his due) doe we thinke ſo ill of thoſe enemies of maried chaſtity, that they did purpoſely enact Lawes of unmaried looſeneſſe: but that all abominable filthines did follow upon the reſtraint of lawfull remedies, who ſees not? [g] *Sigebert* himſelfe (their owne Monk) freely acknowledges it. *Iohn Haywood* our old Epigrammatiſt told Queen *Mary*, her Clergy was ſawcy: if they had not Wives they would have Lemans. Where there is not the gift of holy continency, how could it be otherwiſe? Where the water is dammed up, & yet the ſtreame runs full, how can it chooſe but riſe over the banks? There is purity therefore out of Wedlock, but not out of Continence. And what needed my detector to travell ſo farre as *England*, for an example of incontinencie in a King *Henry*, or any wife of his, whether falſely or truly objected, when hee might have looked neerer the centre of their Church, and have found his owne Pope *Iohn* (in the very time now queſtioned for this prohibition) [h] killed by the Devill in the act of adultery with another mans wife? This end of the Wallet hangs behinde him.

[c] Moſt learned *Aventine*.

[d] Excelling in the knowledge of all variety of learning.

[e] A man of unweariable paines, and deepe reading.

[f] A moſt diligent and accurate ſearcher of antiquities. *Refut.p.*289.

[g] *Porro continentiam paucis tenentibus, aliquibus eam modo cauſa queſtus ac jactantiæ ſimulantibus, multis incontinentiam perjurio aut multiplicum adulterio cumulantibus, &c.* Sigeb. *Ann.* 1074. *Refut.p.*291.

[h] *Jo. autem Papa ſe cum uxore cujuſdam oblectans, à diabolo, in tempore percutitur*, Sigeb. *An.* 963.

SECT. VIII.

Hildebrand (as I learned of *Aventine*) is as much as *Titio amoris*. But how little he differed in name or nature from *Hellebrand*, *Titio infernalis* (as *Chemnitius* cals him) his Hiſtory ſhewes too well. And is it poſſible that any man ſhould riſe up after ſo many hundred yeares, to Canonize Saint *Hildebrand*, even in that for which he condemned himſelfe? My Reader muſt know the man a little from the witneſſe of his owne Conclave, his Cardinall *Benno*, Arch-prieſt of the Romane Church, then living: Others, beſides, tell of his beginnings in wicked Necromancy, and murderous underminings, and tyrannical ſwaying of the Keyes, ere he had them: *Benno* tels how he got them, how he uſed them gotten: He got them by fraud, mony, violence; uſed them with tyranny. There was a knot, & a ſucceſſion of Necromancers in thoſe dayes. *Gerbertus*, which was *Sylveſter* the ſecond, was the Maſter of the Schoole: His chiefe Schollers in the Blacke Art, were *Theophilactus* (afterwards changed into Pope *Benedict*) and *Laurentius*, and *Gratianus*. Theſe were the Tutors of *Hildebrands* younger times, of whom he learned both Magicke and Policie. It is a world to ſee what work theſe Magicians made (like the ill ſpirits they raiſed) in Church & Commonwealth, oppoſing Emperours, ſetting up what Popes they pleaſed, poiſoning whom they diſliked: at laſt it came to *Hildebrands* turne to take the Chaire: [i] *To which purpoſe he ſeparated firſt the Biſhops from the Cardinals averſe from him: when he had done, he compelled them by terrour and force to ſweare unto his part; which done, he was elected in ſpight of the Canons, only by Lay-perſons, by Souldiers; he expelled the Cardinals, raſhly excommunicated the Emperour, of his owne head, without any Canonical accuſation, without ſubſcription of any Cardinall; hired a bloody Villaine to murder the Emperor; conſulted with the Oracle of his breaden God, which becauſe it anſwered not, he caſt it into the fire; he exerciſed moſt horrible cruelties upon many, hanging up men at his pleaſure unconvicted*; in a word, *quantis hæreſibus mundum corruperit, &c*? ſaith *Benno* in his concluſion, *His hereſies, his perjuries, can ſcarce be deſcribed by many Pens*; Clamat tamen altius, &c. *But the Chriſtian blood ſhed by his inſtigation and command*, (ſaith he) *cries yet louder to God; yea, the blood of the Church, which the ſword of his tongue in a miſerable prodition hath ſhed, cries out againſt him; for*

which

The brand of Love. Brand of Hell. *Refut.p.*293.

[i] *Benno Cardin. vita Hildebr.*

A *which things, the Church did moſt juſtly depart from all communion with him.* Thus *Benno*; who yet (to make amends) [k] tels us that *Hildebrand* upon his death-bed repented of theſe lewd courſes, and ſent to the Emperour and the Church to cry them mercy: confeſſing (as *Sigebert* reports) that he had by the perſwaſion of the Devill raiſed theſe wicked tumults.

Yet this is the man whom *Bellarmine* will juſtifie by ſeven and twenty Authors, and *C.E.* can adde two more to the heape; yea, in thoſe very things for which he condemned himſelfe.

Reader, if one of his evill ſpirits ſhould have ſtept into *Peters* chaire, doe ye think he could have wanted Proctors? But how good an account we were like to have of ſeven and twenty Authors (if it would requite the coſt to examine them) appeares, B in that [l] *Lambertus Schafnaburgenſis* (which is cited for the man that magnifies the miracles of this *Gregory*) ſayes only this one word of him, that he wrought many prodigies. And what prodigies theſe were, *Benno* the Cardinal tels us, that he raiſed Devils familiarly; that he ſhaked ſparkes of fire out of his ſleeve by his Magick. A tricke that well beſeemed an *Hellebrand*, who ſet all the world on fire by his wicked impetuoſity. We will not envy Rome this Saint, let them enjoy him, let them celebrate him, and cry downe *Henry* the Emperour, and all that oppoſed him. Still may ſuch as theſe be the Tutelar gods of that holy Citie; For us, it is comfort enough to us, that our mariages had ſuch a perſecutor.

That the Churches did hereupon ring of him for Antichriſt, *Aventine* is my Author: *Pro concione, &c. In their Sermons* (ſaith he) *they did curſe* Hildebrand, *they cryed out* C *on him as a man tranſported with hatred and ambition*, Antichriſtum eſſe prædicant, *They declared him to be Antichriſt; They ſaid that under the colourable title of Chriſt, hee did the ſervice of Antichriſt; That he ſits in Babylon in the Temple of God, and is advanced above all that is called God.* So he. And little better is that which his [m] *Schafnaburgenſis* (ſo much extolled by *C.E.*) recordeth: *Adverſus hoc decretum infremuit tota factio Clericorum, &c. Againſt this Decree* (ſaith he) *all the whole faction of Clergy-men fretted and mutined; accuſing him as an Heretik, and a man of perverſe opinion, who forgetting the word of Chriſt which ſaid* All men cannot receive this, *did by a violent exaction compell men to live in the faſhion of Angels.*

To which if I ſhould adde the ſentence of the Synod of *Wormes*, & that of *Brixia* my Reader would eaſily ſee, that it is not the applauſe of ſome devoted Pen, that can free him from theſe foule imputations of deſerved infamie.

D That untruth then cleared, another belike hangs upō the ſcore; My refuter charges me with falſhood, in ſaying, *That* Gregory *the ſeventh was depoſed by the French and German Biſhops. Only the Germans* (he ſaith) *were Actors in that Tragedie.* But if not at *Wormes*, yet let him tell me what was done at *Brixia*, & by whom: *Quamobrem Italiæ, Germaniæ, Galliæ Pontifices, &c. Wherefore* (ſaith *Aventinus*) *the Biſhops of Italy, Germany, and France, the ſeventh of the Kalends of Iuly, met at Brixia in Bavaria, and ſentenced* Hildebrand *to have ſpoken and done againſt Chriſtian piety, &c. and condemned him of Hereſie, Impietie, Sacriledge, &c.* And that my Refuter may finde himſelfe anſwered at once to the laſt of his Cavils, wherein *he pleads that this depoſition was not ſo much as pretended for the inhibition of theſe mariages*, but for other cauſes, let him ſee the Copy E of the judgement paſſed againſt him in the ſaid Councell; wherein, after the accuſation of his Simoniacall *climbing into the Chaire* (the vice which he pretended moſt to perſecute in others) *his forcible poſſeſſion, his hereſie, his machinations againſt the Emperor, his perverting of the Lawes both of God and Men, his falſe doctrines, ſacriledges, perjuries, lyes, murders, by him ſuborned and commended, his tyranny, his ſetting of diſcord betwixt Brethren, Friends, Couſins*; It followes; Inter conjuges divortia facit; ſuavis homo ſacerdotes qui uxores habent legitimos ſacrificos eſſe pernegat; interim tamen ſcortatores, adulteros, inceſtuoſos aris admovet, &c. *He cauſes divorces betwixt Man & Wife; The fine man denies thoſe Prieſts, which have lawfull Wives, to be Prieſts at all; in the meane time he admits to the Altar whore-mongers, adulterers, inceſtuous perſons, &c.* Nos ergo. *We therefore by the authority of Almighty God, pronounce him depoſed from his Popedome.* Thus *Aventine* ſpecifies the Decree; which alone without Commentary, without in-

[k] So our *Rogerus Ceſtrenſ. l. 7. Papa Hildebrandus laborans in extremis, vocavit ad ſe Cardinalem quem plus dilexerat, & confeſſus eſt ſe ſuſcitaſſe odium & ſchiſma inter Imperatorem, & alios Chriſtianos, unde diſſolvit vincula bannorum, & obiit.*

Refut. p. 295. uſq; ad 306.

[l] *Lamb. Schafnab. Hiſt. rerum German.*

Refut. p. 306. uſq; ad 309.

Antichriſti negotium agitat.

[m] *Lamb. Schafnab. lib. de Rebus German.*

Refut. p. 307.

Ref. p. 310, 311.

The vertues of *C.E's* Saint.

Refut.p.316.

forcement,anſwers all the frivolous exceptions of my wordy Adverſary.So as now, to returne his Epilogue,he hath ſent back my ten pretended lies,with the unreaſonable and inverted uſury of well-neere an hundred. *Pauperis eſt numerare.*

SECT. IX.

Refut.p.317.

FRom foraine parts,I returne at laſt to our owne; ſo I feare hath *C.E.* done long ſince;lurking ſome-where in Englād for no good.Theſe Fugitives love not home more,than their home hath cauſe to hate them. His cavils of the wondrous contradiction betwixt my Margin and my Text,are too childiſh to be honoured with an anſwer. My Text was;*The bickerings of our Engliſh Clergie with their* Dunſtans, *about this time are memorable.* My Margin cites *Henry* of *Huntingdon*, affirming *Anſelme* to be the firſt that forbad Mariage:Betwixt theſe two,ſaith my Refuter, was an hundred yeares difference. I grant it:But(had my words been thus)if my Detector were not diſpoſed to ſeek a knot in a Ruſh,he had eaſily noted that in a generall ſurvay of all Ages,the phraſe(*About that time*)admits much latitude,& will eaſily ſtretch without any ſtraine to one whole Century of yeares.Had the Quotation been as he pleadeth,this anſwer were ſufficient. But my words need no ſuch reconciliation; I ſtand to the cenſure,and diſclaime the mercy of any Reader: For that citation of *Anſelme* hath plaine reference to the following words,*Our Hiſtories teſtifie how late, how repiningly our Clergie ſtooped under this yoke:* it is for this that my Margin points to *Henry Huntingdon*,and *Fabian*,reporting *Anſelme* the firſt man that prohibited theſe mariages.What contradiction now can his acuteneſſe detect in theſe two ? The Engliſh Clergy had bickerings with their *Dunſtans*; and ſtooped late and repiningly to this yoke under *Anſelme*. See,Reader,and admire the equall Truth and Logick of a Catholike Prieſt,and judge how well he beſtoweth his Pages.

B

C

SECT. X.

Refut.p.318.

* *Oſwald and Ethelwold.*

[a] *Gul. Malmesb. Jt.Legend,&c.*

IT is true,*Dunſtan* was the man who firſt with his other * two Couſins & partners in canonization,oppoſed any appendance of the maried Clergy ; Hee wrought it with good King *Edgar*,by dreames,and viſions,and miracles.He,who when the Devill came to tēpt him to luſt, [a] caught him by the noſe with an hot paire of Tongs,& made him rore out for mercy,ſuppoſed that every Clergy-man had the ſame Irons in the fire;& therefore blew the coales to that good King of the diſlike of theſe Clerical mariages;& with the ſame breath inkindled the zeale of Monkery.The Church wherein I am now intereſſed,and wherein I doe(by the providence of God,and the bounty of my gratious Maſter)ſucceed their Saint *Oſwalds* Priors, yeelds me ſufficient records hereof;which becauſe they are both worthy of publike light,& give no ſmall light to the buſineſſe in hand, I have thought good here to inſert.

D

* The names of the Founders of the Church of *Worceſter.* In the time of King *Ethelred* was *Worceſter* made an Epiſcopall ſee ; *Boſel* was the firſt biſhop. The 17 was Saint *Oſwald*; in whoſe time King *Edgar* gave,&c. And by the mediation of Saint *Oſwald* was this Cathedrall Church tranſlated frō married Clerks unto Monks.

* *Nomina Fundatorum Eccleſiæ Wigornienſis,Tempore Ethelredi Regis,&c.*——*conſtituta eſt ſedes Epiſcopalis Wigorn: Boſel Epiſcopus primus*——*Septimuſdecimus,Sanctus Oſwaldus, tempore cujus Edgarus Rex dedit*——*Mediante vero Beato Oſwaldo, à Clericis in Monachos tranſlata eſt ſedes Pontificalis honoris.*

E

Then followes the Charter of King *Edgar* founding the Monkes with this Title, *Carta Regis* Eadgari,*de* Oſwaldeſlaw.

A*Ltitonantis Dei largiflua Clementia,qui eſt Rex Regum & Dominus Dominantium. Ego* Eadgarus *Anglorum Baſileus omnium Regum inſularum Oceani quæ Britanniam circumjacent,cunctorumq́ Nationum quæ infra eam includuntur, Imperator & Dominus, gratias ago ipſi Deo omnipotenti Regi meo,qui meum Imperium ſic ampliavit, & exaltavit ſuper Regnum Patrum meorum.*——

Quapropter & ego Chriſti gloriam & laudem in regno meo exaltare, & ejus ſervitium amplificare devotus diſpoſui,& per meos fideles fautores Dunſtanum, *videlicet, Archiepiſcopum, &* Athelwaldum,*ac* Oſwaldum *Epiſcopos,quos mihi Patres ſpirituales, & conſiliarios*

A *ſiliarios elegi, magna ex parte ſecundum quod diſpoſui, perfeci.*——

Et ipſis ſupradictis meis cooperatoribus ſtrenue annitentibus, iam XL *&* VII. *Monaſteria cum Monachis & Sanctimonialibus conſtitui; & ſi Chriſtus vitam mihi tam diu conceſſerit, uſq; ad quinquageſimum remiſſionis numerum meæ devotæ Deo munificentiæ oblationem protendere decrevi. Vnde nunc in præſenti Monaſterium, quod prædictus reverendus Epiſcopus* Oſwaldus *in ſede Epiſcopali Wereceaſtre, in honorem Sanctæ Dei genetricis* Mariæ *amplificavit, & eliminatis Clericorum neniis, & ſpurcis laſciviis, religioſis Dei ſervis Monachis, meo conſenſu & favore ſuffultis locavit, Ego ipſis Monaſticæ religionis viris Regali authoritate confirmo, & conſilio, & aſtipulatione Principum & Optimatum meorum corroboro, & conſigno, ita ut jam amplius non ſit fas, neq; jus Clericis reclamandi quicquam inde, quippe qui magis elegerunt cum ſui ordinis periculo, & Eccleſiaſtici beneficii diſpendio* B *ſuis uxoribus adhærere, quàm Deo caſte & canonice ſervire. Et ideo cuncta quæ illi de Eccleſia poſſederant, cum ipſa Eccleſia ſive Eccleſiaſtica, ſive Secularia, tam mobilia, quam immobilia, ipſis Dei ſervis Monachis ab hac die perpetualiter Regiæ munificentiæ jure deinceps poſſidenda trado, & conſigno ita firmiter, ut nulli Principum, nec etiam ulli Epiſcopo ſuccedenti fas ſit, aut licitum quicquam inde ſubtrahere, aut pervadere, aut ab eorum poteſtate ſurripere, & in Clericorum jus iterum traducere, quamdiu fides Chriſtiana in Anglia perduraverit. Sed & dimidium Centuriatum, &c.*——

In the end dated thus, *Facta ſunt hæc An. Dominicæ Nativitatis* D.CCCC.LXIIII. *Indictione* VIII. *Regni* Eadgari *Anglorum Regis*, 6. *in Regia urbe quæ ab incolis Glouceaſtre nominatur, in Natale Domini.* In Engliſh thus.

BY the bountifull mercy of Almighty God, which is King of Kings, and Lord of C Lords, I *Edgar* King of England; and of all the Kings of the Ilands of the Ocean lying about *Brittaine*, and of all the Nations that are included within it, Emperor and Lord; doe give thankes to Almighty God my King, which hath inlarged my Empire, and exalted it above the Kingdome of my Fathers.——

Wherefore I alſo having devoted my ſelfe to exalt the glory and praiſe of Chriſt in my Kingdome, and to enlarge his ſervice, have intended, & by my faithfull Welwillers *Dunſtan* Archbiſhop, *Athelwold* and *Oſwald* Biſhops, (whom I have choſen for my ſpirituall Fathers, and Counſellors) I have for the greateſt part already performed what I intended, &c.——

And by the diligent indevours of my fore-ſaid Helpers, I have now conſtituted and made ſeven and forty Monaſteries with Monkes and Nunnes; and if Chriſt ſhall D give me to live ſo long, I have decreed to draw forth the Oblation of this my devout Munificence unto God, to the full number of fifty, which is the number of my remiſſion. * Whereupon, now for the preſent, I doe by my Royall Authority confirme to perſons of Monaſticall Religion, and by the conſent and aſtipulation of my Princes and Peeres, doe eſtabliſh and conſigne to them, that Monaſtery which the fore-ſaid reverend Biſhop *Oſwald*, (to the honour of the bleſſed Mother of God) hath amplified in the Epiſcopall See of *Wereceaſtre*, and expelling the wanton and filthy laciviouſneſſe of Clerkes, hath, by my conſent and favour, beſtowed it upon the religious ſervants of God, the Monks; ſo as from henceforth it ſhall not be lawfull for the ſaid Clerkes, to challenge any thing therein, as thoſe which have rather choſen (with the danger of their Order, and the loſſe of their Eccleſiaſticall * Benefice) to ſtick unto E their wives, then chaſtely and canonically to ſerve God. And therefore all that ever they poſſeſſed of the ſaid Church, whether Eccleſiaſticall or Secular, moveable, or unmoveable, together with the Church it ſelfe, I doe from this day forward for ever, give and conſigne to the ſaid Monkes, to bee poſſeſſed of them in the right of my Royall Munificence; ſo firmely, that it ſhall not be lawfull for any Prince or any Biſhop ſucceeding to ſubſtract ought from them, or to withdraw any of the premiſſes from their power, and to deliver it back againe to the right and poſſeſſion of Clerks, ſo long as the Chriſtian Faith ſhall remaine in England, &c.——

Facta ſunt hæc, &c. Theſe things were done in the yeare of Chriſts Nativity, D.CCCC.LXIIII. Indiction VIII. In the ſixt yeare of the Raigne of *Edgar* King of England; in the Royall City, which by the Inhabitants is named *Glouceaſtre*, in the Feaſt of the Nativity of our Lord, &c.——

* *So* as it appeares, this number was ſet to King *Edgar* by *Dunſtan* for his penance.

* That is, their Prebend.

That *Dunſtan* did this, none ever doubted; but withall it is conſiderable, who himſelfe was; an Abbot; and therefore partiall to the Cloyſters; and who put him into this Commiſſion; Pope *Iohn* the thirteenth: a Monſter of men, yea, of Popes; one who (as was articled againſt him in a generall Councell) had committed Inceſt with two of his owne ſiſters, who called to the Devill for his help at Dice; who defloured Virgins, who lay with *Stephana* his Fathers Concubine, who dranke to the Devill, beſides many other horrible criminations; A man fit to ſet a Saint on worke againſt lawfull Mariages. And thirdly, what the ſtate of the Times were, wherein libertie was degenerate into ſtrange licentiouſneſſe; Even change of Wives (if wee may beleeve Hiſtories) was then no wonder; For the correcting whereof, the Reformers (according to the Philoſophers advice) laboured towards the other extreame; as thoſe which to ſtraighten a ſticke, bow it as much the contrary way. And laſtly, how far this act and endeavour extended: for *Dunſtan* ſought not to thruſt maried men out of the Clergy, but to thruſt *maried Clergy-men out of the Cathedrall Churches, which required a quotidian attendance, which is evident both by the ſentence of *Dunſtan* (*Aut Canonice vivendum, aut ab Eccleſia exeundum*) either that they muſt live Canonically, or get out of the Church; that is, *Ex Eccleſiis majoribus*, as Hiſtorians relate it; And by the ſentence of the Rood for *Dunſtan*: *Mutaretis non bene*: How much difference there was in theſe two, appeares in the Decree of Biſhop *Lanfranc*, *Anſelm's* Predeceſſor, which tolerating maried Seculars, drives directly againſt maried Canons. Little needed my Refuter then (but that he muſt have ſomething to ſay) to fall upon our right Reverend and learned Biſhop of *Hereford* (whoſe worthy labours have juſtly indeared him to all Poſterity) for that true compariſon he makes betwixt theſe three Saints of theirs, and *Anſelme*: They by action, hee by Synodicall Decree perſecuted the Clergy: They bent their endeavours againſt Cathedrall Clerkes, he againſt Prieſts; Their project was particular, his univerſall.

* *Expulit malos Presbyteros, introduxit pejores Monachos. Polyd.* From the greater Churches.

Refut. p. 321.

That a peremptory ſentẽce paſſed generally againſt the mariage of Eccleſiaſtiques in a publique Synod under *Dunſtan*, he refers us to *Binius*, which at randome talkes of *Concilium Anglicanum*: without all particulars of place, or perſons, and refers us to *Surius*, as if he had bidden us aſke his Fellow if hee lye: Why did hee not ſend us to Father *Parſons*, or his *Gabriel Gifford*? Sure, it was in ſome obſcure hole of the *Peake*, or ſome blinde Dormitorie of a Covent; neither can we ſay of it with the Apoſtle, Theſe things were not done in a Corner; The Canons, whereto the fore-alledged Charter, and the ſentence of *Dunſtan* have reference, were no other than Romiſh, which theſe Monkiſh Prelates had perſwaded King *Edgar* to receive, and in part to urge upon his maried prebendaries. The ſucceſſe of his Synod at *Reading*, or *Wincheſter* he knowes well enough: And is he aſhamed of the miraculous ſentence of his Holy-Rood (which *Iornalenſis* reports) who there openly ſpake for the Monkes againſt the Clergy? *Abſit ut hoc fiat*; that he paſſes over to that of *Calne*, where the falling of an over-charged floore, cruſhed the Mariage of Clergy-men. Idle Monks who for their owne turne ſet ſuch a ſuperſtitious gloſſe upon that accident, which (as **Henry Huntingdon* more probably interprets it) was *Signũ excelſi Dei, quod proditione & interfectione Regis ſui ab amore Dei caſuri eſſent, & à diverſis gentibus digna contritione conterendi: A ſigne from the High God, that by their Treaſon and Murder of their King* (who was ſlaine in the yeare after) *they ſhould fall from the favour of God, and be worthily cruſhed by other Nations.* Thus he. Such was the event; For the conſtruction of it the Reader may chuſe, whether he wil beleeve an Archdeacon of *Huntingdon*, or a Monk of *Malmesbury*. Ywis theſe rotten joyſts are foundation enough whereon to build the prohibition of our Mariages.

Refut. p. 319.

Refut. p. 321.

* *H. Hunt. l.* 5.

Gul. Malmeſ.

Sect. XI.

Refut. p. 332.

Vnder theſe late Romiſh Saints, *Dunſtan* and *Anſelme*, I might ſafely ſay, our Engliſh Clergy found the firſt machinations againſt their Mariage, & at laſt ſtooped perforce to this yoke of conſtrained continencie. *Neither doth my wit or my Logicke* *faile me in this collection. If theſe were the men that made the firſt oppoſition to the mariage of Clergymen in England, then it formerly obtained here, without contradiction.* The bare word of my Refuter, is a hot-ſhot to batter this neceſſary illation; and to aſſure the Reader that the forced Celibate of the Engliſh Clergy is of greater Antiquity than theſe his Saints; To wch he addes (in an ignorāt begging of the queſtiō) *A thing ſo filthy, after a ſolemne vow to God, to take a wife; as it never appeared without the brand of infamy.* As if our predeceſſors in the Engliſh Clergy had been ever charged with a vow; As if the ſolemnity of this vow had never had beginning? Chimericall fancies fit for a ſhorn head. [q] When as his Maſter *Harding* could not produce ſo much as a probabilitie of any vow anciently required, or undertaken; whether by beck, or *Dieu gard.* When as the ancient *Saxon* Pontificall makes not the leaſt mention of any ſuch profeſſion; yea, when *Girardus* (who was the ſecond Biſhop of *York* after the conqueſt) writes flatly to *Anſelme* concerning his owne Canons, *Profeßiones verò mihi penitus abnegant Canonici, &c My Canons* (ſaith he) *utterly deny to give me profeßion of continency, which without this profeßion have beene diſorderly advanced to holy Orders; Cum verò ad ordines aliquos invito, dura ſervice renituntur, ne in ordinando caſtitatem profiteantur, And when I doe invite any to take Orders, they doe reſiſt me very ſtubbornly, that they will make no profeßion of Chaſtity in their Ordination.* Thus he. Shewing us plainly that the Clergy in thoſe times challenged no other thā the liberty of their Predeceſſors. But wel may he face us down in this more obſcure (though certaine) truth, when he dares to ſay that *Greece* never tolerated this eſtate in their Clergie, till by bad life it fell to Schiſme, and from Schiſme to open Hereſie; whiles their owne Canon Law (beſides all Hiſtories) give him the lye; and what [r] *Eſpencæus* hath ingenuouſly ſpoken concerning this point, we have formerly ſhewed. If he did not preſume upon Readers that never ſaw Books, he durſt not be thus impudent.

This argument therefore ſhall ever ſtand good, and ſhal ſcornfully trample upon all his vaine cavills; *Ethelwold* was the firſt, which by the command of King *Edgar* expelled maried Prieſts, out of [s] the old erection of Wincheſter; *Anno* 963. *Dunſtan* and *Oſwald* together with him were the men, who (two yeares after) firſt expelled maried Clergie-men out of the greater houſes of *Merceland*; 1177. in the dayes of King *Henry* the Second, the ſecular Prebendaries of *Waltham*, were firſt turned out, to give way to their Irregulars; therefore untill theſe times, theſe places were interruptedly poſſeſſed by maried Clergie-men. If now he ſhal except; that this poſſeſſion of theirs was not of long continuance, but upon uſurpatiō; whereby the maried Incumbents had injuriouſly incroached upon the right of Monks; our Monks of *Worceſter* ſhall herein fully convince him; who write under their *Oſwaldus Archiepiſcopus; Per me fundatus fuit ex clericis monachatus,* That is, *By me were Monks firſt founded out of Clerks;* Which was alſo the faſhion of all other erections of this nature; ſo as it is manifeſt, that originally theſe Churches were founded in maried Clergie-men; afterwards wrongfully tranſlated, frō them to Monks; And if the firſt poſſeſſors had been [t] Monks, how could Monks have beene there firſt founded by *Oſwald,* when as *Ethelred* had long before both founded, and furniſhed it? and how out of Clerkes, if Monks had been there before? Let my Refuter ſhew me but a Verſe of equall antiquity in a contrary rime,

Per me fundatus fuit ex Monachis Clericatus.

And I yeeld him my argument: Otherwiſe let the world judge, if he be not ſhameleſly obſtinate in not yeelding.

Sect. XII.

But to ſtrike it dead, my adverſarie will *prove the Engliſh Clergie ever to have beene continent.* Reader, look now for Demonſtrations; His firſt proofe is, *That in all the purſuit of this buſineſſe, we never read of any that did ſtand upon the former cuſtome of the Church.* A proper argument *ab authoritate negativè.* And what other arguments doth my Detector find uſed by the then perſecuted Clegie? Hiſtories record them not; there-

[q] *D. Martins arg.* is, Prieſts crowns ſignifie their Vow; No other proofe can be brought, worth talking of, but from the Barbers ſhop. *Antiquit. Brit. Def. of Pr. Mart.* p 282.

[r] *Latinorum nemo vel veterum, vel recentiorum, inter Græcorum errores, aut hæreſes, aut ſchiſmata, hanc conjugalis uſus retentionem ſupputavit, non Hugo Eterianus, non Tho. Aquinas, non Guido Carmelita, ad 26. licet hic numeraverit, non alius qui vel obiter, vel peculiariter de iis egerit. Eſpenſ. l. 1. cap. 1. 4.*

[s] *Apud winton. & Monachos loco Clericorum primus inſtituit. De Edgaro Rogerus Ceſtrenſ. lib. 6.*

Oſwald Archbiſhop of Yorke.

[t] *A Clericis in Monachos tranſlata eſt ſedes Pontif. hon. vid. ſupr.*

Refut. p. 324. Non eſt ſcriptum ergo non eſt factum, &c.

therefore doubtles they ſaid nothing for thẽſelves; and if they urged other proofes, which are not now deſcended to us by any relation, why not this for one? Who can but hiſſe out ſo ſilly ſophiſtry? But to ſtop that clamorous mouth in this poore cavil; doth not his owne [u] Monke of *Malmesbury* tell him, that the Clergie urged this plea for themſelves, *Ingens eſſe & miſerabile dedecus, ut novus advena veteres colonos migrare compelleret, &c. That it was a great and miſerable ſhame, that theſe upſtarts the Monks, ſhould thruſt out the ancient poſſeſſors of thoſe places; that this was neither pleaſing to God, which had given them that long-continued habitation, nor yet to any good man, who might juſtly feare the ſame hard meaſure which was offered to them:* Thus they, whoſe plea and complaint ſeemed ſo juſt, that *Alfgina* the Queene, Prince *Alfere*, and others of the Nobility, overthrew many of thoſe new-founded Monaſteries, and re-inſtalled the Prieſts in their former right.

[u] *Gul. Malmeſ. de geſt. Angl. l.2. c.9.*

Refut. p. 325.

His next proofe is from the Letters of Pope *Gregory*, which he wrote to *Auſtin* the Monke here in England. *Riſum teneatis?* Did ever any man doubt, but that Pope *Gregory* was deſirous to eſtabliſh Romiſh Laws, and orders, amongſt the Engliſh. Where yet his Legate found many as good Chriſtians as himſelfe under another rule, conforme to the Greek Church? But how followes this? This Pope was willing to inromanize the Engliſh; therefore the ſtaffe ſtands in the corner: And yet even Pope *Gregory* allowed mariage to thoſe of the [x] Engliſh Clergie, which were not within the higher Orders; appointing them to receive their ſtipends apart; a favour which he ſaw neceſſarily to be yeelded to our Nation, whiles he abridged others.

[x] *Greg. reſp. ad quæſt. 2. Aug.*

Refut. p. 329. The noble Starre of Monkes.

From *Gregory*, he deſcends to *Beda*, a man doubtles venerable for his learning, and vertue; but (as it is in his *Epitaph*) *Monachorum nobile ſydus.* Whether a neighbour at leaſt to *Italy*, by birth (as they contend) I am ſure a Diſciple of *Abbot Benedict*, and ſo great a fautor of the *Roman* faction, that he cenſures S. *Aidanus* and *Colmannus*, for adhering to thoſe Greek forms, which the Churches of this Iland had anciently followed; whoſe part *Ioannes Major* juſtly takes againſt him. This *Beda* in a general ſpeculation ſpeakes his conceit of the voluntary continency which he holds requiſite in the Prieſthood; ſaies nothing of the particular cuſtome of the Engliſh Clergy; rather in divers paſſages inſinuating the contrary. Amongſt the reſt, he tels us that in the [y] Synod holden by Archbiſhop *Theodorus*, and other Biſhops (at *Hereford*) in the third yeare of King *Egfride*, (which was about *An.673.*) their tenth and laſt Canon was *pro conjugiis; ut nulli liceat niſi legitimum habere connubium; For Mariages; That no man ſhould marry unlawfully, no man ſhould commit inceſt, no man ſhould leave his owne Wife, unleſſe (as the Goſpell teacheth) for fornication onely, &c.* I know my Refuter will plead the univerſality of this Canon, and wil contend, that a law generally made for all Chriſtians, is not without injury reſtrained to Eccleſiaſtiques; But let my Reader well conſider both the Prologue and Epilogue of that Synod, he ſhall ſee, that they who are required to keep theſe Laws, are *Conſacerdotes omnes*; and that whoſoever ſhall violate them, *Noverit ſe ab omni officio Sacerdotali & noſtra ſocietate ſeparatum; Muſt know himſelfe ſeparate from all ſacerdotall office and ſociety, ſo as it will neceſſarily follow, that this Law did (at leaſt) concerne the Clergie with others, though not apart*; Neither is there any other of thoſe Canons, which concernes not the Clergie onely; except the firſt, concerning the obſervation of Eaſter, which principally alſo belonged to them. Whereto it makes not a little, that in the Book of *Saxon*-Canons ſet out for the governing of the ſecular Prieſts, the rule is, *Let them alſo do their indevour, that they hold with perpetuall diligence their chaſtity, in an unſpotted body, or elſe let them be coupled with the bond of one Matrimony.* Words, wherein our Clergie meant to regulate themſelves (as it ſeemes) by the holy preſcript of *Iſidore*, whereof we have ſpoken. Laſtly, my Adverſary cannot deny, that this Synod gives order for many accidentall matters, concerning the Clergie, for their fixed ſtation, for their maintenance, &c. but except in this Canon, there is no one word of their ſtate of life; neither is there in all thoſe Canons, one ſyllable of this pretended Celibate, as that, which the cõtrary receaved cuſtome of our Church would never have endured; my Refuter dares not ſay that theſe mariages were ſo quite out of uſe, that it was needles to ordaine ought againſt them; he knows that his *Dunſtan* found here this courſe ſo inveterate, that the very age and deep rooting of it hindred his deſignes.

[y] *Bed. Eccleſ. hiſt. Ang. l.4.*

I forbeare the *Saxon* word, for lacke of their Characters. The Reader ſhall finde them cited in *Saxon* by *Mat. Parker Def. of Pr. Mar.*

SECT.

SECT. XIII.

FRom *Bede* he comes downe to his three premiſed Saints, *Dunſtan*, *Oſwald*, and *Ethelwold*; and, to make ſure worke, cites an obſcure [z] Scholler of *Ethelwold*, for an authentique Witneſſe againſt eight honeſt Prieſts, and the lawfulneſſe of all Prieſts mariages. And laſtly, he makes up the mouth of his diſcourſe with the full Decree of Archbiſhop *Anſelme Richard* in the Synods of *London*: and why not King *Henries* ſix Articles? and why not the Councell of *Trent*? *Sic concluſum eſt contra hæreticos*; Now, becauſe his heart told him, how light theſe proofes were, he layes in the ſcales with them certaine grave ponderations, which all put together, will prove almoſt as waighty as the Feather he wrote withall.

*Refut.p.*328.

[z] *Vulſtan.in vita Ethelwoldi.*

*p.*329, 330, 331.

The firſt is, *That there cannot be a greater nationall proofe, then to have the Biſhops, and the King, and his Nobilitie to define, and deliver this point with ioynt conſent.* Take this, Reader, of King *Edward* the ſixt, and his Parliament, and convocation, and all is well. King *Edgars* Utopicall decree was hatcht in a Monks Cowle, and to his two King *Henries*, he might have added *Philip* and *Mary*. And why might not we oppoſe King *Edmund* to *Edgar*, & *Oſulphus* his Biſhop to *Dunſtan*? And the Clergie before *Anſelme* to the Clergie after him? This match were made with ſome indifferencie: But how idly hath my Refuter miſlaid the compariſon betwixt *Henry* of *Huntingdon*, and *Fabian* on our part, and all the Clergy and Laity of theirs? Since thoſe two Authors (if we had no more) report only *de facto*, that Prieſts mariages were not before forbidden; and the cited Clergie and Laity do now thus late-ward diſcuſſe *de jure*; Neither have the Clergy and Laity by him alledged, ever contradicted that which *Huntingdon* and *Fabian* have out of the courſe of all Story affirmed; Unto which, let me adde [a] *Polydore Virgil*, ſeconding this their aſſertion, who plainly tels us, that for 970. yeares, the reſtraint of mariage was never in uſe amongſt the Engliſh Clergie. Search not for this, Reader, in the later editions, leſt thou complaine of loſt labour; Poore *Polydore* may cry out of his grave with that other *Polydore* in *Virgil: Fas omne abrumpit, Polydorum obtruncat.* Let him then (to anſwer this vaine challenge) produce but any one author of equall authority to any of theſe, which doth avouch the contrary to that which theſe three have thus confidently delivered, and I ſhall confeſſe my ſelfe herein ſufficiently anſwered; In the meane time, let him, and the world know, that all the ancient Clergie, and Laity of this Iland, was for this liberty, altogether ours: Whereto if he yeild not, let him name the man, before his *Dunſtan*, that ever in this Ile opened his mouth againſt it; Til then, the Reader cannot but ſee, that wheras our proofe is, *Ex ore duorum, aut trium*, his ſide is mute, that for our Something, he can ſhew Nothing at all; and that our *Huntingdon*, *Fabian*, and *Polydore*, are better then *C.E.* and his man in the Moone.

*Refut.p.*332.

[a] *Polyd.Hiſt. Ang.l.6.Anno* 970. *De Juventorib.l.*5.

SECT. XIIII.

HIs ſecond Ponderation of *the ſanctity of the perſons*, is no truer *avoir-de-pois*. That B. *Dunſtan* was an holy man, we may eaſily grant; but taken from the Covent of Glaſtenbury. Neither would the Nobility of his time be ſo liberall as to yeeld this; who accuſed him to the King, *de libidinibus & præſtigiis*; for (two remarkable qualities in his Saintſhip) *lechery & ſorcery*, whereupō he was caſt out frō the Court; & that he was received againe, he might thanke the Kings horſe, whoſe ſudden ſtop on the verge of a ſteep down-fall, reſtored *Dunſtan* to the good opinion of the ſuperſtitious Prince; who yet was ſo far from being guilty of this deliverance, that he did not ſo much as know of the danger; an acquitall at leaſt as cauſleſſe as the accuſation.

*Refut.p.*335. To King *Athelſtan*, who firſt brought him from his Cell.

That Biſhop *Anſelme* was devout and learned, we willingly grant, but withal an Italian, & takē from a Norman * Covent; he was holy, but how impetuouſly addicted to his own will; and how refractary to authority, I had rather Hiſtories ſhould ſpeak than my ſelf. Neither is it any wonder if both theſe Prelates (how holy ſoever) ſavored

* The Clergy of *England* did ſo well approve theſe Monkiſh Archbiſhops, that after *Anſelme*, and *Rodulph*, the Biſhops of the Land became Suiters to the King, that they might never have any Archbiſhop of *Canterb.* choſen from the Monkiſh profeſſion. *Sax.Chron.Ann.* 1123.

red ſomewhat too ſtrong of the Cloiſters,& of *Rome*.Something muſt be yeelded to times and places;wee will not thinke but a well-meant zeale caried them into theſe reſolutiõs;but a zeale miſguided with the ſway of the times.The name of Saints,the truth of their ſanctity did not priviledge them from errors; wee know how to ſever their chaffe from their wheat,and to ſend one of them to the winds,the other to the granary. As for the maried Clergie, *That they were ever accounted the ſcumme and refuſe of their Order*,it is but the ſcurrilous ſcummy blurre of an intemperate pen;what was *Spiridion*? what was *Hilary*? what were both *Gregories*? what was *Sidonius*? what was *Tertullian*, *Proſper*,*Simplicius*,*Eupſychius*? In a word, what were all thoſe whom his *Damaſus* recounteth?what was the father of the Archdeacon of *Huntingdon*,who within two leaves he recordeth(from his Epitaph)for [t] the ſtar of the Clergy. This ſcum is better than their broth: which though it ſend forth a fume,ſeemingly delicious,yet many times being neerer taſted,proveth but cock-crowne pottage. Theſe Saints he ignorantly ballanceth again with our *Huntingdon* and *Fabian*, as if their preſent decree did contradict the hiſtory of things paſſed; as if we had no more hiſtories on our ſide,becauſe my margin cited them not.In the mean time he finds this teſtimony of *Huntingdon* ſo too much,that he would faine ſtrip us of it;denying peremptorily that *Huntingdon* affirmes *Anſelme* to be the firſt that forbad mariage to the Clergy.Reader,in ſtead of all other põderations weigh the words, [u] *Eodem anno ad feſtũ S.Michaelis tenuit Anſelmus Archiepiſcopus Concilium,apud Londoniã, in quo prohibuit uxores ſacerdotibus Anglorũ,antea non prohibitas*,i.*The ſame yeare,on the Feaſt of S. Michael, Archbiſhop* Anſelme *held a Synod at London, wherein he forbad wives to the Prieſts of England,before not forbidden*;and tell me whether my Detector be true.

*Refut.p.*338.

[t] *Seella eadit cleri,ſplendor marcet Nicolai: Stella cadens cleri, ſplendeat arce Dei*,*Hunting.l.*7.

[u] *Henr.Huntingd.edit. Savil* p.378.

The words are too plaine; he will wrangle yet with the ſenſe, and tels us that the word,*Before*,may ſignifie,perhaps,*Immediately before*,in the raign of the *Williams*,and not all ſucceſſions of times.It were well if he could eſcape ſo: But this ſtarting hole will not hide him.For (not to ſend him to Schoole to learne the difference betwixt *Antea* and *Dudum*,or *Pridem*)The ſame Author,in the following words,ſhews us the cenſures and conceits that paſſed upon this Act,as an abſolute & unheard-of novelty, like as in *Germany*,the Hiſtorians brand this ſame act in *Hildebrand*,with a *novo exemplo*,and *inconſiderato præjudicio*. And for the times preceding, *Polydore Virgil* gives the very ſame witneſſe.Neither let him fly for ſuccour to his *Dunſtan*,who never can be proved to have prohibited the mariage of Prieſts,though he diſliked that Monaſteries and Cathedrall Churches ſhould be poſſeſſed by maried Clerks.

Laſtly where the teſtimony is diſpleaſing,the witneſſe himſelf muſt be diſgraced. Curioſity led my Detector to ſearch who this *H.Huntingdon* might be, with one inquiry he might find him to be a Canon Regular of *Auſtins* Order,and for dignity an Archdeacõ;a perſon paſt exceptiõ: But for his parentage,he went no further then to the next Leafe,to find that he was the ſon of a noted, and, in thoſe dayes, eminent Clergy-man: His Epitaph at *Lincolne* ſhews him to have been the ſtar of the Clergy; no whit dimmed in his acknowledged light,or hindered in his influence,by his conjunction in lawfull wedlocke: What better inſtance could my Refuter have given againſt himſelfe?If he thinke to inſinuate that his birth made him partiall;The Reader will eaſily conſider,that if ſuch Parentage had beene then accounted ſhamefull, the Hiſtorian would have had the wit to have ſuppreſſed it;and withall that he durſt not, writing in the times when this thing was ſo familiarly and univerſally known, have offered ſuch a Propoſition to the light, out of a vaine partiality, to incurre the controlment of all eyes.

*Refut.p.*343.

Vid.ſupra.

SECT. XV.

*Refut.p.*333.

AS for our *Fabian*,if *C.E.*find him a Merchant, I find him to have been Sheriffe of the Honourable City of *London*; A man whoſe credit would ſcorne to be poiſed with an hundred nameleſſe Fugitives,paraſitical petty-chapmen of the late ſmalwares of *Rome*.Neither can the name of a Citizen diſparage him to any wiſe judge.

A How many have our times yeelded of that rank, whom both Academicall educatiō, and experience, and travell, and ſtudy have wrought to an eminent perfection in all Arts, eſpecially in mathematikes, and Hiſtory! Such was ***Fabian***, whoſe fidelity (beſides his other worths) was never (that I find) taxed but by this inſolēt Pen that hath learned to forbeare no man; He was too old for us to bribe, and too credible for *C. E.* to diſgrace. If he would have lent *Rome* but this one lye, no man had beene more authenticall; now his truth makes him fabulous *Fabian*. That one fault hath marred our Archdeacon of *Huntingdon* alſo.

The Story which he tells of the Cardinal of *Crema* the Popes Legate, taken in bed (after his buſie indevours againſt the maried Clergie) the ſame day with an Harlot, hath undone his reputation. Why will *C. E.* ſtirre this ſinke? No man provoked him: B If he did not long to blazon the ſhame of his friends, he had rather ſmothered this foule occurrence; but ſince he will be medling, *Res apertiſsima negari non potuit, celari non debuit*, ſaith Huntingdon. *The thing was moſt openly knowne, it could not be denied; it might not be concealed.* Yet now comes an Upſtart-Novice, and dares tell us from *Baronius*, that this was a meere Fable; how publike and notorious ſoever *Huntingdon* makes it: with theſe men this rule is univerſal, whatſoever may tend to the diſhonor of the Church of *Rome*, is falſe and fabulous.

Refut. p. 348.

Indeed, I remember what their Gloſſe ſaid of old, [x] *Clericus amplectens mulierem, præſumitur bene agere, ſi ergo Clericus amplectitur mulierem, interpretabitur quòd cauſa benedicendi eam, hoc faciat:* That is, *A Clergy man imbracing a Woman, muſt be preſumed to do well; If therefore a Clerke take a Woman by the middle, it muſt be interpreted that he* C *doth it to give her his bleſsing.* * Perhaps, the good Legate was but beſtowing his ghoſtly bleſſing on ſo needful a ſubject; but that he was found in bed with her, if *C. E.* were not as ſhameles as that Cardinal, or his bed-fellow, he durſt not deny; For what impudency is this, to caſt this relation only upō *H. Huntingdon*, whē ſo many uncontrolable Pens have recorded it to the world? Men of their own ſtamp, for Religion, for Devotion. *Matthew Paris, Ranulfus Ceſtrenſis, Roger Hoveden, Polydore Virgil, Fabian, Matthæus Weſtmonaſterienſis*, otherwiſe called *Florilegus*, *Dictus* Joannes, *qui in Concilio, &c.* ſaith he, *The ſaid* John *which in the open Councel had grievouſly condemned all the* [y] *Concubinary Prieſts* was taken himſelfe in the ſame crime. Now let my Reader judge, whether this Prieſts Truth, or that Cardinals honeſty were greater.

[x] *Diſt. 96. in ſcript.*

* So the Chronicle tels us of *Adelme*, Abbot of *Malmesbury*, who when hee was ſtirred to the vice of the fleſh, had wont to deſpite the Devill, and torment himſelfe with holding a faire yong Virgin in his bed, ſo long as hee might ſay over the whole Pſalter.

Vid. Pask. Def. Polyd. *ſuppreſſing the name, telleth the Hiſtory.*

[y] *Viz. the married: ſo did the enemies of Marriage diſgracefully terme the marryed Clergy; and ſo are the words of the Legate to bee underſtood,* de latere meretricis; *hee then railing againſt Marriage (not whoredome properly) was deprehended in whoredome.*

D

SECT. XVI.

HIs third Ponderation is the ſame with the firſt; Every thing eekes. His S. *Dunſtan* and *Anſelme*, *Gregory* and *Beda* are againe laid in our diſh; wee cannot feed on theſe over-oft-ſod Coleworts. I am challenged here to produce any Prieſt or Deacō that lived in Wedlocke before the times of *Dunſtan*; The man preſumes upon the ſuppreſſion of Records. For one, I name him hundreds. Who were they that *Dunſtan* and his fellow Saints, found ſeated in the Cathedrall Churches of this Land? Whom did they eject? Were they not maried Prieſts? What did the ejected Clergy plead but ancient poſſeſſion? After that, in the Synod which Archbiſhop [a] *Lanfranck* held at *Winchester* (which I wonder my Detector would over-ſee: This neglect is not for E nothing?) was it not decreed that the Canons ſhould not have Wives, but that the Prieſts which dwelt in Townes and Villages, ſhould not be compelled to put away their Wives; though caution is put in for the future?

What doth this imply, but that in thoſe anciēt Times the Engliſh Clergy were inoffenſively maried? To which adde that old Record from an ancient Martyrologue of the Church of *Canterbury*: Lanfrancus *Archiepiſcopus reddidit Eccleſiæ Sancti Andreæ, &c. Lanfranck Archbiſhop hath reſtored to Saint Andrews Church, the Monaſterie of* S. Mary, *with the Lands and Houſes which* Livingus *Prieſt, and his wife had in* London, *&c.* And before him, or *Dunſtan* either, in King *Edmunds* time, [b] Biſhop *Oſulphus* with *Athelme* and *Vlrick*, Laicks, thruſts out the Monks of *Eveſham*, and placed Canons (maried Prieſts) in their roome.

[a] *Ex Act. Concil. wint. ſub Lanfr. Martyrol. Cant.*

[b] *Fox. Act. & Mon.*

Laſtly, *Iornalenſis* records it as king *Ina's* Law, long before theſe times; *Si Epiſcopi filiolus ſit, ſit dimidium hoc,&c,* as ſuppoſing this no other then ordinary in thoſe times.

If hee be the Sonne of a Biſhop,&c.

Now let my Refuter comfort himſelf and his Catholiks, with the weak defence of Hereſie, and the ſtrong Bulwarks of Roman Truth; who in the meane time muſt be put in mind, that he puts on me the burden which ſhould lye upon his own ſhoulders; I have produced Hiſtories which affirme peremptorily, that the *Engliſh* Clergy were never forbidden to marry untill *Anſelmes* time; it is now his taſke to diſprove this aſſertion of theirs by equall authority to the contrary; which till he have done, the day is ours.

SECT. XVII.

HIs fourth Ponderation, is the difficulty of this grant in King *Edwards* Parliament. And is it poſſible the man ſhould not ſee the greater difficulty that was found in the inforcement of this glorious Celibate? How *Alſere* and the Nobles diſpoſſeſſed the Monks of *Dunſtan*; juſtly reſtoring the maried Prieſts to their ancient right? How *Lanfranck* durſt not ſpeak it out; *Anſelme* did; but prevailed little: Let [c] *Girardus* the Archbiſhop of Yorke witneſſe. After whom *Roger* Archbiſhop of that See (as *Neubrigenſis* records) thruſt out [d] *Anſelmes* Monks, and ſtood for the libertie of Mariage: inſo much as in the ſucceſſion of Times, even by Royall leave alſo, Mariage of ſpirituall perſons yet continued. Neither could *Anſelmes* Succeſſors, *Radulphus*, *Gulielmus de Turbine* and the reſt, (notwithſtanding all their Canons & practices) prevaile againſt it. How plaine is that of the [e] *Saxon* Chronicle? *Thus did the Archbiſhop of Canterbury and the Biſhops, which were in England; And yet all theſe Decrees and biddings ſtood not; All held their Wives by the Kings leave, even as they did. In ſo much as Archbiſhop* William *referred it to the King. The King decreed that the Prieſts ſhould continue with their Wives ſtill.* Neither were any thing more eaſie than to give ſtore of inſtances in this kinde. What need I give more than that of *Galfrid* B. of *Ely*, who was avouched before the Pope himſelf to have maried a Wife! which [f] Evangelicall excuſe (*uxorem duxit*) was made for his not appearing at Rome with the reſt. Of *Richard* Biſhop of *Chicheſter*. *Robert* Biſhop of *Lincolne* maried men, after theſe Decrees; yea, good Evidences of ancient Charts are ready in our hands, to ſhew the uſe and legall uſe of theſe Mariages for no leſſe than two hundred yeares after.

Refut.p.347.

[c] *Vid ſupra. Epiſt.ad Anſel. Neubr.l.3.c.5.*

[d] Pope *Paſchalis* writing to *Anſelme*, ſaith, that there was at this time ſo great a number of Prieſts Sons in England, that the greater part of the Clergie conſiſted of them.

[e] *Chron. Saxon. Anno* 1129. *Chron. Jornal.*

[f] *Habet excuſationem Evangelicam. reſp. eſt ab Epiſ. Arelat. Alexandro Papæ.*

And for thoſe idle words which his ſawcineſſe throws after our reverend Martyr, Archbiſhop *Cranmer*, (whom he falſly affirmes to have been the firſt maried Archbiſhop of this Kingdome, when as Archbiſhop *Boniface* ſate maried in that See three hundred yeares before him) and King *Edwards* Parliament, we anſwer them with ſilence and ſcorne. Let loſers have leave to talke.

Anno 1250.

The approbation, and better expedience of ſingle life in capable ſubjects, we do willingly ſubſcribe unto; The lawfulneſſe, yea, neceſſity of Mariage where the gift of Continency is denyed, our Saviour and his choſen veſſell juſtifie with us. So as I ſtill conclude, *He that made mariage, ſaith it is honourable, what care we for the diſhonour of thoſe that corrupt it.*

SECT. XVIII.

HIs laſt Ponderation is leaden indeed; *That frō the bickerings of our Engliſh Clergie with their* Dunſtans, *it will not follow, that Continency was not ancient, but was repiningly, lately, unjuſtly impoſed. By this reaſon, he will prove there was never Thiefe nor Malefactor in our Countrie, before the time af King* James; *ſince all Iudges have yeerely bickerings with ſuch people.* Thus he. But did ever ſuch looſe Beſome ſweep the preſſe before?

Refut.p.351.

C.E. *writes in the margine, Maſter* Halls *looſe manner of diſputing.*

Reader, vouchſafe yet once more to caſt thine eye upon the cloſe of my Epiſtle; Doth my argument runne thus wildly as he makes it? *The Engliſh Clergie had bickerings*

A *rings with their* Dunſtans, *therefore Continency was repiningly and unjuſtly impoſed?* Canſt thou think I have met with a ſober Adverſarie?My words are;*That our Hiſtories teach us how late, how repiningly, how unjuſtly our Engliſh Clergy ſtooped under this yoake.*And what can this ſophiſter make of this? Are ye not aſhamed(ye Superiours of *Doway*)are ye not aſhamed of ſuch a Champion; fitter for a troope of *Pigmies* to traile a reed in their bickerings with Cranes, than to be committed with any reaſonable or Scholler-like Antagoniſt? In the bickerings with his *Dunſtans*, the Patiens pleaded preſcription (as we have ſhewed out of *Malmesbury*) and taxed his Saints with novelty;In my bickerings with him,I plead Antiquity,Scripture, Reaſon;and taxe him moſt juſtly with impudence,and abſurdity. How well is that man, that is matcht but with an honeſt Adverſary?

B

The Concluſion.

THe Concluſion follows,a fit cover for ſuch a diſh;The Reader was not weary enough, but he muſt be tyred with a tedious recapitulation; wherein my Refuter recollects all his diſperſed folly, that it may ſhew the fairer: Telling his Proteſtant friend, what I have bragged, what I have undertaken;what I have not performed; how I have falſifyed,how I have miſtaken;what himſelfe hath in al paſſages performed againſt me, how he hath anſwered, how he hath conquered; The beſt is, the Concluſion can ſhew no more than the Premiſes.By them,let me be judged: Thoſe C have made good to my Reader, that *C.E.* hath accuſed much, and proved nothing; vanted much, and done nothing;railed much,and hurt nothing;laboured much,and gained nothing;talked much,and ſaid nothing.

Ref.p.353, &c.

It is a large and bold word: but if any one clauſe of mine be unproved,if any one clauſe of mine be diſproved,any one exception againſt my defence proved juſt, any one charge of his proved true,any one falſhood of mine detected, any one argumēt of mine refelled,any one argument or propoſition of his not refelled: Let me go away convicted with ſhame.But if I have anſwered every challenge,vindicated every * authority,juſtified every prooſe,wiped away every cavil,affirmed no propoſition untruly,cenſured nothing unjuſtly;ſatisfied al his malicious objections,and warranted every ſentence of my poore Epiſtle:Let my apologie live and paſſe; and let my D Refuter go as he is,*C.E.Cavillator Egregius*:Cet my cauſe be no more victorious than juſt;and let honeſt Mariages ever hold up their heads; in deſpite of *Rome* and Hell: With this Farewel,I leave my Refuter,either to the acting of his unbloudy executions of the Son of God,or the plotting of the bloudie executions of the Deputies of God,or(as it were his beſt)to the knocking of his Beads;but if he wil needs be medling with his pen,& will have me,after ſome Jubilees,to expect an anſwer to my ſix weeks labour,I ſhall in the meane time pray, that God would give him the grace to give way to the known Truth,and ſometimes to ſay true.

* *I onely except that one ſlip of my pen,that I ſaid* Gratian *cited a ſentence out of* Auſtin, *which was indeed his owne.*

Yet to gratifie my Reader at the parting, I may not conceale from him an anciēt and worthy Monumēt, which I had the favour and happines to ſee in the Inner Library of *Corpus Chriſti* Colledge in Cambridge; An excellent Treatiſe written(amongſt ſeventeene other)in a faire ſet hand,by an Author of great learning and E Antiquity;He would needs ſuppreſſe his name,but deſcribes himſelf to be *Rotomagenſis*: The time wherein it was written,appeares to be amids the heat of contentiō,which was between the Archbiſhop of *Canterbury* and *York*,for precedency;* which quarrell fell betwixt *Rodulph* of *Canterbury*,and *Thurſtin* of *Yorke*, in the yeare(1114.) at which time Pope *Paſchalis* wrote to King *Henry* concerning it;and was renued after about the yeare 1175. The Diſcourſe ſhall ſpeake enough for it ſelfe.

Of *Roane* in *France*.

* As alſo the contention betwixt the Church of *Roane* and *Vienna*. *Rog.Hoved.*

A

ROTOMAGENSIS ANONYMUS.

AN LICEAT SACERDOTIBUS INIRE MATRIMONIA. B

*Scire volui quis primus inſtituit ne Sacerdotes Chriſtiani inire deberent
Matrimonia. Deus an homo? Si enim Deus, ejus certè ſententia & tenenda
& obſervanda eſt cum omni veneratione & reverentia. Si verò homo
& non Deus, de corde hominis, & non ex ore Dei talis egreſſa eſt traditio:
Ideoq; nec per eam ſalus adquiritur ſi obſervetur, nec amittitur ſi non
obſervetur. Non enim eſt hominis ſalvare vel perdere aliquẽ pro meritis,
ſed Dei propriũ unius eſt: ſcilicet, quod Deus hoc inſtituerit, nec in veteri
Teſtamento nec in Evangelio, nec in Apoſtolorũ Epiſtolis ſcriptũ reperitur, in quibus quicquid
Deus hominibus præcipit inſertum deſcribitur. Traditio ergo hominis eſt & non Dei, C
non Apoſtolorum inſtitutio. Quemadmodum & Apoſtolus inſtituit, ut oportet Epiſcopum eſſe
unius uxoris virum. Quod minime inſtituiſſet, ſi adulterium eſſet quod Epiſcopus haberet ſimul
& uxorem, & Eccleſiam, quaſi duas uxores, ut quidam aſſerunt. Quodq; de Scripturis
ſanctis non habet authoritatem eadem facilitate contemnitur qua dicitur. Sancta enim Eccleſia
non Sacerdotis uxor, non ſponſa, ſed Chriſti eſt, ſicut Ioannes dicit, Qui habet ſponſam,
ſponſus eſt: hujus inquam ſponſi Eccleſia ſponſa eſt, & tamen huic ſponſæ licet in parte inire
matrimonia ex Apoſtolica traditione. Dicit enim Apoſtolus ad Cor. Propter fornicationes
(inquit) unuſquiſq; uxorem ſuam habeat, & cætera uſq; volo omnes homines eſſe ſicut meipſũ,
ſed unuſquiſq; proprium donũ habet à Deo, alius quidem ſic, alius verò ſic. Non enim omnes
habent unum donũ virginitatis, ſcilicet, & continentiæ, ſed quidam virgines ſunt & continentes,
quidam vero incontinentes, quibus concedit nuptias, ne tentet eos Sathanas propter incontinentiã D
ſuã & in ruinam turpitudinis corruant. Sed & Sacerdotes quoq; alij quidẽ continentes
ſunt, alij vero incontinentes, & qui continentes ſunt, continẽtiæ ſuæ donum à Deo conſecuti
ſunt: ſine ejus dono & gratia continentes eſſe non poſſunt. Incontinentes verò hoc donũ
gratiæ minime percipiunt, qui cùm intemperantia ſuæ conſperſionis, tum etiam animi infirmitate
per carnis deſideria diffluunt. Quod nullo modo facerent, ſi continentiæ gratiam & virtutẽ
à Deo percepiſſent. Sentiunt enim & ipſi aliam legem in membris ſuis repugnantẽ legi
mentis ſuæ, & capivantẽ eos in lege peccati, & quod nolunt agere cogentẽ, qui de corpore mortis
hujus liberantur gratia Dei. Hac itaq; eos lege captivante, & carnis concupiſcentia ſtimulante,
aut fornicari coguntur aut nubere. Quorum quid melius ſit Apoſtolica docemur authoritate,
qua dicitur, melius nubere quàm uri. Quod melius eſt, id certe eligendum & tenendũ
eſt: Melius eſt inquam nubere, quia pejus eſt uri. Quia melius eſt nubere quàm uri, conveniens E
eſt incontinentibus ut nubant, non ut urantur. Bonæ etenim ſunt nuptiæ, ſicut Auguſtinus
ait in libro ſuper Geneſin ad literam, in ipſis commendatur bonum naturæ quo incontinentiæ
regitur pravitas, & naturæ decoratur fœcunditas. Nam utriuſq; ſexus infirmitas propendens
in ruinam turpitudinis, recte excipitur honeſtate nuptiarum, ut quod ſanis poſſit eſſe
officium, ſit ægrotis remedium. Neque enim quia incontinentia malum eſt ideo connubium,
vel quo incontinentes copulantur non eſt bonum. Imo vero non propter illud malum
culpabile eſt bonum, ſed propter hoc bonum veniale eſt illud malum: quoniam id quod
bonũ habent nuptiæ, & quod bonæ ſunt nuptiæ, peccatũ eſſe nunquã poteſt. Hoc autem tripartitũ
eſt, fides, proles, Sacramentũ. In fide attenditur, ne præter vinculũ cõjugale, cum altera vel
cum altero cõcubatur. In prole, ut amanter ſuſcipiatur, benigne ſuſcipiatur, religioſe educetur.*

A In Sacramento, ut conjugium non ſeparetur, & demiſſus aut demiſſa ne cauſa prolis alteri conjugatur. Hæc eſt tanquam regula nuptiarum, qua vel naturæ decoratur fœcunditas, vel incontinentiæ regitur pravitas. Hanc autem regulam nuptiarum, & hoc tripartitum bonum inſtituit æterna veritas ordine decenti & lege æterna, contra quam quicquid fit, vel dicitur, vel concupiſcitur, peccatū eſt. Quod in libro contra Fauſtū Manichæum Auguſtinus teſtatur, dicens, Peccatum eſt factum, vel dictū, vel concupitum contra æternam legem. Æterna lex eſt divina voluntas, ſive ratio ordinem naturalem perturbari vetans, conſervari jubens. Quicquid igitur ordinem naturalem perturbari jubet, conſervari vetat, exercere nuptias & earum tripartitum bonum, fidem, ſcilicet, prolem & Sacramentum eos habere prohibet, & regulam illam æternæ veritatis qua naturæ decoratur fœcunditas, vel incontinentiæ regitur pravitas eis ſolvere præcipit, &c. quibus naturalis ordo peragitur, abhominari jubet. Hoc inquam B mandatum naturalem ordinem conſervari vetat, perturbari jubet, & ideo contra æternam legem fit, & peccatum eſt: peccant enim qui mandatum tale inſtituunt, quo naturalis ordo deſtruitur. Nam etiam ut videtur, minime credunt quod de Sacerdotum filijs aſſumat Deus ad ædificandam ſupernam Civitatem, & ad reſtaurandum Angelorum numerum. Si enim crederent, nunquam tale mandatum inſtituerent, quia ſcienter & nimia temeritate id efficere conarentur, ut ſuperna Civitas nunquam proficiatur, & Angelorum numerus nunquam repararetur: ſi enim ſuperna Civitas de filijs etiam Sacerdotum perficienda eſt, & ſi Angelorum numerus de ipſis etiam reparandus eſt, qui hoc efficere conatur ut nulli ſint, quantum in ipſo eſt, & ſupernam civitatem deſtruit, & Angelorum numerus ne perficiatur efficit. Quo quod peruerſius poteſt fieri? Hoc enim fit contra voluntatem & prædeſtinationem illius, qui quæ futura ſint fecit. Fecit enim prædeſtinatione quæ futura ſunt in opere. Quicunque ergo id C efficere conatur ut non faciat Deus in opere quæ fecit in Prædeſtinatione, ipſam Prædeſtinationem Dei conatur evacuare. Si ergo Deus fecit in Prædeſtinatione, ut filij Sacerdotum futuri ſint in opere, qui hoc efficere conatur ut non futuri ſint, in opere deſtruere molitur facta Dei quod fecit prædeſtinatione, & ita prædeſtinationem Dei nititur evertere, & voluntatem Dei contraire quæ æterna eſt. Voluit enim Deus ab æterno, & ante ſæculum omnes homines creare in ſæculo, certo quidem ordine quo præcogitavit & prædeſtinavit eos ſe creaturum. Nihil enim inordinate facit, nihil in ſæculo creat, quod non ante in prædeſtinatione ſuæ mentis procedente omnia ſæculo diſponendo præordinaverit. Quæcunq; ergo in hoc ſæculo ab ipſo creantur, Prædeſtinationem mentis prædiſponentem ac præordinantem omnia neceſſario ſequuntur, quod impoſſibile eſt non fieri quod Deus ab æterno voluit & præordinavit fieri. Neceſſe eſt igitur omnes homines eo ordine creari, quo voluit ab æterno & præordinavit. D Alioquin non ſicut voluit Deus neq; ſicut præordinavit omnes homines ſunt creati, ſed quod hoc inconveniens eſt neceſſe eſt illos creari, ſicut voluit ab æterno & præcogitavit atq; præordinavit, quod omnia quæ voluit fecit, & nihil unquam fecit quæ non voluit ab æterno & præcogitavit decreto certo & incommutabili. Quia nec ejus voluntas irrita poteſt fieri, nec præcogitatio falli, nec præordinationes commutari. Quæ cùm ita ſint, neceſſe eſt ut ſicut Laici, ita etiam Sacerdotes de quibus homines creantur, ad ipſos creandos miniſterium exhibeant divinæ voluntati & præordinationi. Parentes non ſunt authores creationis filiorum, ſed miniſtri. Qui ſi miniſterium non exhiberent voluntatem Dei & præcogitationem ſi poſſibile eſſet irritam facerent, ordinationique reſiſterent. Quid ſi ſcienter facerent gravius utique delinquerent, ſi neſcienter minus, non ſolum in Deum Patrem, ſed & in cæleſtem Ieruſalem ſanctorum omnium matrem, quod quantum in ipſis eſſet illos creari non E permitterent, ex quibus ea ædificanda & cæleſtis patriæ dantia ſunt præparanda. Sed ab hoc delicto defendit eos impotentia, quod non poſſunt voluntati Dei reſiſtere & præordinationi contraire. Voluntas enim Dei & prædeſtinatio lex æterna eſt, in qua omnium rerum curſus decretus eſt, et paradigma eſt, in quo omnium ſæculorum forma depicta eſt, quod nulla rationi aboleri poteſt. Huic igitur miniſterium non exhibere malum eſt, quod exhibere bonum eſt & maxime cum bona ſit voluntate. Quod tum fit, cum parentes conveniunt cauſa gignendæ prolis, non appetitu exercendi libidinis. Gignendæ prolis dico, quia & præſens Eccleſia multiplicetur, & cæleſtis Civitas fabricetur, & electorum numerus compleatur, quorum nihil poteſt fieri ſine conventione tali. Si enim primi parentes Sanctorum omnes aut continentes permanſiſſent aut virgines, nullus Sanctorum ex eis eſſet natus in ſæculo, nullus gloria & honore coronatus in cælo, nullus adſcitus in Angelorum numero. Sed quia ineſtimabile bonum eſt, quod ſancti nati ſunt in ſæculo, quod gloria & honore coronantur in cælo, & quod

A *adſciti ſunt in Angelorum numero, ex eo parentum fæcunditas beatior prædicatur, & conventus ſanctior. Sic ergo melius fuit eis tales filios genuiſſe quam non genuiſſe, talemq; fructum nuptiarum protuliſſe, quam ſine fructu continentes, aut virgines extitiſſe. Quamvis bonum ſit quibuſdam continentes eſſe, vel virgines, illis viz. quos Deus voluit ab æterno, & præordinavit ita creandos eſſe in ſæculo, ut continentia vel virginitate permaneant: ſicut enim voluit ab æterno, & præordinavit quoſdam, ita creandos eſſe in ſæculo, ut fructum nuptiarum faciant & filios generent, ita etiam voluit & præordinavit ab æterno, quoſdam ita creandos eſſe, ut in continentia vel virginitate permaneant. Et ſicut illi ad creandos filios voluntati Dei & præordinationi miniſterium exhibent, ita & iſti ad conſeruandã & continentiã & virginitatẽ voluntati Dei et præordinationi miniſtrant. Ac per hoc & illorum fæcunditas & iſtorum virginitas bona eſt atque laudabilis, quæ ſi non miniſterium exhiberet voluntati Dei* B *& præordinationi, nec bona eſſet nec laudabilis. Omne enim quod voluntati Dei & præordinationi contrarium eſt, nec bonum eſt nec laudabile. Sic ergo voluit Deus & prædeſtinavit alios futuros virgines, alios nuptiarum fructum facientes. Si enim omnes eſſent virgines, nullus Sanctorum qui vel naſcitur vel naſciturus ſit, in hoc ſæculo natus eſſet, vel naſciturus. Nec ipſi etiam virgines eſſent, quia nati non eſſent. Ex fæcunditate enim illorum orta eſt iſtorum virginitas. Magnum igitur bonum eſt fæcunditas, de qua ſancta præceſſit virginitas. Qui autem virgines eſſe debeant, & qui nuptiarum fructus facientes, docet eos verbũ quod Deus ſeminat in cordibus illorum. In aliorum enim cordibus ſeminat verbum bonæ fæcunditatis nuptiarum fructum facientis, in aliorum vero cordibus ſeminat verbum virginitatis, *ipſi virginitatem ſervare deſiderant: In quibus verò verbum nuptiarum ſeminat, ipſi facere nuptiarum fructum appetunt.*

** Deeſt (opinor) pars clauſulæ; Illi ergo in quibus ſeminat verbum virginitatis, &c.*

Which, for my Countrymens ſake, I have thus Engliſhed. C

I Would faine know who it was that firſt ordained, that Chriſtian Prieſts might not marrry, God or Man? For, if it were God, ſurely, his determination is to be held and obſerved with all veneration and reverence; But, if it were Man, and not God; and this Tradition came out of the heart of Man, not out of the Mouth of God, then neither is ſalvation got by it, if it be obſerved; nor loſt, if it be not obſerved: For it doth not belong to Man either to ſave or deſtroy any man for his merits, but it is proper only unto God. That God hath ordained this, it is neither found written in the Old Teſtament, nor in the Goſpell, nor in the Epiſtles of the Apoſtles, in all which is ſet downe whatſoever God hath enjoyned unto men. It is therefore a D Tradition of man, and not an inſtitution of God, nor of his Apoſtles: As the Apoſtle inſtituted *(rather)* that a Biſhop ſhould be the husband of one Wife; which he would never have appointed, if it had beene adultery for a Biſhop to have at once a Wife, and a Church, as it were two Wives, like as ſome affirme: Now, that which hath not authority from the holy Scripture, is with the ſame facility cõtemned, that it is ſpoken: For, the holy Church is not the Wife, not the Spouſe of the Prieſt, but of Chriſt, as *S. Iohn* ſaith, *He that hath the Bride, he is the Bridegroome*, Of the Bridegroome, I ſay, is the Church the Spouſe; and yet it is lawfull even for this Spouſe in part to marry, by Apoſtolique Tradition; For the Apoſtle ſpeakes thus to the *Corinthians: Becauſe of fornication let every man have his owne Wife.* And I would that all men were as I am, but every man hath his proper gift of God, one thus, another otherwiſe. For, all men E have not one gift, namely, of Virginity and Continency, but ſome are Virgins and containe, others containe not; to whom he granteth mariage, leſt Sathan tempt them through their incontinency, and they ſhould miſcary in the ruine of their uncleanneſſe. So alſo of Prieſts, ſome are continent, and others incontinent; and thoſe which are continent, have received the gift of their continence from God, without whoſe Gift and Grace, they cannot be continent. But thoſe which are incontinent, have not received this gift of grace, but, whether by the intemperance of their humour, or the weakeneſſe of their mind, run out into fleſhly deſires; which they would in no wiſe doe, if they had received from God the Grace and Vertue of Continence. For they alſo which are delivered by the Grace of God from the body of this death, feele another Law in their members rebelling againſt the Law of their minde, and captivating

A vating them to the Law of ſin, and compelling them to doe that which they would
not. This Law therefore, holding them captive, and this Concupiſcence of the fleſh
provoking them, they are compelled either to fornicate,or marry: whereof whether
is the better,we are taught by the authority of the Apoſtle, who tells us, *it is better to
marry then to burne.* Surely,that which is the better,is to be choſen and held; now it is
better to marry,becauſe it is worſe to burne;and becauſe it is better to marry then to
burne,it is convenient for thoſe which containe not,to marry,not to burne. *For mariage
is good,* as *Auguſt.* ſpeakes in his booke (*Super Geneſin ad Literam*) in it is commended
the good of nature, whereby the pravity of incontinence is ruled, and the fruitfulneſſe
of Nature graced; For the weakeneſſe of either Sexe, declining towards the
ruine of filthineſſe, is well relieved by honeſty of mariage,ſo as the ſame thing,which
B may be the office of the ſound,is alſo the remedy unto the ſicke: Neither yet,becauſe
incontinence is evill,is therefore Mariage (even that wherewith the Incontinent are
joyned)to be reputed not good;yea rather,not for that evill, is the good faulty, but
for this good is that evill pardonable,ſince that good which mariage hath,yea which
mariage is,can never be ſin. Now, this good is three-fold, the Fidelity,the Fruit,the
Sacrament of that eſtate; In the Fidelity, is regarded: That beſides this bond of
Mariage,there be not carnall ſociety with any other. In the fruit of it, That it be lovingly
raiſed and religiouſly bred. In the Sacrament of it, That the mariage be not
ſeparated,and that the diſmiſſed party of either Sexe, be not joyned to any other, no
not for iſſues ſake. This is as it were the Rule of Mariage,whereby the fruitfulneſſe of
Nature is graced,or the pravity of Incontinence ruled. And this rule of Mariage,and
C this three-fold good, the eternall Truth hath appointed in the order of his Decree,
and that eternall Law of his, againſt which whatſoever is done, ſpoken, or willed, is
ſinne;which *Auguſtine* in his booke againſt *Fauſtus* the *Manichee* witneſſeth, ſaying,
Sin is either Deed,Word, or deſire againſt the Law eternall. This Eternall Law is the divine
Will or Decree,forbidding the diſturbance, and commanding the preſervation
of due naturall order; whatſoever therefore commands naturall Order to be diſturben,
forbids it to be conſerved, prohibits Men to uſe Mariage; and attaine to the
threefold good thereof, Fidelitie, Iſſue, Sacrament; and commands them to breake
that Rule of Eternall Truth,whereby the fruitfulneſſe of nature is graced,or the pravity
of Incontinency is ruled,commands men to abhorre thoſe things whereby naturall
order is held and maintained. This Commandement, I ſay,forbids naturall Order
D to be obſerved, commands it to be diſturbed, and therefore is againſt the Law of
God,and by conſequence, is ſinne: For, they ſinne that ordaine ſuch a command by
which naturall Order is deſtroyed.

Theſe men do not(it ſeemes)beleeve,that of the children of Prieſts,God takes for
the building of his City above, and for the reſtoring of the number of Angels: For,if
they did beleeve it,they would never ordaine ſuch a Mandate, becauſe they ſhould
wittingly and over-raſhly,goe about to effect,that the ſupernal City ſhould never be
perfited & the number of Angels never repayred. For if the ſupernall City be to be
perfited even of the ſons of Prieſts, and if the number of Angels be of them to be repayred,
thoſe that endeavour to procure that they ſhould not be,do (what in thē lies)
deſtroy the ſupernall City,& labour that the number of Angels may not be perfited;
E then which,what can be more perverſely done? For this is done againſt the will and
predeſtination of him which hath done thoſe things,which ſhal be;for he hath done
in his predeſtination thoſe things which ſhall be in effect; whoſoever therefore goes
about to procure that God may not in effect do thoſe things, which he hath done in
his predeſtination,goes about to make void the very predeſtination of God. If then
God have already in his predeſtination decreed,that the ſons of Prieſts ſhall once be
in effect, he that goes about to procure that they may not be in effect, endeavours to
deſtroy the worke of God,becauſe he hath already done it in predeſtination; and ſo
ſtrives to overthrow Gods predeſtination,and to gain-ſtand that will of God which
is eternall: For God would from eternity,and before all worlds,create all men in the
world,in that certaine order wherein he preconceived, and predeſtinated to create
them;He doth nothing diſorderly, he createth nothing in the world which he hath

not fore-ordained, by diſpoſing it in the predeſtinatiō of his mind that went before A
all worlds. Whatſoever therefore is by him created in this world, doth neceſſarily
follow the predeſtination of his minde,prediſpoſing and preordaining all things; be-
cauſe it is impoſſible that ſhould not be done, which God from eternity hath willed
and fore-ordained to be done.It is therefore neceſſary that all men ſhould be created
in that very Order,wherein he willed,and from eternity fore-ordained; Or elſe, all
men are not created as God would have them, nor as he fore-ordained them; But
becauſe this is inconvenient, it muſt needs bee that they are created as he willed
from eternity, and fore-thought, and fore-ordained, becauſe he hath done all things
that he would, and never did any thing which he willed not from everlaſting, and
hath fore-conceived in his certaine and unchangeable Decree. For neither can his
will be fruſtrated, nor his fore-thought deceived, nor his fore-ordinations altered:
Which, ſince it is ſo,needs muſt it be,that as Laicks,ſo Prieſts alſo,of whom men are B
created, ſhould yeeld their ſervice to the divine will and preordination to the crea-
ting of them. For Parents are not the authors of the creation of their children, but
the ſervants; who if they ſhould not yeild their ſervice, they ſhould (if it were poſſi-
ble)make void the fore-thought of God, and reſiſt his ordination; which if they
ſhould wittingly doe,they ſhould offend the more,if ignorantly the leſſe; not onely
againſt God the Father, but alſo againſt the heavenly Jeruſalem, the Mother of all
Saints, becauſe (what in them were) they ſhould not ſuffer thoſe to be created of
whom it is to be builded, and thoſe things to be prepared, whereby that Celeſtiall
Countrey is beſtowed. But from this offence their impotence frees them, becauſe
they cannot reſiſt the will of God and croſſe his preordination.For the will and pre- C
deſtination of God is that eternall Law, in which the courſe of all things is decreed;
and the patterne wherein the forme of all ages is ſet forth, which can by no meanes
be defaced. Not to yeeld our ſervice then hereunto, is evill, becauſe to yeeld it, is
good, and eſpecially if it be done with a good intent, which is then done, when as
Parents meet together in a deſire of propagation of iſſue, not in an appetite of exer-
ciſing their luſt.Of propagation,I ſay,that both the preſent Church may be multipli-
ed,and the celeſtiall City built,and the number of the Elect made up, none of which
could be done without ſuch conjugall meeting. For if the firſt Parents of the Saints
had continued all either continent or Virgins,no Saints had beene borne of them in
the world,none of them had beene crowned with glory and honour in heaven, none
of them aſcribed into the number of Angels. But ſince it is an ineſtimable good, that D
Saints are borne in the world, that they are crowned with glory and honour in hea-
ven, and that they are aſcribed into the number of Angels: thereupon the fruitful-
neſſe of Parents is more bleſſed, and their meeting holyer. So then it is better for
them to have begotten ſuch children,then not to have begotten them, and to have
brought forth ſuch fruit of mariage, then to have been continent,or Virgins, with-
out fruit.Although it is good for ſome to be continent, or virgins, namely, for them
whom God eternally willed and preordained to be ſo created in the world, that
they ſhould remaine either in Continence, or Virginity: For as he hath eternally
willed and fore-ordained that ſome ſhould be ſo created in the world, as that they
ſhould yeeld the fruit of mariage,and beget children,ſo alſo hath he willed,and from
eternity fore-ordained, ſome to be ſo created, that they ſhould continue in Conti- E
nency or Virginity: And as thoſe other yeeld their ſervice to the will and preordi-
nation of God in the creation of children:ſo theſe alſo ſerve the will and preordinati-
on of God in conſerving their continence,and Virginity; and hereupon is both the
fruitfulneſſe of the one,and the virginity of the other good, and laudable; which if it
did not yeeld ſervice to the wil & preordination of God,would be neither good nor
laudable.For whatſoever is contrary to the will and preordination of God,is neither
good nor laudable. If therefore God willed and predeſtinated ſome to be Virgins,
others to yeeld the fruit of mariage (for if all were virgins, no Saint that now is,or
ſhall be borne,ſhould either be now or hereafter borne in the world, neither ſhould
thoſe Virgins be at all, becauſe they ſhould not be borne; for of the fruitfulneſſe of
the one ariſes the others virginity)therefore is fruitfulneſſe a great good,from which
holy

A holy Virginty hath proceeded: now that there ſhould be ſome Virgins, and others that ſhould beare the fruits of mariage, the word which God ſoweth in their hearts, teacheth us. For in the hearts of ſome he ſoweth the word of good fruitfulneſſe, yeelding the increaſe of mariage, and in the hearts of others he ſowes the word of Virginity; Thoſe then in whom he ſowes the word of virginity, they deſire to keep virginity, but thoſe in whom he ſowes the word of mariage, they deſire to yeeld the fruit of mariage.

Whereto I will adde for Concluſion the wiſe and ingenuous B judgement of *Eraſmus Roterodamus*; The rather, becauſe it pleaſed my Refuter to lay this worthy Author in our diſh;

In his Epiſtle to Chriſtopher *Biſhop of Baſil, concerning humane Conſtitutions, Thus he writes.*

FOr thoſe things which are altogether of humane Conſtitution, muſt (like to remedies in diſeaſes) be attempered to the preſent eſtate of matters and times. Thoſe things which were once religiouſly inſtituted, afterwards according to C *occaſion, and the changed quality of manners and times, may be with more Religion and Piety abrogated; which yet is not to be done by the temerity of the people, but by the authority of Governors; that tumult may be avoyded, and that the publicke cuſtome may be ſo altred, that concord may not be broken: the very ſame is perhaps to bee thought concerning the Mariage of Prieſts of old, as there was great paucity of Prieſts, ſo great Pietie alſo; They, that they might more freely attend thoſe holy Services, made thēſelves chaſte of their own accord. And ſo much were thoſe Ancients affected to Chaſtitie, that they would hardly permit Mariage unto that Chriſtian, whom his Baptiſme found ſingle, but a ſecond Mariage yet more hardly: And now* D *that which ſeemed plauſible in Biſhops and Prieſts: was tranſlated to Deacons, and at laſt to ſub-Deacons, which voluntarily received cuſtome was confirmed by the anthority of Popes. In the meane time, the number of Prieſts increaſed, and their Pietie decreaſed. How many ſwarmes of Prieſts are maintained in* Monaſteries *and Colledges? and amongſt them how few are there that live chaſtly? I ſpeake of them which doe publikely keepe* Concubines *in their houſes, in ſtead of their Wives. I doe not now meddle with the myſteries of their more ſecret luſts, I onely ſpeake of thoſe things which are moſt notoriouſly knowne to the world: And yet, when we know theſe things, how eaſie are wee to admit men into holy Orders,* E *and how difficult in releaſing this conſtitution of ſingle life? when as contrarily S.* Paul *teaches,* that hands muſt not be raſhly laid upon any; *and more then once hath preſcribed what manner of men Prieſts and Deacons ought to be, but of a ſingle life, neither Chriſt, nor his Apoſtles, have ever given any Law in the holy Scriptures. Long ſince hath the Church abrogated the nightly Vigils at the Tombes of Martyrs, which yet had beene received by the publike cuſtome of Chriſtians, and that for divers Ages. Thoſe Faſts which were wont to continue till the evening, it hath transferred to noone; and many other things hath it changed according to the occaſions ariſing:* And why then doe we ſo obſtinately urge this humane conſtitution*

Habetur Tomo nono Op. Eraſ. pag. 981.

Nam in totum quæ ſunt humani juris, quemadmodum in morbis rèmedia, &c.

Inter hos quanta raritas eorum qui caſtè vivunt?

Nec enim attingo nunc ſecretiorum libidinum myſteria, &c.

** Cur hic humanam conſtitutionem urgemus tã obſtinatè, præſertim cum tot cauſæ ſuadeant mutationem? Primùm enim magna pars Sacerdotum vivit cum malâ famâ, parumque requieta conſcientia tractat illa ſacroſancta myſteria, &c.*

tion, eſpecially when ſo many cauſes perſwade us to an alteration? For firſt a great part of our Prieſts lives with an ill name; and with an unquiet conſcience handleth thoſe holy Myſteries; And then the fruit of their labours (for the moſt part) is utterly loſt, becauſe their doctrine is contemned of their people by reaſon of their ſhamefull life. Whereas, if Mariage might bee yeelded to thoſe which doe not containe, both they would live more quietly, and ſhould preach Gods Word to the people with authority, and might honeſtly bring up their Children, neither ſhould the one of them be a mutuall ſhame to the other, A B

&c.

A BRIEFE SVMME OF THE Principles of Religion, fit to be knowne of ſuch as would addreſſe themſelves to Gods Table.

Q. *How many things are required of a Chriſtian?*

A. Two: Knowledge and Practice.

Q. *What are wee bound to know?*

A. God and our ſelves.

Q. *What muſt wee know of God?*

A. What one he is, and what he hath done.

Q. *What is God?*

A. He is one Almightie and infinite Spirit, Father, Sonne, and Holy Ghoſt.

Q. *What hath he done?*

A. He hath made all things, he governeth and preſerveth all things, and hath eternally decreed how all things ſhall bee done, and hath revealed his will to us in his Word.

Q. *What more muſt be knowne concerning God and his actions?*

A. That God the Son, Chriſt Jeſus, tooke our nature upon him, dyed for our redemption, roſe againe & now liveth gloriouſly in Heaven, making interceſſion for us.

Q. *Thus much concerning God. What muſt wee know of our ſelves?*

A. What we were, what we are, and what we ſhall be.

Q. *What were we?*

A. We were made at firſt perfect and happy, according to Gods Image, in knowledge, in holineſſe, in righteouſneſſe.

Q. *What are we?*

A. Ever ſince the fall of our firſt Parents, we are all naturally the ſonnes of wrath, ſubject to miſery and death: But thoſe whom God chooſeth out to himſelfe, are in part renewed through grace, and have the Image of God in part repaired in them.

Q. *What ſhall we be?*

A. At the generall reſurrection of all fleſh, thoſe which were in part renewed here, ſhal be fully perfited and glorified in body and ſoule: thoſe which have lived and dyed in their ſinnes, ſhall be judged to perpetuall torments.

Q. *Thus much for our knowledge: Now for our practice what is required of us?*

A. Due odedience and ſervice of God, both in our ordinary courſe of life, and alſo in the ſpeciall exerciſe of his worſhip.

Q. *What is that obedience which is required of us in the ordinary courſe of our life?*

A. It is partly preſcribed us by the Law, and partly by the Goſpell.

Q. *What doth the Law require?*

A. The Law contained in Ten Commandements, enjoyneth us all piety to God, A
and all juſtice and charity to our neighbour.

Q. *What doth the Goſpell require?*

A. Faith in the Lord Jeſus, with the fruit of it, Repentance, as our onely remedie for the breach of the Law.

Q. *What is faith?*

A. The affiance of the ſoule upon Chriſt Jeſus, depending upon him alone for forgiveneſſe and ſalvation.

Q. *What is Repentance?*

A. An effectuall breaking off our old ſinnes, with ſorrow and deteſtation, and an earneſt purpoſe and endevour of contrary obedience.

Q. *Thus much of our obedience in the whole courſe of life: What are the ſervices required more ſpecially in the immediate exerciſes of Gods worſhip?* B

A. They are chiefly three: firſt, Due hearing and reading the word: ſecondly, Receiving the Sacraments: thirdly, Prayer.

Q. *Which call you the word of God?*

A. The holy Scriptures contained in the Old and New Teſtament.

Q. *How many Sacraments are there?*

A. Two: Baptiſme, and the Lords Supper.

Q. *What is the uſe of Baptiſme?*

A. By water waſhing the Body, to aſſure us that the blood of Chriſt, applied to the ſoule of every beleever, cleanſeth him from his ſinnes.

Q. *What is the uſe of the Lords ſupper?*

A. To be a ſigne, a ſeale, a pledge, unto us of Chriſt Jeſus given for us, & given to us. C

Q. *What ſignifies the Bread and Wine?*

A. The body and blood of Chriſt, broken and powred out for our redemption.

Q. *What is required of every Receiver?*

A. Upon paine of judgement, that he prepare himſelfe by examination.

Q. *Whereof muſt a man examine himſelfe?*

A. Whether he finde in himſelfe, firſt Competent knowledge: ſecondly, A true (though weake) Faith: thirdly, Unfained repentance for his ſins: fourthly, Charity, & readineſſe to forgive: fiftly, An hungring deſire to this Sacrament: Sixtly, A thankfull heart for Chriſt, and it.

Q. *What is Prayer?*

A. A calling upon God through Chriſt for a ſupply of all our wants, and praiſing D
him for all his bleſſing.

Contemplations
UPON THE
PRINCIPALL
PASSAGES OF THE
HOLY STORIE.

The firſt Volume.

IN FOVRE BOOKES.

BY I.H. D. D.

Imprinted at *London* in the yeare 1634.

TO THE HIGH AND MIGHTIE PRINCE, *HENRY*, PRINCE OF WALES,

HIS HIGHNESSES VNWORTHY Servant dedicates all his labours, and wiſhes all Happineſſe.

Most Gracious Prince:

THis worke of mine, which (if my hopes and deſires faile mee not) time may hereafter make great, I have preſumed both to dedicate in whole to your Highneſſe, and to parcell out in ſeveralls unto ſubordinate hands. It is no marvell if Bookes have this freedome, when wee our ſelves can and ought to be all yours, while we are our owne, and others under you. I dare ſay theſe Meditations, how rude ſo ever they may fall from my Pen, in regard of their ſubject are fit for a Prince. Here your Highneſſe ſhall ſee how the great patterne of Princes, the KING of HEAVEN, hath ever ruled the World, how his Subſtitutes, earthly Kings, have ruled it under him, and with what ſucceſſe either of glory or ruine. Both your Peace and

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and VVarre ſhall finde here holy and great examples. And A
if Hiſtorie and obſervation be the beſt Counſellors of your youth; what ſtorie can bee ſo wiſe and faithfull as that which God hath written for Men, wherein you ſee both what hath beene done and what ſhould bee? What obſervation ſo worthy as that which is both raiſed from God, and directed to him? If the proprietie which your Highneſſe juſtlie hath in the Worke, and Author, may draw your Princely eyes B
and heart the rather to theſe holy Speculations, your Servant ſhall be happier in this favour, then in all your outward bountie; as one to whom your ſpirituall progreſſe deſerves to be dearer then his owne life; and whoſe daily ſuit is, that God would guide your ſteps aright in this ſlipperie Age, and continue to rejoyce all good hearts in the view of your gracious proceedings.

Your Highneſſes humbly

devoted Servant,

Jos. Hall.

Contemplations
THE FIRST BOOKE.

The Creation of the World.
Man.
Paradiſe.
Cain *and* Abel.
The Deluge.

By JOS. HALL, D. of Divinitie, and Deane
of VVORCESTER.

Imprinted at *London* in the yeare 1634.

TO THE RIGHT HONOVRABLE THOMAS, A
EARLE OF EXCETER, ONE OF B
his Majeſties moſt Honorable Privy Councell;

All Grace and Happineſſe.

Right Honorable,

I *Knew I could not beſtow my thoughts better then*
upon Gods owne Hiſtorie, ſo full of edification and
delight: which I have in ſuch ſort indevoured to C
do, that I ſhal give occaſion to my Reader of ſome
Meditatiõs, which perhaps he would have miſſed.
Every helpe in this kinde deſerves to be precious. I preſent the firſt
part to your Honour, wherein you ſhall ſee the World both made,
and ſmothered againe: Man in the glorie of his Creation, and the
ſhame of his fall: Paradiſe at once made and loſt. The firſt Man
killing his ſeed, the ſecond his brother. If in theſe I ſhall give light D
to the thoughts of any Reader, let him with me give the praiſe to
him from whom that light ſhone forth to me. To whoſe grace and
protection I humbly commend your Lordſhip.: as

Your Honours unfainedly devoted

in all obſervance and duty,

JOS. HALL.

CON-

A

Contemplations.

THE FIRST BOOKE.

B

The Creation.

WHAT can I ſee, O God in thy creation, but miracles of wonders? Thou madeſt ſomething of nothing, and of that ſomething, all things. Thou which waſt without a beginning, gaveſt a beginning to Time, and to the World in time. It is the praiſe of us men, if when we have Matter, we can give faſhion : thou gaveſt a being to the Matter, without forme ; thou gaveſt a forme C to that Matter, and a glory to that Forme. If wee can but finiſh a ſlight and unperfect Matter according to a former patterne, it is the height of our ſkill : but to begin that which never was, whereof there was no example, whereto there was no inclination, wherein there was no poſſibilitie of that which it ſhould be, is proper onely to ſuch power as thine: the infinite power of an infinite Creator: with us, not ſo much as a thought can ariſe without ſome Matter; but here with thee, all Matter ariſes from nothing. How eaſie is it for thee to repaire all out of ſomething, which couldeſt thus fetch all out of nothing? wherein can wee now diſtruſt thee, that haſt proved thy ſelfe thus Omnipotent ? Behold : to have made the leaſt Clod of nothing, is more above wonder, then to multiply a World; but now the Matter doth not more praiſe thy power, then the forme thy wiſedome: what beauty D is here? what order? what order in working? what beauty in the worke.

Thou mighteſt have made all the World perfect in an inſtant, but thou wouldeſt not. That Will which cauſed thee to create, is reaſon enough why thou didſt thus create. How ſhould wee deliberate in our actions, which are ſo ſubject to imperfection? ſince it pleaſed thine infinite perfection (not out of need) to take leaſure. Neither did thy wiſdome herein proceed in time onely, but in degrees: At firſt thou madeſt nothing abſolute ; firſt thou madeſt things which ſhould have being without Life; then thoſe which ſhould have life and being; laſtly, thoſe which have Being, Life, Reaſon: So we our ſelves in the ordinary courſe of generation, firſt live the life of Vegetation, then of Senſe, of Reaſon afterwards. That inſtant wherein the Heaven and the earth were created in their rude Matter, there was neither Day nor E Light, but preſently thou madeſt both Light and Day. Whiles we have this example of thine, how vainely doe we hope to be perfect at once? It is well for us, if through many degrees wee can riſe to our conſummation.

But (alas) what was the very Heaven it ſelfe without Light? how confuſed ? how formeleſſe? like to a goodly Body without a Soule, like a Soule without thee. Thou art Light, and in thee is no darkeneſſe. Oh how incomprehenſibly glorious is the light that is in thee, ſince one glimpſe of this created light, gave ſo lively a glory to all thy workmanſhip! This, even the brute Creatures can behold; That, not the very Angels. That ſhines forth onely to the other ſupreme World of immortality, this to the baſeſt part of thy creation. There is one cauſe of our darkeneſſe on earth, and of the utter darkeneſſe in Hell; the reſtraint of thy light. Shine thou, O God, into the vaſt corners of my ſoule, and in thy light I ſhall ſee light.

But whence, O God was that firſt light? the Sun was not made till the fourth day; light the firſt. If man had been, he might have ſeene all lightſome; but whence it had comne he could not have ſeene; as in ſome great Pond, we ſee the bankes full, we ſee not the ſprings from whence that water ariſeth. Thou madeſt the Sunne, madeſt the Light without the Sun, before the Sunne, that ſo light might depend upon thee, and not upon thy Creature. Thy power will not be limited to meanes. It was eaſie to thee to make an Heaven without Sunne, Light without an Heaven, Day without a Sunne, Time without a day: It is good reaſon thou ſhouldeſt be the Lord of thine owne workes: All meanes ſerve thee: why do we weake wretches diſtruſt thee, in the want of thoſe meanes, which thou canſt either cōmand; or forbeare? How plainly wouldeſt thou teach us, that we Creatures need not one another, ſo long as we have thee? One day we ſhall have light againe without the Sun. Thou ſhalt be our Sunne; thy preſence ſhall be our light: Light is ſowne for the righteous. The Sunne and Light is but for the World below it ſelfe; thine onely for above. Thou giveſt this light to the Sun, which the Sunne gives to the world: That light which thou ſhalt once give us, ſhall make us ſhine like the Sun in glory.

Now this light which for 3. dayes was thus diſperſed through the whole heavens, it pleaſed thee at laſt to gather and unite into one body of the Sun. The whole Heaven was our Sun, before the Sun was created: but now one Star muſt be the Treaſury of Light to the heaven and Earth. How thou loveſt the union and reduction of all things of one kind to their own head and centre! ſo the Waters muſt by thy cōmand be gathered into one place, the ſea; ſo the upper Waters muſt be ſevered by theſe Aerie limits from the lower: ſo heavy ſubſtances haſten downeward, and light mount up; ſo the general light of the firſt dayes muſt be called into the cōpaſſe of one Sun, ſo thou wilt once gather thine Elect, from all coaſts of Heaven, to the participatiō of one glory. Why do we abide our thoughts and affeſtions ſcattered from thee, from thy Saints, from thine anointed? Oh let this light which thou haſt now ſpread abroad in the hearts of all thine, once meet in thee: We are as thy Heavens in this their firſt imperfection; be thou our Sun, unto which our light may be gathered.

Yet this light was by thee interchanged with darknes, which thou mighteſt as eaſily have commanded to be perpetuall. The continuance, even of the beſt things, cloyeth & wearieth: there is nothing but thy ſelfe; wherein there is not ſatiety. So pleaſing is the viciſſitude of things, that the inter-courſe even of thoſe occurrents which in their owne nature are leſſe worthy, gives more contentment, then the un-altered eſtate of better. The day dyes into night, and riſes into the morning againe, that we might not expect any ſtability here below, but in perpetuall ſucceſſions: It is alwayes day with thee above: the night ſavoureth onely of mortality: Why are we not here ſpiritually as we ſhall be hereafter? Since thou haſt made us children of the light, and of the day, teach us to walke ever in the light of thy preſence, not in the darkneſſe of error and unbeliefe.

Now in this thine inlightened frame, how fitly, how wiſely are al the parts diſpoſed; that the Method of the Creation might anſwer the Matter, & the forme both. Behold all purity above; below, the drugs and lees of all. The higher I go, the more perfection; each Element ſuperior to other, not more in place then dignity; that by theſe ſtaires of aſcending perfection, our thoughts might climbe unto the top of all glory, & might know thine imperiall Heaven no leſſe glorious above the viſible, then thoſe above the earth. Oh how miſerable is the place of our pilgrimage, in reſpect of our home! Let my ſoule tread a vvhile in the ſteps of thine owne proceedings; and ſo think as thou vvroughteſt: When vve vvould deſcribe a man, vve begin not at the feet but the head: The head of thy Creation is the Heaven; how high? how ſpatious? how glorious? It is a vvonder that we can looke up to ſo admirable an height, and that the very eie is not tyred in the way. If this aſcending line could be drawne right forwards, ſome that have calculated curiouſly, have found it five hundred yeares journey unto the ſtarrie Heaven. I doe not examine their Art; O Lord I wonder rather at thine, which haſt drawne ſo large a line about this little point of earth: for in the haineſt rules of Art and experience the Compaſſe muſt needs be ſix times as much as halfe the height.

A height.We thinke one Iland great, but the Earth unmeaſurable. If we were in that
Heaven with theſe eyes,the whole earth(were it equally enlightned)would ſeeme as
little to us, as now the leaſt ſtar in the firmament ſeemes to us upon Earth: And indeed,
how few Starres are ſo little as it? And yet how many voyd and ample ſpaces
are there beſide all the Starres? The hugeneſſe of this thy work,O God, is little inferior
for admiration to the majeſty of it. But oh what a glorious heaven is this which
thou haſt ſpred over our heads? With how precious a Vault haſt thou walled in this
our inferiour World? What worlds of light haſt thou ſet above us? Thoſe things
which we ſee,are wondrous: but thoſe which wee beleeve and ſee not, are yet more.
Thou doſt but ſet out theſe unto view,to ſhew us what there is within.How proportionable
are thy works to thy ſelfe? Kings erect not cottages,but ſet forth their magnificence
B in ſumptuous buildings:ſo haſt thou done, O King of glory. If the loweſt
pavement of that Heaven of thine be ſo glorious, what ſhall wee thinke of the better
parts yet unſeene? And if this Sunne of thine be of ſuch brightneſſe and majeſty, oh
what is the glory of the Maker of it? And yet if ſome other of thy Starres were let
downe as low as it,thoſe other Starres would be Sunnes to us; which now thou hadſt
rather have admired in their diſtance.And if ſuch a Skie be prepared for the uſe and
benefit even of thine Enemies alſo upon Earth,how happy ſhal thoſe eternall Tabernacles
be,which thou haſt ſequeſtred for thine owne?

Behold then in this high and ſtately building of thine,I ſee three ſtages; This loweſt
Heaven for Fowles,for Vapours,for Meteors:The ſecond,for the Starres: The third,
for thine Angels and Saints.The firſt is thine outward Court,open for all:The ſecond
C is the body of thy covered Temple,wherin are thoſe Candles of Heaven perpetually
burning:The third is thine Holy of Holies. In the firſt is Tumult and Vanity:In the
ſecond immutability & Reſt:In the third,Glory and Bleſſedneſſe. The firſt we feele;
the ſecond we ſee; the third we beleeve. In theſe two lower is no fecility; for neither
the Fowles,nor Starres are happy. It is the third heaven alone, where thou, O
bleſſed Trinity,enjoyeſt thy ſelf,and thy glorified ſpirits enjoy thee. It is the manifeſtation
of thy glorious preſence that makes Heaven to be it ſelf.This is the priviledge
of thy Children:that they here ſeeing thee (which art inviſible) by the eye of faith,
have already begunne that heaven which the perfect ſight of thee ſhal make perfect
above.Let my ſoule then let theſe heavens alone,till it may ſee,as it is ſeene.That we
may deſcend to this loweſt and meaneſt Region of Heaven,wherewith our ſenſes are
D more acquainted, What marvels doe even here meet with us? There are thy Clouds
thy bottles of Raine,Veſſels as thinne as the liquor which is contained in them:there
they hang,and move,though weighty with their burden: How they are upheld, and
why they fall,here & now,we know not,and wonder. Theſe thou makeſt one while
as ſome Aerie Seas to hold water : another while, as ſome Aerie Furnaces whence
thou ſcattereſt the ſudden fires unto all the parts of the Earth,aſtoniſhing the World
with the fearfull noyſe of that eruption:out of the midſt of water thou fetcheſt fire,
& hard ſtones out of the midſt of thin vapours;another while as ſome ſteele-glaſſes,
wherein the Sunne looks and ſhews his face in the variety of thoſe colours which he
hath not; There are thy ſtreames of light,blazing and falling Starres,fires darted up
and down in many formes,hollow openings, (& as it were) Gulfes in the skie,bright
E circles about the Moone,and other Planets, Snowes,Haile: In all which it is enough
to admire thine hand,though we cannot ſearch out thine action.There are thy ſubtil
Winds,which we heare and feele,yet neither can ſee their ſubſtance, nor know their
cauſes:whence & whither they paſſe,and what they are thou knoweſt.There are thy
Fowles of all ſhapes,colours,notes,& natures: whilſt I compare theſe with the inhabitants
of that other heaven, I find thoſe Stars, and ſpirits like one another; Thoſe
Meteors and fowles,in as many varieties,as there are ſeverall creatures. Why is this?
Is it becauſe Man (for whoſe ſake theſe are made)delights in change;thou in cōſtancy?
Or is it,that in theſe thou mayeſt ſhew thine owne skill, and their imperfection?
There is no variety in that which is perfect, becauſe there is but one perfection,& ſo
much ſhall we grow nearer to perfectneſſe, by how much we draw nearer to unity,
and uniformitie. From thence, if we goe downe to the great Deepe,the Wombe of

moiſture; the Wel of fountaines, the great Pond of the World; we know not whether to wonder at the Element it ſelfe, or the gueſts which it containes. How doth that ſea of thine roare, and foame and ſwell, as if it would ſwallow up the earth? Thou ſtayeſt the rage of it by an inſenſible violence; and by a naturall miracle confineſt his waves; why it moves, and why it ſtayes, it is to us equally wonderfull: what living Mountaines (ſuch are thy Whales) rowle up and down in thoſe fearefull billowes: for greatneſſe of number, hugeneſſe of quantity, ſtrangeneſſe of ſhapes, variety of faſhions, neither aire nor earth can compare with the Waters. I ſay nothing of thy hid treaſures which thy Wiſedome hath repoſed in the bowels of the earth and ſea; How ſecretly, and how baſely are they laid up? ſecretly, that wee might not ſeeke them; baſely, that wee might not over-eſteeme them: I need not dig ſo low as theſe metalls, mineries, quarries which yeeld riches enough of obſervation to the ſoule; How many millions of wonders doth the very face of the earth offer me; Which of theſe Herbes, Flowers, Trees, Leaves, Seeds, Fruits, is there; what Beaſt, what Worme, wherein we may not ſee the footſteps of a Deity? Wherein wee may not read infiniteneſſe of power, of skill: and muſt be forced to confeſſe, that hee which made the Angels and Starres of heaven, made alſo the vermine on the earth? O God the heart of man is too ſtrait to admire enough, even that which he treads upon! What ſhall wee ſay to thee the Maker of all theſe? O Lord, how wonderfull are thy workes in all the World? In Wiſdome haſt thou made them all. And in all theſe thou ſpakeſt and they were done. Thy Will is thy Word, and thy Word is thy Deede. Our tongue, and hand, and heart are different: all are one in thee; which art ſimply one, and infinite. Here needed no helps, no inſtruments: what could be preſent with the Eternal? what needed, or what could be added to the infinite? Thine hand is not ſhortned, thy Word is ſtill equally effectuall; ſay thou the word, and my ſoule ſhall be made new againe: ſay thou the word and my body ſhall be repaired from his duſt. For all things obey thee, O Lord, why doe I not yeeld to the word of thy counſell; ſince I muſt yeeld, as all thy creatures to the word of thy command.

Of Man.

BUT (O God) what a little Lord haſt thou made over this great World? The leaſt corne of ſand is not ſo ſmall to the whole Earth as man is to the Heaven: when I ſee the Heavens, the Sunne, Moone, and Starres; O God, what is man? who would thinke thou ſhouldeſt make all theſe Creatures for one? and that one well neere the leaſt of all? Yet none but he can ſee what thou haſt done; none but he can admire, and adore thee in what he ſeeth; how had he need to do nothing but this, ſince he alone muſt doe it? Certainely, the price and vertue of things conſiſt not in the quantity: one diamond is more worth then many Quarries of ſtone, one Loadſtone hath more vertue then Mountaines of earth: It is lawfull for us to praiſe thee in our ſelves: All thy creation hath not more wonder in it, then one of us: other Creatures thou madeſt by a ſimple command; Man, not without a divine conſultation: others at once; Man, thou didſt firſt forme, then inſpire: others in ſeveral ſhapes like to none but themſelves; Man, after thine owne Image: others with qualities fit for ſervice; Man, for dominion. Man had his name from thee; They had their names from Man. How ſhould wee be conſecrated to thee above all others ſince thou haſt beſtowed more coſt on us then others? What ſhall I admire firſt? Thy providence in the time of our Creation? Or thy power and wiſedome in the act? Firſt, thou madeſt the great houſe of the World, and furniſheſt it: then thou broughteſt in thy Tenant to poſſeſſe it. The bare walls had beene too good for us, but thy love was above our deſert: Thou that madeſt the earth ready for us before wee were, haſt by the ſame mercy prepared a place in heaven for us whiles we are on earth. The ſtage was firſt fully prepared, then was man brought forth thither, as an Actor or Spectator: that he might neither be idle nor diſcontent: behold, thou hadſt addreſſed an earth for uſe, and Heaven for contemplation: after thou hadſt drawne that large reall

Map

A Map of the World;thou didſt thus abridge it into this little table of Man, hee alone
conſiſts of Heaven and Earth ; Soule and body. Even this earthly part, which is vile
in cõpariſõ of the other;as it is thine(O God) I dare admire it,though I can neglect
it as mine owne;for lo,this heape of Earth hath an outward reference to Heaven:other
Creatures grovell downe to their earth,and have all their ſenſes intent upon it;
this is reared up towards Heaven, and hath no more power to looke beſide Heaven,
then to tread beſide the Earth.Unto this,every part hath his wonder.The head is nearest
to heaven,as in place,ſo in reſemblance;both for roundneſſe of figure,& for thoſe
divine gueſts which have their ſeat in it; There dwel thoſe majeſticall Powers of
reaſon, which make a Man; all the ſenſes as they have their originall from thence, ſo
they do all agree there to manifeſt their vertue : how goodly proportions haſt thou
B ſet in the face? ſuch as tho oft times we can give no reaſon when they pleaſe,yet tranſport
us to admiration. What living glaſſes are thoſe which thou haſt placed in the
midſt of this viſage, whereby all objects from farre are cleerely repreſented to the
minde ? and becauſe their tendernes lies open to dangers, how haſt thou defenced
them with hollow bones,and with prominent browes,and lids? And leſt they ſhould
be too much bent on what they ought not,thou haſt given them peculiar nerves to
pull thẽ up towards the ſeat of their reſt. What a tongue haſt thou given him,the inſtrument
not of taſte only,but of ſpeech? how ſweet and excellent voyces are formed
by that little looſe filme of fleſh ? what an incredible ſtrength haſt thou given to the
weake bones of the jawes ? What a comely and towre-like necke therefore moſt
ſinewy,becauſe ſmalleſt? And leſt I be infinite, what able armes and active hands haſt
C thou framed him,whereby he can frame all things to his own conceit? In every part
beauty, ſtrength, convenience meet together. Neither is there any whereof our
weakeneſſe cannot give reaſon,why it ſhould be no otherwiſe. How haſt thou diſpoſed
of all the inward veſſels,for all offices of life, nouriſhment, egeſtion, generation?
No veine,ſinew,arterie is idle. There is no piece in this exquiſite frame,whereof
the place,uſe,forme,doth not admit wonder, and exceed it : Yet this body if it bee
compared to the ſoule, what is it, but as a clay wall that encompaſſes a treaſure; as a
wodden boxe of a Jeweller ; as a coorſe caſe to a rich inſtrument ; or as a maske to
a beautifull face? Man was made laſt, becauſe he was worthieſt. The ſoule was inſpired
laſt,becauſe yet more noble;If the body have this honout to be the companiõ of
the Soule,yet withall it is the drudge.If it be the inſtrument,yet alſo the clog of that
D divine part. The companion for life, the drudge for ſervice,the inſtrument for action,
the clog in reſpect of contemplation. Theſe externall workes are effected by it,
the internall which are more noble,hindered, contrary to the bird which ſings moſt
in her cage,but flyes moſt and higheſt at libertie. This my ſoule teaches me of it ſelf,
that it ſelfe cannot conceive how capable,how active it is. It can paſſe by her nimble
thoughts from heaven to earth in a moment:it can be all things,can comprehend all
things;know that which is;and conceive that which never was, never ſhall be : Nothing
can fill it, but thou which art infinite : nothing can limit it, but thou which art
every-where. O God which madeſt it,repleniſh it,poſſeſſe it,dwell thou in it,which
haſt appointed it to dwell in clay. The body was made of earth common to his fellowes,
the ſoule inſpired immediately from God. The body lay ſenſeleſſe upon the
E earth like it ſelfe:the breath of lives gave it what it is;and that breath was from thee.
Senſe,motion,reaſon,are infuſed into it,at once. From whence then was this quickening
breath? No ayre,no earth, no water was here uſed to give helpe to this Worke:
Thou that breathedſt upon man,and gaveſt him the Holy Spirit;didſt alſo breathe upon
the bodie & gaveſt it a living Spirit ; we are beholden to nothing but thee for our
ſoule. Our fleſh is from fleſh,our ſpirit is from the God of Spirits. How ſhould our
ſoules riſe up to thee,and fixe themſelves in their thoughts upõ thee, who alone created
them in their infuſion, and infuſed them in their creation ? How ſhould they
long to returne back to the fountaine of their being, and Author of being glorious ?
Why may wee not ſay that this ſoule as it came from thee,ſo it is like thee ? as thou,
ſo it,is one, immateriall, immortall, underſtanding ſpirit, diſtinguiſhed into three
powers which all make up one Spirit.So thou the wiſe Creator of all things,wouldeſt
have

have ſome things to reſemble their Creator. Theſe other creatures are all body; A Man is body and ſpirit; the Angels are all ſpirit not without a kinde of ſpirituall compoſition;Thou art alone after thine owne manner, ſimple, glorious, infinite; no creature can be like thee in thy proper being; becauſe it is a creature ; How ſhould our finite, weake compounded nature give any perfect reſemblance of thine? Yet of all viſible creatures thou vouchſafeſt Man the neareſt correſpondence to thee: not ſo much in the naturall faculties,as in thoſe divine graces,wherewith thou beautifieſt his ſoule.

Our knowledge,holineſſe,righteouſneſſe, was like the firſt copy from which they were drawne.Behold, we were not more like thee in theſe, then now we are unlike our ſelves in their loſſe.O God we now praiſe our ſelves to our ſhame,for the better we were we are the worſe,as the ſonnes of ſome prodigall, or tainted Anceſtors, tell B of the Lands,and Lordſhips which were once theirs.Onely do thou whet our deſires anſwerably to the readineſſe of thy mercies, that wee may redeeme what wee have loſt;that we may recover in thee,what wee have loſt in our ſelves. The fault ſhall be ours, if our damage prove not beneficiall.

I do not finde,that Man thus framed,found the want of an helper. His fruition of God gave him fulneſſe of contentment; the ſweetneſſe which he found in the contemplation of this new workmanſhip, and the glory of the Author, did ſo take him up,that he had neither leaſure nor cauſe of complaint. If Man had craved an helper, he had grudged at the condition of his Creation, and had queſtioned that which he had;perfection of being. But he that gave him his being, and knew him better then himſelfe, thinkes of giving him comfort in the creature, whiles he ſought none but in his Maker:He ſees our wants,and fore-caſts our reliefe,when we thinke our ſelves C too happy to complaine:How ready will he be to helpe our neceſſities,that thus provides for our perfection?

God gives the nature to his creatures: Man muſt give the name; that he might ſee they were made for him,they ſhall be to him,what he will. In ſtead of their firſt homage,they are preſented to their new Lord,& muſt ſee of whom they hold. He that was ſo carefull of mans ſoveraigntie in his innocencie, how can he be careleſſe of his ſafety in his renovation.

If God had given them their names, it had not bin ſo great a praiſe of *Adams* memory to recall them,as it was now of his judgement(at firſt ſight) to impoſe them:he ſaw the inſide of all the creatures at firſt; (his Poſteritie ſees but their skins ever D ſince;) and by this knowledge he fitted their names to their diſpoſitions.All that he ſaw were fit to be his ſervants,none to be his companions.The ſame God that findes the want,ſupplyes it. Rather then Mans innocencie ſhall want an outward comfort, God will begin a new creation. Not out of the Earth,which was the matter of Man, not out of the inferiour creatures, which were the ſervants of Man, but out of himſelfe,for deareneſſe, for equality.Doubtleſſe ſuch was Mans power of obedience,that if God had bidden him yeeld up his rib,waking,for his uſe, he had done it cheerefully : but the bounty of God was ſo abſolute, that he would not ſo much as conſult with mans Will,to make him happy.As man knew not while he was made,ſo ſhal he not know while his other ſelfe is made out of him : that the comfort might be greater,which was ſeene before it was expected. E

If the Woman ſhould have been made,not without the paine, or will of the Man, ſhe might have beene upbraided with her dependance,and obligation. Now ſhee owes nothing but to her Creator: The ribbe of *Adam* ſleeping, can challenge no more of her,then the earth can of him.It was an happy change to *Adam*,of a rib,for an helper;what helpe did that bone give to his ſide? God had not made it, if it had beene ſuperfluous : and yet if Man could not have beene perfit without it, it had not beene taken out.

Many things are uſefull and convenient, which are not neceſſarie : and if God had ſeene Man might not want it, how eaſie had it beene for him, which made the Woman of that bone, to turne the fleſh into another bone? But hee ſaw man could not complaine of the want of that bone, which he had ſo multiplied, ſo animated.

O God,

A O God, wee can never bee loſers by thy changes, wee have nothing but what is thine: take from us thine owne, when thou wilt, we are ſure thou canſt not but give us better.

Of Paradiſe.

MAn could no ſooner ſee, then he ſaw himſelf happy: His eye-ſight and reaſon were both perfect at once, and the objects of both were able to make him as happy as he would. When he firſt opened his eyes, he ſaw heaven above him, earth under him, the creatures about him, B God before him, he knew what all theſe things meant as if he had been long acquainted with them all: He ſaw the heavens glorious, but farre off: his Maker thought it requiſite to fit him with a Paradiſe nearer home. If God had appointed him immediately to heaven, his body had beene ſuperfluous; It was fit his body ſhould be anſwered with an earthen Image of that heaven, which was for his ſoule: had Man been made onely for contemplation, it would have ſerved as well to have beene placed in ſome vaſt deſart, on the top of ſome barren Mountaine; But the ſame power which gave him a heart to meditate, gave him hands to worke; and worke fit for his hands. Neither was it the purpoſe of the Creator, that Man ſhould but live: pleaſure may ſtand with innocence; he that rejoyced to ſee all he had made to be good, rejoyceth to ſee all that he had made to be well. God loves C to ſee his creatures happy; Our lawful delight is his: they know not God that think to pleaſe him with making themſelves miſerable.

The Idolaters thought it a fit ſervice for *Baal*, to cut and launce themſelves; never any holy man lookt for thankes from the True God, by wronging himſelfe. Every Earth was not fit for *Adam*, but a Garden; a Paradiſe. What excellent pleaſures, and rare varieties have men found in Gardens planted by the hands of men? And yet all the World of men cannot make one twigge or leafe, or ſpire of graſſe: When he that made the matter, undertakes the faſhion, how muſt it needs be beyond our capacity, excellent? No herb, no flower, no tree was wanting there, that might be for ornament or uſe; whether for ſight, or for ſent, or for taſte. The bounty of God raught further then to neceſſity, even to comfort & recreation: Why are we niggardly to our ſelves, D when God is liberall? But for all this; if God had not there converſed with man, no abundance could have made him bleſſed.

Yet behold: that which was mans ſtore-houſe was alſo his worke-houſe; his pleaſure was his taske: Paradiſe ſerved not onely to feed his ſenſes, but to exerciſe his hands. If happineſſe had conſiſted in doing nothing, man had not beene employed; All his delights could not have made him happy in an idle life. Man therfore is no ſooner made, then he is ſet to worke: neither greatneſſe nor perfection can priviledge a folded hand; he muſt labour, becauſe he was happy; how much more we, that we may be? This firſt labour of his was, as without neceſſity, ſo without paines, without wearineſſe; how much more cheerefully we go about our buſineſſes, ſo much nearer we come to our Paradiſe.

E Neither did theſe Trees afford him onely action for his hands, but inſtruction to his heart: for here he ſaw Gods Sacraments grow before him; All other trees had a naturall uſe; theſe two in the middeſt of the Garden, a ſpirituall. Life is the act of the Soule, Knowledge the life of the Soule; the Tree of Knowledge, and the Tree of Life then, were ordained as earthly helps of the ſpirituall part: Perhaps hee which ordained the end, immortalitie of life; did appoint this Fruit as the meanes of that life. It is not for us to enquire after the life we had; and the meanes we ſhould have had. I am ſure it ſerved to nouriſh the ſoule by a lively repreſentation of that living Tree, whoſe fruit is eternall life, and whoſe leaves ſerve to heale the Nations.

O infinite mercy! Man ſaw his Saviour before him ere he had need of a Saviour, he ſaw in whom he ſhould recover an heavenly life, ere he loſt the earthly; but after he had taſted of the Tree of Knowledge,he might not taſte of the Tree of life;That A immortall food was not for a mortall ſtomach: Yet then did he moſt ſavour that inviſible Tree of Life,when he was moſt reſtrained from the other.

O Saviour,none but a Sinner can relliſh thee: My taſte hath been enough ſeaſoned with the forbidden fruit, to make it capable of thy ſweetneſſe; Sharpen thou as well the ſtomacke of my ſoule by repenting, by beleeving : ſo ſhall I eate and in deſpite of *Adam* live for ever. The one tree was for confirmation; the other for tryall: one ſhewed him what life he ſhould have; the other what knowledge he ſhould not deſire to have: Alas,he that knew all other things, knew not this one thing, that hee knew enough: how Divine a thing is knowledge,whereof even Innocencie it ſelfe is ambitious? Satan knew what he did: If this bait had been gold,or honour,or pleaſure, Man had contemned it: who can hope to avoid error, when even mans perfection is B miſtaken? he lookt for ſpeculative knowledge, he ſhould have lookt for experimentall: he thought it had been good to know evill : Good was large enough to have perfected his knowledge,and therein his bleſſedneſſe.

All that God made was good,& the Maker of them much more good; they good in their kindes,he good in himſelfe.It would not content him to know God, and his creatures;his curioſitie affected to know that which God never made, evill of ſinne, and evill of death,which indeed himſelfe made by deſiring to know them; now wee know well evill enough,and ſmart with knowing it.How deare hath this leſſon coſt us that in ſome caſes it is better to be ignorant, and yet do the ſonnes of *Eve* inherit this ſaucy appetite of their Grand-mother: How many thouſand ſoules miſcary with the preſumptuous affectation of forbidden knowledge ! C

O God,thou haſt revealed more then wee can know, enough to make us happy, teach me a ſober knowledge,and a contented ignorance.

Paradiſe was made for Man,yet there I ſee the Serpent; What marvell is it if my corruption find the ſerpent in my Cloſſet,in my Table,in my bed,when our holy Parents found him in the midſt of Paradiſe ? No ſooner he is entred,but he tempteth: he can no more be idle,then harmeleſſe;I do not ſee him at any other Tree;hee knew there was no danger in the reſt,I ſee him at the Tree forbiddē.How true a Serpent is he in every poynt; In his inſinuation to the place; in his choice of the Tree, in his aſſault of the Woman,in his plauſibleneſſe of ſpeech to avoid terror,in his queſtion to move doubt,in his reply to worke diſtruſt,in his proteſtation of ſafety, in his ſuggeſtion to envie and diſcontent, in his promiſe of gaine ! D

And if he were ſo cunning at the firſt,what ſhal we think of him now,after ſo many thouſand yeares experience? Onely thou (O God) and theſe Angels that ſee thy face,are wiſer then he;I do not aſke why,when he left his goodneſſe, thou didſt not bereave him of his ſkill? Still thou wouldeſt have him an Angell,though an evil one: And thou knoweſt how to ordaine his craft to thine own glory;I do not deſire thee to abate of his ſubtilty,but to make me wiſe; Let me begge it without preſumption, make me wiſer then *Adam*;even thine Image which he bore,made him not (through his owne weakeneſſe) wiſe enough to obey thee ; thou offeredſt him all Fruits, and reſtrainedſt but one; Satan offered him but one, and reſtrained not the reſt: when he chooſe rather to be at Satans feeding, then thine, it was juſt with thee to turne him out of thy gates with a curſe; why ſhouldeſt thou feed a Rebell at thine E owne boord?

And yet we tranſgreſſe daily & thou ſhutteſt not heaven againſt us : how is it that we finde more mercy then our fore-father ? His ſtrength is worthy of ſeverity, our weakneſſe finds pity. That God, from whoſe face he fled in the Garden,now makes him with ſhame to flie out of the Garden : thoſe Angels that ſhould have kept him, now keepe the gates of Paradiſe againſt him; It is not ſo eaſie to recover happineſſe, as to keepe it,or leeſe it : Yea the ſame cauſe that drave Man from Paradiſe,hath alſo withdrawne Paradiſe from the World.

That fiery ſword did not defend it againſt thoſe waters wherewith the ſins of men drowned the glory of that place:neither now doe I care to ſeeke where that Paradiſe was,which we loſt : I know where that Paradiſe is, which wee muſt care to

ſeeke

A ſeeke and hope to finde. As man was the Image of God, ſo was that earthly Paradiſe an Image of Heaven; both the Images are defaced, both the firſt Patternes are eternall. *Adam* was in the firſt, and ſtayed not: In the ſecond, is the ſecond *Adam* which ſaid, *This day ſhalt thou be with me in Paradiſe.* There was that choſen Veſſell, and heard, and ſaw what could not be expreſſed: by how much the third heaven exceeds the richeſt Earth; ſo much doth that Paradiſe, whereto wee aſpire, exceed that which wee have loſt.

Of CAIN and ABEL.

LOoke now (O my ſoule) upon the two firſt Brethren, perhaps Twins; and wonder at their contrary diſpoſitions and eſtates: If the priviledges of Nature had beene worth any thing, the firſt borne Child ſhould not have beene a Reprobate.

Now, that we may aſcribe all to free Grace, the elder is a Murderer, the yonger a Saint; though goodneſſe may bee repaired in our ſelves, yet it cannot bee propagated to ours: Now might *Adam* ſee the Image of himſelfe in *Cain*, for after his owne Image begot he him; *Adam* ſlue his Poſteritie, *Cain* his Brother: wee are too like one another in that wherein we are unlike to God: Even the cleaneſt graine ſends forth that chaffe from which it was fanned, ere the ſowing: yet is this *Cain* a poſſeſſion, the ſame *Eve* that miſtooke the fruit of the Garden, miſtooke alſo C the fruit of her owne body, her hope deceived her in both; ſo, many good names are ill beſtowed; & our comfortable expectations in earthly things doe not ſeldome diſappoint us.

Doubtleſſe, their education was holy, For *Adam* though in Paradiſe he could not be innocent, yet was a good man out of Paradiſe; his ſinne and fall now made him circumſpect, and ſince hee ſaw that his act had bereaved them of that Image of God, which he once had for them, he could not but labor by all holy indeavours to repaire it in them, that ſo his care might make amends for his treſpaſſe. How plaine is it, that even good breeding cannot alter deſtinie? That which is crooked can none make ſtraight; who would thinke that Brethren, & but two Brethren, ſhould not love each other? Diſperſed love grows weake, & fewneſs of objects vſeth to unite affections: If D but two brothers be left alive of many, they think that the love of all the reſt ſhould ſurvive in them; & now the beames of their affection are ſo much the hotter, becauſe they reflect mutually in a right line upon each other: yet behold, here are but two Brothers in a World, & one is the Butcher of the other. Who can wonder at diſſentions amongſt thouſands of brethren, when he ſees ſo deadly oppoſition betwixt two, the firſt roots of brotherhood? who can hope to live plauſibly, & ſecurely amongſt ſo many *Cains*, when he ſees one *Cain* the death of one *Abel*? The ſame Devill that ſet enmity betwixt Man and God; ſets enmity betwixt Man and Man; and yet God ſaid, *I will put enmity betweene thy ſeed and her ſeed.* Our hatred of the Serpent and his ſeed is from God: Their hatred of the holy Seed is from the Serpent: Behold here at once, is one perſon, the Seed of the Woman and of the Serpent: *Cains* naturall parts E are of the Woman; his vitious qualities of the Serpent: The Woman gave him to be a brother, the Serpent to be a man-ſlayer; all uncharitableneſſe, all quarrels are of one Author: we cannot entertaine Wrath, and not give place to the Devill. Certainly, ſo deadly an act muſt needs be deeply grounded.

What then was the occaſion of this capital malice? *Abels* ſacrifice is accepted; what was this to *Cain*? *Cains* is reiected, what could *Abel* remedie this? Oh envie, the corroſive of all ill minds; and the roote of all deſperate actions: the ſame cauſe that moved Satan to tempt the firſt Man, to deſtroy himſelfe, and his poſteritie, the ſame moves the ſecond Man to deſtroy the third.

It ſhould have beene *Cains* joy to ſee his brother accepted; It ſhould have beene his ſorrow, to ſee that himſelfe had deſerved a rejection, his Brothers example ſhould have excited, and directed him: Could *Abel* have ſtayed Gods fire from de-

cending? Or ſhould he (if he could) reject Gods acceptation, and diſpleaſe his Maker, A
to content, a Brother? Was *Cain* ever the farther from a bleſſing, becauſe his Brother obtained mercy? How proud and fooliſh is malice? which growes thus mad for no other cauſe, but becauſe God, or *Abel* is not leſſe good; It hath beene an old and happy danger to be holy; Indifferent actions muſt be carefull to avoid offence; But I care not what Devill or what *Cain* be angry that I doe good, or receive good.

There was never any nature without envie; Every man is borne a *Cain*; hating that goodneſſe in another, which he neglecteth in himſelfe. There was never envie that was not bloody; for if it eate not anothers heart, it will eate our owne: but unleſſe it be reſtrained, it will ſurely feed it ſelfe with the blood of others, oft-times in act, allwayes in affection, And that God, which (in good) accepts the will for the deed, condemnes the will for the deed in evill. If there bee an evill heart, there will bee an evill eye; and if both theſe, there will be an evill hand. B

How early did Martyrdome come into the world? the firſt man that dyed, dyed for Religion; who dare meaſure Gods love by outward events, when he ſees wicked *Cain* ſtanding over bleeding *Abel*; whoſe ſacrifice was firſt accepted, and now himſelfe is ſacrificed? Death was denounced to man as a curſe; yet behold, it firſt lights upon a Saint: how ſoone was it altered by the mercy of that juſt hand which inflicted it? If death had beene evill, and Life good, *Cain* had beene ſlaine, and *Abel* had ſurvived; now that it begins with him that God loves, *O Death where is thy ſting?*

Abel ſayes nothing, his blood cryes: Every drop of innocent blood hath a tongue, and is not onely vocall, but importunate: what a noyſe then did the blood of my Saviour make in Heaven? who was himſelfe the Shepheard and the Sacrifice; the Man C
that was offered, and the God to whom it was offered; The Spirit that heard both, ſayes, It ſpake better things then the blood of *Abel*. *Abels* blood called for revenge, his for mercy. *Abels* pleaded his owne innocency, his the ſatisfaction for all the beleeving world: *Abels* procured *Cains* puniſhment, his freed all repentant ſoules from puniſhment: better things indeed, then the blood of *Abel*. Better, and therefore that which *Abels* blood ſaid, was good: It is good, that God ſhould be avenged of ſinners. Execution of juſtice upon offenders, is no leſſe good, then rewards of goodneſſe.

No ſooner doth *Abels* blood ſpeake unto God, then God ſpeakes to *Cain*; There is no wicked man to whom God ſpeakes not, if not to his eare, yet to his heart: What ſpeech was this? Not an accuſation, but an inquirie; yet ſuch an inquirie as would inferre an accuſation. God loves to have a ſinner accuſe himſelfe, and therefore hath D
he ſet his Deputie in the breſt of man; neither doth God love this more then nature abhorres it: *Cain* anſwers ſtubbornly: The very name of *Abel* wounds him no leſſe, then his hand had wounded *Abel*; Conſciences that are without remorſe, are not without horror: wickedneſſe makes men deſperate; the Murderer is angry with God as of late for accepting his brothers oblation, ſo now for liſtning to his blood.

And now he dares anſwer God with a queſtion, *Am I my brothers Keeper?* where he ſhould have ſaid, Am not I my brothers murderer? Behold, hee ſcorneth to keepe whom he feared not to kill: Good duties are baſe and troubleſome to wicked minds, whiles even violences of evill are pleaſant. Yet this miſcreant; which neither had grace to avoid his ſinne, nor to confeſſe it, now that he is convinced of ſinne, and curſed for it, how he howleth, how he exclaimeth? He that cares not for the act of his E
ſinne, ſhall care for the ſmart of his puniſhment. The damned are weary of their torments, but in vaine. How great a madneſſe is it to complaine too late! He that would not keepe his brother, is caſt out from the protection of God; he that feared not to kill his brother, feares now, that whoſoever meets him will kill him. The troubled conſcience projecteth fearefull things, and ſinne makes even cruell men cowardly: God ſaw it was too much favour for him to die: hee therefore wills that which *Cain* wills. *Cain* would live; It is yeelded him, but for a curſe: how often doth God heare ſinners in anger? He ſhall live baniſhed from God, carrying his hell in his boſome, and the brand of Gods vengeance in his fore-head: God rejects him, the Earth repines at him, men abhorre him; himſelfe now wiſhes that death which he feared, and no man dare pleaſure him with a murder; how bitter is the end of ſin, yea, without end; ſtill

A *Cain* finds that he killed himſelfe more then his brother. Wee ſhould never ſin,if our
fore-ſight were but as good as our ſenſe; The iſſue of ſin would appeare a thouſand
times more horrible then the act is pleaſant.

Of the Deluge.

THE World was growne ſo foule with ſinne,that God ſaw it was time to
waſh it with a Floud.And ſo cloſe did wickedneſſe cleave to the Authors
of it, that when they were waſht to nothing, yet it would not off: yea
ſo deep did it ſtick in the very graine of the earth,that God ſaw it meet
B to let it ſoke long under the waters. So under the Law the very veſſels
that had touched uncleane water,muſt either be rinced,or broken. Mankinde began
but with one;and yet he that ſaw the firſt man, lived to ſee the Earth peopled with a
world of men: yet men grew not ſo faſt as wickedneſſe. One man could ſoone and
eaſily multiply a thouſand ſins,never Man had ſo many children: ſo that when there
were men enow to ſtore the earth, there were as many ſins as would reach up to
heaven,whereupon the waters come downe from heaven, and ſwelled up to heaven
againe; If there had not beene ſo deepe a Deluge of ſin, there had beene none of the
waters; From whence then was this ſuperfluity of iniquity? Whence, but from the
unequall yoke with Infidels?Theſe mariages did not beget men, ſo much as wickedneſſe,
from hence religions husbands both loſt their piety, and gained a rebellious
C and godleſſe generation.

That which was the firſt occaſion of ſinne,was the occaſion of the increaſe of ſin:
A woman ſeduced *Adam*, women betray theſe ſons of God: the beauty of the Apple
betrayed the woman,the beauty of theſe women betrayed this holy ſeed: *Eve* ſaw,&
luſted,ſo did they,this alſo was a forbidden fruit,they luſted, taſted, ſinned,died;the
moſt ſins begin at the eyes, by them commonly Satan creeps into the heart: that
ſoule can never be in ſafety,that hath not covenanted with his eyes.

God needed not have given theſe men any warning of his judgement; they gave
him no warning of their ſins, no reſpite: yet that God might approve his mercies to
the very wicked;he gives them an hundred and twenty yeares reſpite of repenting:
how loth is God to ſtrike,that threats ſo long! He that delights in revenge,ſurpriſes
D his adverſarie, whereas he that gives long warnings, deſires to be prevented: if wee
were not wilfull,we ſhould never ſmart.

Neither doth he give them time onely,but a faithfull teacher.It is an happy thing
when he that teacheth others is righteous; *Noahs* hand taught them as much as his
tongue. His buſineſſe in building the Arke, was a reall ſermon to the world, wherein
at once were taught mercy and life to the beleever;and to the rebellious deſtruction.

Me thinks I ſee thoſe monſtrous ſonnes of *Lamech* comming to *Noah*, and aſking
him,what he meanes by that ſtrange worke;whether he meane to ſale upon the dry
land.To whom when he reports Gods purpoſe and his, they go away laughing at his
idleneſſe,and tell one another,in ſport, that too much holineſſe hath made him mad:
yet cannot they all flout *Noah* out of his faith, he preaches, and builds,and finiſhes.
E Doubtleſſe more hands went to this worke then his: many a one wraught upon the
Arke, which yet was not ſaved in the Arke. Our outward Workes cannot ſave us,
without our Faith; wee may helpe to ſave others, and periſh our ſelves: what a wonder
of mercy is this that I here ſee?One poore Family called out of a world,and as it
were eight graines of corne fanned from a whole barnefull of chaffe: one Hypocrite
was ſaved with the reſt for *Noahs* ſake; not one righteous man was ſwept away for
company;For theſe few was the Earth preſerved ſtill under the waters; and all kinds
of Creatures upon the Waters; which elſe had beene all deſtroyed. Still the World
ſtands, for their ſakes, for whom it was preſerved; Elſe fire ſhould conſume that,
which could not be cleanſed by water.

This difference is ſtrange;I ſee the ſavageſt of all creatures,Lyons,Tygres,Beares,
by an inſtinct frõ God come to ſeeke the Arke (as we ſee ſwine fore-ſeeing a ſtorme

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runne home crying for ſhelter)men I ſee not; Reaſon once debauched is worſe then A
bruitiſhneſſe:God hath uſe even of theſe fierce and cruell beaſts,and glory by them:
even they being created for man,muſt live by him,though to his puniſhment : how
gently do they offer & ſubmit thẽſelves to their Preſerver; renewing that obeyſance
to this Repairer of the World,which they,before ſin,yeelded to him that firſt ſtored
the World : Hee that ſhut them into the Arke when they were entred, ſhut their
mouthes alſo while they did enter.The Lyons fawne upon *Noah*, and *Daniell*; What
heart cannot the Maker of them mollifie.

The uncleane beaſts God would have to live,the cleane to multiply;and therfore
he ſends to *Noah* ſeaven of the cleane,of the uncleane two: He knew the one would
annoy Man with their multitude,the other would inrich him;Thoſe things are worthy
of moſt reſpect which are of moſt uſe. B

But why ſeven?Surely that God that created ſeven dayes in the Weeke,and made
one for himſelfe; did here preſerve of ſeven cleane beaſts,one for himſelfe, for ſacrifice;
Hee gives us ſix for one in earthly things, that in ſpirituall wee ſhould be all
for him :

Now the day is come,all the gueſts are entred,the Arke is ſhut, & the windows of
Heaven opened:I doubt not but many of thoſe ſcoffers, when they ſaw the violence
of the Waves deſcending, and aſcending, according to *Noahs* prediction, came wading
middle-deepe unto the Arke,and importunately craved that admittance,which
they once denyed:But now as they formerly rejected God,ſo are they juſtly rejected
of God. Ere vengeance begin, repentance is ſeaſonable; but if judgement be once
gone out,wee cry too late. While the Goſpell ſolicites us, the doores of the Arke are C
open,if we neglect the time of grace,in vaine ſhall we ſeek it with teares; God holds
it no mercy to pity the obſtinate. Others more bold than they, hope to over-runne
the judgement, and climbing up to the high Mountaines,looke downe upon the Waters,
with more hope than feare:and now when they ſee their Hills becomne Ilands,
they climb up into the talleſt Trees;there with paleneſſe and horror at once look for
death,& ſtudy to avoyd it, whom the waves over-take at laſt half dead with famine,
and halfe with feare. Lo now from the tops of the Mountaines they deſcry the Arke
floating upon the waters,and behold with envie that which before they beheld with
ſcorne.

In vaine doth he fly whom God purſues. There is no way to fly from his judgements,
but to fly to his mercy by repenting.The Faith of the righteous cannot bee ſo D
much derided,as their ſucceſſe is magnified : How ſecurely doth *Noah* ride out this
uproare of Heaven, Earth and waters ! He heares the powring downe of the raine
above his head; the ſhrieking of Men, and roaring and bellowing of Beaſts, on both
ſides him; the raging and threats of the waves under him; he ſaw the miſerable ſhifts
of the diſtreſſed unbeleevers; and in the meane time ſits quietly in his dry Cabbin,
neither feeling, nor fearing evill : he knew that he which owed the waters, would
ſteere him; that he who ſhut him in,would preſerve him.How happy a thing is Faith?
what a quiet ſafety,what a heavenly peace doth it worke in the ſoule, in the midſt of
all the inundations of evill?

Now when God hath fetcht againe all the life which he had given to his unworthy
creatures,and reduced the world unto his firſt forme wherein waters were over the E
face of the Earth, it was time for a renovation of all things to ſucceed this deſtructiõ.
To have continued the Deluge long, had beene to puniſh *Noah*, that was righteous.
After forty dayes therfore,the Heavens cleare up,after an hundred and fifty the waters
ſinke downe : How ſoone is God weary of puniſhing,which is never weary of
bleſſing ! yet may not the Arke reſt ſuddenly. If we did not ſtay ſome-while under
Gods hand,we ſhould not know how ſweet his mercy is, and how great our thankefulneſſe
ſhould be.The Arke though it was *Noahs* Fort againſt the waters; yet it was
his priſon;he was ſafe in it,but pent up; he that gave him life by it, now thinkes time
to give him liberty out of it.

God doth not reveale all things to his beſt ſervants:behold,He that told *Noah* an
hundred and twenty yeares before,what day he ſhould go into the Arke, yet foretels

him

A him not now in the Arke what day the Arke ſhould reſt upon the Hills,& he ſhould
goe forth. *Noah* therefore ſends out his intelligencers, the *Raven*, and the *Dove*;
whoſe wings in that vaprous ayre might eaſily deſcry further then his ſight : The
Raven of quicke ſent,of groſſe feed,of tough conſtitution; no Fowle was ſo fit for diſcovery;
the likelieſt things alwayes ſucceed not.He neither will venture far into that
ſolitary world for feare of want, nor yet come into the Arke for love of liberty ; but
houers about in uncertainties. How many carnall mindes flye out of the Arke of
Gods Church;and imbrace the preſent world: rather chooſing to feed upon the unſavoury
carcaſſes of ſinfull pleaſures, then to be reſtrained within the ſtraight liſts of
Chriſtian obedience.

The *Dove* is ſent forth, a Fowle,both ſwift and ſimple. Shee like a true Citizen of
B the Arke, returnes; and brings faithfull notice of the continuance of the Waters, by
her reſtleſſe and empty returne;by her Olive leafe,of the abatement : how worthy
are thoſe Meſſengers to be welcome,which with innocence in their lives,bring glad
tydings of peace,and ſalvation,in their mouthes !

Noah rejoyces and beleeves ; yet ſtill hee waits ſeven dayes more:It is not good
to devoure the favours of God too greedily;but to take them in,that we may digeſt
them. O ſtrong faith of *Noah*, that was not weary with this delay ; ſome man
would have ſo longed for the open ayre after ſo long cloſeneſſe, that upon the
firſt notice of ſafety he would have uncovered, and voyded the Arke;*Noah*
ſtayes ſeven dayes ere he will open;and well neere two Moneths ere he
will forſake the Arke; and not then, unleſſe God, that commanded to
C enter, had bidden him depart. There is no action good without
Faith : no Faith without a word. Happy is that man,
which in all things (neglecting the counſels of
fleſh and blood) depends upon the
commiſſion of his Maker.

⁂

him not now in the Arke what day the Arke should rest upon the Hills, & he should goe forth. *Noah* therefore sends out his intelligencers, the *Raven*, and the *Dove*; whose wings in that vapor [illegible] were might easily descry further then his sight. The *Raven* of quicke sent, of grosse feed, of a tough constitution [illegible] to [illegible] covery; the likeliest things alwayes succeed not. He [illegible] with [illegible] that solitary world for feare of want, nor yet come into the Arke for love of it, [illegible] but houers about in uncertainties. How many carnall minds [illegible] of the Arke of God, Church; and imbrace the present world rather [illegible] upon these unsavoury carcasses of sinfull pleasures, then to be restrained within [illegible] Christian obedience.

The *Dove* is sent forth, a Fowle both swift and simple. Shee like a true [illegible] the Arke, returnes; and brings faithfull notice of the continuance of the waters [illegible] her restlesse and empty returne; by her Olive leafe of the abatement: how [illegible] are those Messengers to be welcome which with innocence in their [illegible] tydings of peace, and salvation in their mouthes!

Noah rejoyces and beleeves; yet still these waters [illegible] to devoure the favours of God too greedily, but to [illegible] them. O strong faith of *Noah*, that was not weary with this delay; some man would have so longed for the open aire after so long closenesse, that upon [illegible] first notice of safety he would have uncovered, and voyded the Arke. *Noah* stayes seven dayes ere he will [illegible] and well neere two Moneths ere [illegible] will forsake the Arke, and not then, unlesse God that commanded to enter, had bidden him depart. There is no action good without [illegible] faith, no faith without a word. Happy is that man [illegible] which in all things [illegible] neglecting the counsels of flesh and blood, dependeth on the [illegible] permission of his Maker.

Contemplations
THE SECOND BOOKE.

NOAH.
Babell.
ABRAHAM.
ISAAC *sacrificed.*
LOT *and* Sodome.

By JOS. HALL, D. of Divinitie, and Deane
of VVORCESTER.

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TO
THE RIGHT HONOVRABLE
THE LORD *STANHOPE*,
ONE OF HIS MAIESTIES MOST HONOVRABLE PRIVY COVNCELL,

All Grace and Happineſſe.

Right Honorable,

I Durſt appeale to the judgement of a carnall Reader (let him not be prejudicate) that there is no Hiſtory ſo pleaſant as the Sacred. Set aſide the Majeſtie of the Inditer; none can compare with it for the Magnificence and Antiquity of the Matter, the ſweetneſſe of compiling, the ſtrange varietie of memorable occurrences: And if the delight be ſuch, what ſhall the profit be eſteemed of that which was written by GOD for the ſalvation of Men? I confeſſe, no thoughts did ever more ſweetly ſteale Mee and Time away, then thoſe which I have imployed in this ſubject, and I hope, none can equally benefit others: for, if the meere relation of theſe holy things be profitable, how much more when it is reduced to uſe? This ſecond part of the World repaired, I dedicate to your Lordſhip, wherein you ſhall ſee Noah *as weake in his Tent, as ſtrong in the Arke; an ungratious Sonne reſerved from the Deluge to his*

Fathers curſe: modeſt piety rewarded with bleſsings: the building of Babel, begunne in pride, ended in confuſion; Abrahams *Faith, Feare, Obedience;* Iſaac *bound upon the Altar under the hand of a Father that hath forgotten both nature and all his hopes;* Sodom *burning with a double fire, from Hell, and from Heaven:* Lot *reſcued from that impure Citie, yet after finding* Sodom *in his Cave: Every one of theſe paſſages is not more full of wonder, then of edification. That Spirit which hath penned all theſe things for our learning, teach us their right uſe: and ſanctifie theſe my unworthy Meditations to the good of his Church. To whoſe abundant grace I humbly commend your Lordſhip.* A B

Your Lordſhips unfainedly

devoted in all due
obſervance,

JOS. HALL.

Contemplations.

The Second Booke.

Noah.

NO ſooner is *Noah* come out of the Arke, but he builds an Altar: not an houſe for himſelfe, but an Altar to the Lord: Our faith will ever teach us to preferre God to our ſelves. Delayed thankfulneſſe is not worthy of acceptatiō, Of thoſe few creatures that are left, God muſt have ſome, they are all his: yet his goodneſſe will have Man know that it was hee, for whoſe ſake they were preſerved. It was a privi-
C ledge to thoſe very bruit creatures, that they were ſaved from the waters, to be offered up in fire unto God: What a favour is it to men, to be reſerved from common deſtructions, to be ſacrificed to their Maker and Redeemer!

Loe this little fire of *Noah*, through the vertue of his faith, purged the world, and aſcended up into thoſe heavens, from which the waters fel, & cauſed a glorious Rainbow to appeare therein for his ſecuritie: All the ſins of the former world were not ſo unſavoury unto God, as this ſmoake was pleaſant. No perfume can be ſo ſweet as the holy obedience of the faithful. Now God that was before annoyed with the ill ſavour of ſinne, ſmels a ſweet ſavour of reſt: Behold here a new and ſecond reſt! Firſt, God reſted from making the World, now he reſts from deſtroying it: Even while we ceaſe not to offend, he ceaſes from a publike revenge. His word was enough, yet withall
D hee gives a ſigne, which may ſpeake the truth of his promiſe to the very eyes of men: thus he doth ſtill in his bleſſed Sacraments, which are as reall words to the ſoule. The Rain-bow is the pledge of our ſafety, which even naturally ſignifies the end of a ſhower: all the ſignes of Gods inſtitution are proper, and ſignificant.

But who would looke after all this, to have found righteous *Noah*, the Father of the new World, lying drunken in his tent? Who would thinke that wine ſhould overthrow him that was preſerved from the waters? That he who could not be tainted with the ſinfull examples of the former world, ſhould begin the example of a new ſinne of his own? What are we men, if we be but our ſelves? While God upholds us, no temptation can move us: when he leaves us, no temptation is too weake to overthrow us. What living man ever had ſo noble proofes of the mercy, of the juſtice
E of God? Mercy upon himſelfe, juſtice upon others. What man had ſo gracious approbation from his maker? Behold, he of whom in an uncleane world God ſaid, *Thee onely have I found righteous*, proves now uncleane when the world was purged. The Preacher of righteouſneſſe unto the former age, the King, Prieſt, and Prophet of the world renued, is the firſt that renues the ſinnes of that world which he had reproved, and which he ſaw condemned for ſin: Gods beſt children have no fence for ſins of infirmity: Which of the Saints have not once done that, whereof they are aſhamed? God that lets us fall, knowes how to make a good uſe of the ſins of his holy ones, as of their obedience: If we had not ſuch patternes, who could chooſe but deſpaire at the ſight of his ſinnes?

Yet we find *Noah* drunken but once. One act can no more make a good heart unrighteous, then a trade of ſinne can ſtand with regeneration: but when I looke to the

effect of this ſinne,I cannot but bluſh and wonder; Loe,this ſin is worſe then ſin; Other A
ſinnes move ſhame,but hide it:this diſplayes it to the world. *Adam* had no ſooner
ſinned,but he ſaw and abhorred his owne nakedneſſe, ſeeking to hide it even
with buſhes.

Noah had no ſooner ſinned, but he diſcovers his nakedneſſe; and hath not ſo much
rule of himſelfe, as to be aſhamed: One houres drunkenneſſe bewrayes that,which
more then ſix hundred yeares ſobriety had modeſtly concealed; he that gives himſelfe
to wine is not his owne: what ſhall we thinke of this vice, which robs a man of
himſelf,and layes a beaſt in his roome? *Noahs* nakedneſſe is ſeen in wine,it is no unuſuall
quality,in this exceſſe to diſcloſe ſecrets; drunkenneſſe doth both make imperfections,and
ſhew thoſe we have,to others eyes;ſo would God have it,that we might
be double aſhamed,both of thoſe weakeneſſes which we diſcover,and of that weakneſſe B
which moved us to diſcover. *Noah* is uncovered; but in the midſt of his owne
Tent:It had been ſinful:though no man had ſeene it:unknowne ſins have their guilt
and ſhame,and are juſtly attended with knowne puniſhments.Ungracious *Cham* ſaw
it and laughed, his fathers ſhame ſhould have bin his; the deformity of thoſe parts
from which he had his being, ſhould have begotten in him a ſecret horror, and dejection;how
many graceleſſe men make ſport at the cauſes of their humiliation? Twiſe
had *Noah* given him life: yet neither the name of a Father, and Preſerver, nor Age,
nor vertue could ſhield him from the contempt of his owne. I ſee that even Gods
Arke may nouriſh Monſters: ſome filthy toads may lye under the ſtones of the
Temple. God preſerves ſome men in judgement; Better had it beene for *Cham* to
have periſhed in the waters, then to live unto his Fathers curſe. Not content to be C
a witneſſe of this filthy ſight, he goes on to be a Proclaimer of it Sinne doth ill in the
eye,but worſe in the tongue;As all ſinne is a worke of darkeneſſe,ſo it ſhould be buried
in darkeneſſe. The report of ſinne is oft-times as ill,as the commiſſion; for it can
never be blazoned without uncharitableneſſe;ſeldome without infection:Oh the unnaturall
and more then *Chammiſh* impietie of thoſe ſonnes;which reioyce to publiſh
the nakedneſſe of their ſpirituall Parents,even to their Enemies.

Yet it was well for *Noah* that *Cham* could tell it to none but his own;and thoſe,gratious
and dutifull Sonnes. Our ſhame is the leſſe, if none know our faults but our
friends. Behold,how love covereth ſinnes; theſe good Sonnes are ſo farre from going
forward to ſee their Fathers ſhame,that they go backeward to hide it. The cloake
is laid on both their ſhoulders,they both goe backe with equall paſes, and dare not ſo D
much as looke backe, leſt they ſhould unwillingly ſee the cauſe of their ſhame; and
wil rather adventure to ſtumble at their Fathers body,then to ſee his nakednes:How
did it grieve them to thinke, that they which had ſo oft come to their holy Father
with reverence, muſt now in reverence turne their backs upon him; and that they
muſt now cloath him in pity,which had ſo often cloathed them in love! And which
addes more to their duty, they covered him, and ſaid nothing. This modeſt ſorrow
is their praiſe, and our example; The ſinnes of thoſe wee love and honour,
wee muſt heare of with indignation, fearefully and unwillingly beleeve,
acknowledge with griefe and ſhame, hide with honeſt excuſes, and burie in
ſilence.

How equall a regard is this both of piety and diſobedience? becauſe *Cham* ſinned E
againſt his Father,therfore he ſhall be plagued in his children;*Iapheth* is dutifull to his
Father,and finds it in his poſterity. Becauſe *Cham* was an ill Son to his Father,therefore
his ſonnes ſhall be ſervants to his Brethren; becauſe *Iapheth* ſet his ſhoulder to
Sem,to beare the cloake of ſhame, therefore ſhall *Iapheth* dwell in the Tents of *Sem*,
partaking with him in bleſſings as in duty. When we do but what we ought,yet God
is thankfull to us,and rewards that,which we ſhould ſinne if we did not: who could
ever yet ſhew me a man rebelliouſly undutifull to his Parents,that hath proſpered in
himſelfe,and his ſeed?

Of BABEL.

HOw ſoone are men and ſinnes multiplyed? within one hundred yeares the World is as full of both, as if there had beene no Deluge. Though men could not but ſee the fearfull monuments of the ruine of their Anceſtors, yet how quickly had they forgotten a flood? Good *Noah* lived to ſee the World both populous, and wicked againe; and doubtleſſe ofttimes repented to have beene preſerver of ſome, whom he ſaw to traduce the vices of the former World, to the renued. It could not but grieve him to ſee the deſtroyed Gyants revive out of his owne loynes, and to ſee them of his fleſh and blood tyrannize over themſelves. In his ſight *Nimrod* caſting off the awe of his holy Grandfather grew imperious and cruell, and made his owne kinſmen ſervants. How eaſie a thing it is for a great ſpirit to be the head of a faction; when even brethren will ſtoope to ſervitude. And now when men are combined together, evill and preſumptuous motions finde encouragement in multitudes; and each man takes a pride in ſeeming forwardeſt: we are the cheerfuller in good when wee have the aſſiſtance of company; much more in ſinning, by how much we are more prone to evill then good. It was a proud word; *Come let us build us a Citie and a Tower, whoſe top may reach to Heaven.*

They were newly come downe from the Hils unto the Playnes, and now thinke of raiſing up an Hill, of building in the Plaine: when their Tents were pitched upon the Mountaines of *Armenia*, they were as neere to Heaven as their Tower could make them; but their ambition muſt needs aſpire to an height of their owne raiſing, Pride is ever diſcontented, and ſtill ſeekes matter of boaſting in her owne workes.

How fondly doe men reckon without God, *Come, let us build*; As if there had been no ſtop but in their owne will: As if both Earth and time had beene theirs: Still doe all naturall men build *Babel* forecaſting their owne plots ſo reſolutely, as if there were no power to countermand them: It is juſt with God that peremptorie determinations ſeldome proſper: whereas thoſe things which are fearfully, and modeſtly undertaken, commonly ſucceed.

Let us build us a Citie. If they had taken God with them, it had beene commendable; eſtabliſhing of ſocieties is pleaſing to him that is the God of order: But a Tower whoſe top may reach to Heaven, was a ſhamefull arrogance, an impious preſumption. Who would thinke that wee little Ants that creepe upon this Earth, ſhould thinke of climbing up to Heaven, by multiplying of Earth?

Pride ever lookes at the higheſt: the firſt Man would know as God, theſe would dwel as God, Couetouſnes & Ambition know no limits. And what if they had reacht up to Heaven? ſome Hils are as high as they could hope to be, and yet are no whit the better; no place alters the condition of Nature: an Angell is glorious, though he be upon earth; and Man it but earth, though he be above the clouds: The neerer they had been to Heaven, the more ſubject ſhould they have been to the violences of Heaven; to thunders, lightenings, and thoſe other higher inflammations; what had this beene, but to thruſt themſelves into the hands of the revenger of all wicked inſolencies? God loves that Heaven ſhould be lookt at, and affected with all humble deſires, with the holy ambitions of faith, not with the proud imaginations of our owne atchievements.

But wherefore was all this? Not that they loved ſo much to bee neighbours to heaven, as to bee famous upon earth; It was not commodity that was here ſought, not ſafety, but glory: whither doth not thirſt of fame carie men, whether in good or evill? It makes them ſeek to climbe to heaven, it makes them not feare to runne downe headlong to hell: Even in the beſt things deſire of praiſe ſtands in competition with conſcience, and brags to have the more clients. One builds a temple to *Diana*, in hope of glory, intending it for one of the great wonders of the World, another in hope of Fame burnes it. He is a rare man that hath not ſome *Babel* of his owne, whereon hee beſtowes paines and coſt, onely to be talked of. If they had done better things in a vaine-glorious purpoſe their act had been accurſed; if they had built houſes to God,if they had ſacrificed,prayed, lived well;the intent poyſons the action:but now both the act & the purpoſe are equally vaine,and the iſſue is as vaine as either.

God hath a ſpeciall indignation at pride above all ſinnes,and will croſſe our endevours,not for that they are evill (what hurt could bee in laying one bricke upon another?)but for that they are proudly undertaken: He could have hindred the laying of the firſt ſtone;& might as eaſily have made a trench for the foundation, the grave of the builders:but he loves to ſee what wicked men would doe;& to let fooles run themſelves out of breath:what monument ſhould they have had of their owne madneſſe,and his powerfull interruption,if the wals had riſen to no height?To ſtop them then in the midſt of their courſe,he medles not with either their hands, or their feet, but their tongues;not by pulling them out,not by looſing their ſtrings, not by making them ſay nothing,but by teaching them to ſay too much: Here is nothing varied but the ſound of Letters;even this fruſtrates the worke,and befooles the workmen:How eaſie it is for God ten thouſand wayes to correct & foreſtall the greateſt projects of men?He that taught *Adam* the firſt words, taught them words that never were. One cals for bricke, the other lookes him in the face, and wonders what he commands, and how and why he ſpeakes ſuch words as were never heard; and in ſtead thereof brings him morter, returning him an anſwere as little vnderſtood: each chides with other,expreſſing his choler, ſo as hee onely can underſtand himſelfe:From heat they fall to quiet intreaties,but ſtill with the ſame ſucceſſe. At firſt every man thinkes his fellow mocks him: but now perceiving this ſerious confuſion, their onely anſwer was ſilence, and ceaſing; they could not come together, for no man could call them to bee underſtood;and if they had aſſembled, nothing could be determined becauſe one could never attaine to the others purpoſe: No, they could not have the honour of a generall diſmiſſion, but each man leaves his Trowell and ſtation, more like a foole then hee undertooke it: So commonly actions begun in glory,ſhut up in ſhame. All externall actions depend upon the tongue: No man can know anothers minde, if this bee not the interpreter; hence, as there were many tongues given to ſtay the building of *Babel*,ſo there were as many given to build the new Ieruſalem,the Euangelicall Church.How deare hath *Babel* coſt all the word? At the firſt,when there was but one language,men did ſpend their time in Arts;(ſo was it requiſite at the firſt ſetling of the world)and ſo came early to perfection, but now we ſtay ſo long(of neceſſitie) upon the ſhell of tongues, that wee can hardly have time to chew the ſweet kernell of knowledge: Surely men would have growne too proud,if there had beene no *Babel*: It fals out oft-times that one ſinne is a remedy of a greater. Diviſion of tongues muſt needs ſlacken any worke: Multiplicitie of language had not beene given by the Holy Ghoſt, for a bleſſing to the Church, if the world had not beene before poſſeſſed with multiplicitie of languages for a puniſhment:Hence it is, that the building of our Sion riſes no faſter, becauſe our tongues are divided; Happy were the Church of God, if we all ſpake but one language: Whiles we differ,we can build nothing but *Babel*;difference of tongues cauſed their Babel to ceaſe,but it builds ours.

Of ABRAHAM.

IT was fit that he which ſhould be the Father and patterne of the faithfull, ſhould be throughly tryed:for in a ſet copie every fault is important,and may prove a rule of errour:of ten trials which *Abraham* paſſed, the laſt was the soreſt: No ſonne of *Abraham* can hope to eſcape temptations, while he ſees that boſom, in which he deſires to reſt, ſo aſſaulted with difficulties. *Abraham* muſt leave his Countrey,and kinred,and live amongſt ſtrangers;The calling of God never leaves men, where it findes them; The earth is the Lords, and all places are alike to the wiſe and faithfull: If Chaldea had not been groſſely idolatrous *Abraham* had not left it; no bond muſt tie us to the danger of infection.

A But whither muſt hee goe?to a place he knew not,to men that knew not him:it is enough comfort to a good man, whereſoever he is, that he is acquainted with God; we are never out of our way,while we follow the calling of God.Never any man loſt by his obedience to the Higheſt;becauſe *Abraham* yeelded,God gives him the poſſeſſion of Canaan:I wonder more at his faith in taking this poſſeſſion,then in leaving his owne; Behold, *Abraham* takes poſſeſſion for that Seed which he had not; which in nature he was not like to have; of that Land whereof hee ſhould not have one foot,wherein his Seed ſhould not be ſetled of almoſt five hundred yeares after: The power of faith can prevent time,and make future things preſent; if wee be the true ſonnes of *Abraham*, wee have already(while wee ſojourne here on earth) the poſſeſſion of our Land of Promiſe:while we ſeeke our Countrey,we have it.

B Yet even Canaan doth not afford him bread, which yet hee muſt beleeve ſhall flow with milke and honey to his Seede : ſenſe muſt yeeld to faith; woe were us, if wee muſt judge of our future eſtate by the preſent: Ægypt gives reliefe to *Abraham* when Canaan cannot.In outward things,Gods enemies may fare better then his friends:Thriſe had Ægypt preſerved the Church of God, in *Abraham*, in *Iacob*, in *Chriſt*;God oft-times makes uſe of the world,for the behoofe of his; though without their thankes:as contrarily hee uſes the wicked for ſcourges to his owne inheritance, and burnes them; becauſe in his good they intended evill.

But what a change is this? Hitherto hath *Sarah* bin *Abrahams* wife, now Ægypt hath made her his ſiſter; feare hath turned him from a huſband to a brother; No ſtrength of faith can exclude ſome doubtings:God hath ſaid,I will make thee a great C Nation;*Abraham* ſaith,the Ægyptians will kill me : He that lived by his faith, yet ſhrinketh, and ſinneth. How vainely ſhall we hope to beleeve without all feare, and to live without infirmities? Some little aſperſions of unbeliefe cannot hinder the praiſe and power of faith; *Abraham* beleeved, and it was imputed to him for righteouſneſſe.Hee that through inconſideratenes doubted twiſe of his own life,doubted not of the life of his Seed, even from the dead and dry wombe of *Sarah*, yet was it more difficult that his Poſteritie ſhould live in *Sarah*, then that *Sarahs* huſband ſhould live in Ægypt: This was above nature,yet he beleeves it. Sometimes the beleever ſticks at eaſie trials,and yet breakes through the greateſt temptations without feare : *Abraham* was old ere this promiſe and hope of a ſonne; and ſtill the older, the more uncapable:yet God makes him waite twenty five yeares for performance. D No time is long to faith; which had learned to deferre hopes without fainting and irkeſomeneſſe.

Abraham heard this newes from the Angell, and laughed : *Sara* heard it, and laughed:they did not more agree in their deſire, then differ in their affection: *Abraham* laughed for joy; *Sara* for diſtruſt: *Abraham* laughed, becauſe he beleeved it would be ſo; *Sarah*, becauſe ſhe beleeved it could not bee ſo: the ſame act varies in the manner of doing, and the intention of the doer : Yet *Sarah* laught but within her ſelfe, and is bewraied: How God can finde us out in ſecret ſinnes! how eaſily did ſhee now thinke, that he which could know of her inward laughter,could know of her conception!& now ſhe that laughed,and beleeved not, beleeveth and feareth.

What a lively patterne doe I ſee in *Abraham* and *Sarah*, of a ſtrong faith, and E weake!of ſtrong in *Abraham*,and weake in *Sarah*:She to make God good of his word to *Abraham*,knowing her owne barrenneſſe,ſubſtitutes an *Hagar*;and in an ambition of Seed perſwades to Polygamy. *Abraham* had never looked to obtaine the promiſe by any other then a barren wombe,if his owne wife had not importuned him to take another: when our own apparent means faile, weake faith is put to the ſhifts; and projects ſtrange devices of her owne,to attaine the end. Shee will rather conceive by another wombe, then be childleſſe: when ſhee heares of an impoſſibilitie to nature, ſhee doubteth,and yet hides her diffidence, and when ſhe muſt beleeve, feareth, becauſe ſhe did diſtruſt: *Abraham* heares and beleeves, and expects and rejoyces; he ſaith not,I am old and weake; *Sarah* is old and barren; where are the many Nations that ſhall come from theſe withered loynes? It is enough to him that God hath ſaid it:hee ſees not the meanes,he ſees the promiſe.He knew that God would rather raiſe

him up ſeed from the very ſtones that be trod upon, then himſelfe ſhould want a A
large and happy iſſue.

There is no faith where there is either meanes or hopes. Difficulties and impoſſibilities
are the true objects of beliefe: Hereupon Gods addes to his name, that which
hee would fetch from his loynes, and made his name as ample as his poſteritie: never
any man was a loſer by beleeving: Faith is ever recompenced with glory.

Neither is *Abraham* content onely to wait for God, but to ſmart for him: God
bids him cut his owne fleſh; he willingly ſacrifices this parcell of his ſkin and blood
to him that was the owner of all: How glad he is to carrie this painfull marke of the
love of his Creator? How forward to ſeale this covenant with blood, betwixt God
& him? not regarding the ſoreneſſe of his body, in compariſon of the confirmation
of his ſoule. The wound was not ſo grievous as the ſignification was comfortable. For
herein he ſaw, that from his loynes ſhould come that bleſſed Seed, which ſhould B
purge his ſoule from all corruption. Well is that part of us loſt, which may give aſſurance
of the ſalvation of the whole; our faith is not yet ſound, if it have not taught
us to neglect paine for God, and more to love his Sacraments, then our owne fleſh.

Of ISAAC *ſacrificed.*

But all theſe are but eaſie taſkes of Faith: all ages have ſtood amazed at the
next; not knowing whether they ſhould more wonder at Gods command, or
Abrahams obedience: Many yeares had that good Patriarch C
waited for his *Iſaac*; now at laſt hee hath joyfully received him, and that
with this gratious acclamation; *In* Iſaac *ſhall thy ſeed be called, and all Nations bleſſed.*
Behold, the ſonne of his Age, the ſonne of his Love, the ſonne of his Expectation, he
that might not endure a mocke from his brother, muſt now endure the knife of his
Father; *Take thine onely ſonne* Iſaac *whom thou loveſt, and get thee to the Land of Moriah,*
and offer him there for a burnt offering.

Never any gold was tryed in ſo hot a fire. Who but *Abraham* would not expoſtulated
with God? What? Doth the God of mercies now begin to delight in
blood? Is it poſſible that Murder ſhould become Piety? Or if thou wilt needs take
pleaſure in an humane ſacrifice, is there none but *Iſaac* fit for thine Altar, none but
Abraham to offer him? Shall theſe hands deſtroy the fruits of mine owne loynes? D
Can I not be faithfull unleſſe I be unnaturall? Or if I muſt needs bee the monſter of
all Parents, will not *Iſmael* yet be accepted? O God where is thy mercy; where is thy
juſtice? Haſt thou given me but one onely ſonne, and muſt I now ſlay him? Why did
I wait ſo long for him? Why didſt thou give him me? Why didſt thou promiſe mee
a bleſſing in him? What will the Heathen ſay, when they ſhall heare of this infamous
maſſacre? How can thy Name, and my profeſſion eſcape a perpetuall blaſphemie?
With what face ſhall I looke upon my wife *Sarah*, whoſe ſonne I have murdered?
How ſhall ſhe entertaine the Executioner of *Iſaac*? Or who will beleeve, that I did
this from thee? How ſhall not all the World ſpet at this holy cruelty, and ſay, There
goes the man that cut the throat of his owne ſonne. Yet if he were an ungracious or
rebellious child, his deſerts might give ſome colour to this violence: but to lay hands E
on ſo deare, ſo dutifull, ſo hopefull a ſonne, is uncapable of all pretences.

But grant that thou which art the God of Nature, mayſt either alter or neglect it;
what ſhall I ſay to the truth of thy promiſes? Can thy Juſtice admit contradictions?
Can thy decrees be changeable? Canſt thou promiſe and diſappoint? Can theſe two
ſtand together, *Iſaac* ſhall live to be the father of Nations; and *Iſaac* ſhall now dye by
the hand of his Father? when *Iſaac* is once gone, where is my ſeed, where is my bleſſing?
O God, if thy commands and purpoſes be capable of alteration, alter this bloody
ſentence, and let thy firſt word ſtand.

Theſe would have been the thoughts of a weake heart: But God knew that he
ſpake to an *Abraham*, and *Abraham* knew that he had to doe with a God: Faith had
taught him not to argue, but obey. In a holy wilfulneſſe he either forgets Nature, or

deſpiſes

A deſpiſes her, he is ſure that what God commands, is good; that what he promiſes is infallible, and therefore is careleſſe of the meanes, and truſts to the end.

In matters of God, whoſoever conſults with fleſh and blood ſhall never offer up his *Iſaac* to God; there needs no counſellor when wee know God is the Commander; here is neither grudging nor deliberating, nor delaying: His faith would not ſuffer him ſo much as to be ſorie for that hee muſt doe. *Sarah* her ſelfe may not know of Gods charge, and her huſbands purpoſe, leſt her affection ſhould have overcome her faith; leſt her weakneſſe now growne importunate, ſhould have ſaid, Diſobey God and dye. That which he muſt doe, he will doe; he that hath learned not to regard the life of his ſonne, had learned not to regard the ſorrow of his wife. It is too much tenderneſſe to reſpect the cenſures and conſtructions of others, when wee have B a direct word from God. The good Patriarch riſes early, and addreſſes himſelfe to his ſad journey. And now muſt he travell three whole dayes to this execution; and ſtill muſt *Iſaac* be in his eye, whom all this while he ſeemes to ſee bleeding upon the pile of Wood which hee caries; there is nothing ſo miſerable as to dwell under the expectation of a great evill; That miſery which muſt bee, is mitigated with ſpeed, and aggravated with delay. All this while if *Abraham* had repented him, hee had leiſure to returne: There is no ſmall tryall, even in the very time of tryall: now when they are come within ſight of the choſen Mountaine, the ſervants are diſmiſſed; what a devotion is this that will abide no witneſſes? he will not ſuffer two of his owne Vaſſals to ſee him doe that, which ſoone after all the world muſt know he hath done; yet is not *Abraham* afraid of that pietie, which the beholders could not ſee without C horror, without reſiſtance, which no eare could heare of without abomination. What ſtranger could have endured to ſee the Father carie the knife and fire, inſtruments of that death, which hee had rather ſuffer then inflict? The ſonne ſecurely carrying that burden which muſt carie him?

But if *Abrahams* heart could have knowne how to relent, that queſtion of his deare, innocent, and religious ſonne had melted it into compaſſion, *My Father, Behold the fire and the wood, but where is the ſacrifice?* I know not whether that word, *My Father*, did not ſtrike *Abraham* as deepe as the knife of *Abraham* could ſtrike his ſonne yet doth he not ſo much as thinke, (O miſerable man, that may not at once be a Sonne to ſuch a God, and Father to ſuch a Sonne:) Still he perſiſts, and conceales, and where hee meant not, propheſies, *My ſonne, God ſhall provide a Lambe for the* D *burnt-offering.*

The heavie tidings was loath to come forth: It was a death to *Abraham* to ſay what he muſt doe: He knowes his owne faith to act this, he knowes not *Iſaacs* to endure it. But now when *Iſaac* hath helped to build the Altar, whereon he muſt be conſumed, he heares (not without aſtoniſhment) the ſtrange command of God, the finall will of his Father: My ſonne thou art the Lambe which God hath provided for this burnt-offering: If my blood would have excuſed thee, how many thouſand times had I rather to give thee mine owne life, then take thine! Alas, I am full of dayes, and now of long lived not but in thee; Thou mighteſt have preſerved the life of thy Father, and have comforted his death, but the God of us both hath choſen thee: He that gave thee unto me miraculouſly, bids me by an unuſuall meanes returne thee unto E him. I need not tell thee, that I ſacrifice all my worldly joyes, yea and my ſelfe in thee; but God muſt be obeyed; neither art thou too deare for him that cals thee: Come on my Sonne, reſtore the life that God hath given thee by me: offer thy ſelfe willingly to theſe flames; ſend up thy ſoule cheerfully unto thy glory; and know that God loves thee above others, ſince he requires thee alone to be conſecrated in ſacrifice to himſelfe.

Who cannot imagine with what perplexed mixtures of paſſions, with what changes of countenance, what doubts, what feares, what amazement, good *Iſaac* received this ſudden meſſage from the mouth of his Father, how he queſtioned, how hee pleaded? But when he had ſomewhat digeſted his thoughts, and conſidered that the Author was God, the actor *Abraham*, the action a ſacrifice, hee now approves himſelfe the ſonne of *Abraham*; now he encourages the trembling hand of his Father;

with whom he ſtrives in this praiſe of forwardneſſe and obedience; now he offers A his hands and feet to the cords, his throat to the knife, his body to the Altar; and growing ambitious of the ſword and fire, intreats his Father to doe that, which he would have done though he had diſſwaded him. O holy emulation of faith! O bleſſed agreement of the Sacrificer, and Oblation: ***Abraham*** is as ready to take, as ***Iſaac*** to give; he binds thoſe deare hands which are more ſtraitly bound with the cords of duty, and reſolution: he layes his ſacrifice upon the wood, which now before-hand burnt inwardly with the heavenly fire of zeale and devotion.

And now having kiſſed him his laſt, not without mutuall teares; he lifts up his hand to fetch the ſtroke of death at once, not ſo much as thinking, perhaps God will relent after the firſt wound. Now the ſtay of ***Abraham***, the hope of the Church, lyes on bleeding under the hand of a father, what bowels can chooſe but yearne at this B ſpectacle? which of the ſavageſt Heathens that had bin now upon the hill of ***Moriah***, & had ſeen (through the buſhes) the ſword of a Father hanging over the throat of ſuch a ſonne, would not have beene more perplexed in his thoughts, then that unexpected ſacrifice was in thoſe briers? yet hee whom it neereſt concerned, is leaſt touched; Faith hath wrought the ſame in him, which crueltie would in others, Not to be moved. He contemnes all feares, and overlookes all impoſſibilities; His heart tels him that the ſame hand which raiſed ***Iſaac*** from the dead wombe of ***Sarah***, can raiſe him againe from the aſhes of his ſacrifice: with this confidence was the hand of ***Abraham*** now falling upon the throat of ***Iſaac***, who had given himſelfe for dead, and rejoyced in the change; when ſuddenly the Angell of God interrupts him, forbids him, commends him. C

The voyce of God was never ſo welcome, never ſo ſweet, never ſo ſeaſonable as now: It was the tryall that God intended, not the fact; ***Iſaac*** is ſacrificed, and is yet alive: and now both of them are more happy in that they would have done, then they could have been diſtreſſed if they had done it. Gods charges are oft-times harſh in the beginnings and proceeding, but in the concluſion alwayes comfortable: true ſpirituall comforts are commonly late and ſudden: God defers on purpoſe, that our tryals may be perfect, our deliverance welcome, our recompence glorious; ***Iſaac*** had never beene ſo precious to his father, if he had not been recovered from death; if he had not been as miraculouſly reſtored, as given,: ***Abraham*** had never beene ſo bleſſed in his ſeed, if he had not neglected ***Iſaac*** for God.

The only way to finde comfort in any earthly thing, is to ſurrender it (in a faith- D full careleſneſſe) into the hands of God. ***Abraham*** came to ſacrifice, he may not goe away with dry hands: God cannot abide that good purpoſes ſhould be fruſtrate. Leſt either he ſhould not doe that, for which hee came: or ſhould want meanes of ſpeedy thanksgiving for ſo gracious a diſappointment; Behold a ***Ram*** ſtands ready for the ſacrifice, and as it were, proffers himſelfe to this happy exchange. Hee that made that Beaſt, brings him thither, faſtens him there: Even in ſmall things there is a great providence; what myſteries there are in every act of God! the onely Sonne of God upon this very hill, is laid upon the Altar of the Croſſe; and ſo becomes a true ſacrifice for the world, that yet he is raiſed without impeachment, and exempted from the power of death: The Lamb of God which takes away the ſins of the World, is here really offred, and accepted: One Saviour in two figures; in the one, dying; reſtored in E the other. So ***Abraham*** whiles he exerciſes his faith, confirmes it; and rejoyces more to foreſee the true ***Iſaac*** in that place offered to death for his ſinnes, then to ſee the carnall ***Iſaac*** preſerved from death for the reward of his Faith. Whatſoever is deareſt to us upon earth is our ***Iſaac***; happy are we if we can ſacrifice it to God; thoſe ſhall never reſt with ***Abraham***, that cannot ſacrifice with ***Abraham***.

Of Lot and Sodom.

A BEfore *Abraham* and *Lot* grew rich, they dwelt together; now their wealth ſeparates them; Their ſocietie was a greater good then their riches: Many a one is a loſer by his wealth; who would account thoſe things good which make us worſe? It had beene the duty of yong *Lot* to offer rather then to chooſe; to yeeld rather then contend: who would not here thinke *Abraham* the Nephew, and *Lot* the Uncle? It is no diſparagement for greater perſons to begin treaties of Peace. Better doth it beſeeme every ſonne of *Abraham* to winne with love, then to ſway with power. *Abraham* yeelds over this right of his B choiſe; *Lot* takes it. And behold, *Lot* is croſſed in that which he choſe, *Abraham* is bleſſed in that which was left him; God never ſuffers any man to leeſe by an humble remiſſion of his right in a deſire of peace.

Wealth hath made *Lot* not only undutifull, but covetous; hee ſees the goodly Plaines of *Iordan*, the richneſſe of the ſoyle, the commoditie of the Rivers, the ſituation of the Cities, and now not once inquiring into the conditions of the Inhabitants, hee is in love with *Sodom*: Outward appearances are deceitfull guides to our judgement, or affections: they are worthy to be deceived that value things as they ſeeme: It is not long after that *Lot* payes deare for his raſhneſſe. He fled for quietneſſe with his Uncle, and finds Warre with ſtrangers: Now is he carried priſoner with all his ſubſtance, by great Enemies; *Abraham* muſt reſcue him, of whom he was forſaken. C That wealth which was the cauſe of his former quarrels, is made a prey to mercileſſe Heathens: That place which his eye covetouſly choſe, betrayes his life and goods. How many Chriſtians, whiles they have looked at gaine, have loſt themſelves.

Yet this ill ſucceſſe hath neither driven out *Lot*, nor amended *Sodom*, he ſtill loves his commoditie, and the *Sodomites* their ſinnes: wicked men grow worſe with afflictions, as water growes more cold after an heat: And as they leave not ſinning, ſo God leaves not plaguing them, but ſtill followes them with ſucceſſion of judgements. In how few yeares hath *Sodom* forgot ſhe was ſpoiled, and led captive? If that wicked Citie had beene warned by the ſword, it had eſcaped the fire; but now this viſitation hath not made ten good men, in thoſe five Cities: How fit was this heape for D the fire, which was all chaffe? Onely *Lot* vexed his righteous ſoule with the ſight of their uncleanneſſe; Hee vexed his owne ſoule, for who bade him ſtay there? yet becauſe he was vexed, he is delivered. He eſcapeth their judgement from whoſe ſinnes he eſcaped. Though he would be a gueſt of Sodom, yet becauſe hee would not entertaine their ſinnes, he becomes an Hoſt to the Angels: Even the good Angels are the executioners of Gods judgement: There cannot be a better or more noble act then to doe juſtice upon obſtinate Malefactors.

Who can be aſhamed of that which did not miſ-beſeeme the very Angels of God? Where ſhould the Angels lodge but with *Lot*? the houſes of holy men are full of theſe heavenly Spirits, when they know not; they pitch their Tents in ours, and viſit us, when we ſee not; and when we feele not, protect us, It is the honour of Gods E Saints to be attended by Angels. The filthy Sodomites now flocke together, ſtirred up with the fury of envy, and luſt, & dare require to doe that in troopes, which to act ſingle, had been too abominable, to imagine unnatural. Continuance & ſociety in evil makes wicked men outrageous, and impudent: It it not enough for *Lot* to bee the Witneſſe, but he muſt be the Bawd alſo. (*Bring forth theſe men that we may know them.*)

Behold: even the Sodomites ſpeake modeſtly; though their acts & intents be villanous. What a ſhame is it for thoſe which profeſſe purity of heart, to ſpeake filthily? The good man craves and pleads the lawes of hoſpitalitie; and when hee ſees headſtrong purpoſes of miſchiefe, chooſes rather to bee an ill Father, then an ill hoſt: His intention was good, but his offer was faulty; If through his allowance the Sodomites had defiled his daughters, it had beene his ſinne: If through violence they had defiled his gueſts, it had beene onely theirs: There can be no warrant for us to ſinne, leſt others ſhould ſinne: It is for God to prevent ſinnes with judgements, it is not for men to prevent a greater ſinne with a leſſe: the beſt mindes when they are troubled, yeeld inconſiderate motions; as water that is violently ſtirred, ſends up bubbles: God meant better to *Lot*, then to ſuffer his weake offer to be accepted: Thoſe which are bent upon villany are more exaſperated by diſſwaſion; as ſome ſtrong ſtreames, when they are reſiſted by flood-gates, ſwell over the bankes.

Many a one is hardned by the good word of God; and in ſtead of receiving the counſell, rages at the meſſenger: When men are growne to that paſſe, that they are no whit better by afflictions, and worſe with admonitions, God findes it time to ſtrike; Now *Lots* gueſts begin to ſhew themſelves Angels, and firſt deliver *Lot* in Sodom, then from Sodom: Firſt ſtrike them with blindneſſe, whom they will after conſume with fire: How little did the Sodomites thinke that vengeance was ſo neere them! While they went groping in the ſtreets, and curſing thoſe whom they could not find: *Lot* with the Angels is in ſecure light, and ſees them miſerable, & fore-ſees them burning. It is the uſe of God to blind and beſot thoſe whom hee meanes to deſtroy: The light which they ſhall ſee ſhall be fierie, which ſhall be the beginning of an everlaſting darkneſſe, and a fire vnquenchable: Now they have done ſinning, & God begins to judge: Wickedneſſe hath but a time, the puniſhment of wickedneſſe is beyond all time. The reſidue of the night was both ſhort and dangerous. Yet good *Lot*, though ſought for by the Sodomites, and newly pull'd into his houſe by the Angels, goes forth of his houſe to ſeeke his ſonnes in law: No good man would bee ſaved alone; faith makes us charitable with neglect of all perill: Hee warnes them like a Prophet, and adviſes them like a Father, but both in vaine; hee ſeemes to them as if he mocked, and they doe more then ſeeme to mock him againe. Why ſhould to morrow differ from other dayes? Who ever ſaw it raine fire? Or whence ſhould that brimſtone come? Or if ſuch ſhowres muſt fall, how ſhall nothing burne but this Valley? So to carnall men preaching is fooliſhneſſe, devotion idleneſſe, the Prophets mad men, *Paul* a babler: Theſe mens incredulitie is as worthy of the fire, as the others vncleanneſſe. He that beleeves not, is condemned already.

The meſſengers of God do not onely haſten *Lot*, but pull him by a gracious violence out of that impure Citie. They thirſted at once after vengeance upon Sodom, and *Lots* ſafety; they knew God could not ſtrike Sodom, till *Lot* were gone out, and that *Lot* could not be ſafe within thoſe walls. Wee are all naturally in Sodom: if God did not hale us out, whiles wee linger, wee ſhould be condemned with the world. If God meet with a very good field, hee puls up the weeds, and lets the corne grow; if indifferent, he lets the corne and weeds grow together; if very ill, he gathers the few eares of corne, and burnes the weeds.

Oh the large bounty of God which reacheth not to us onely, but to ours! God ſaves *Lot* for *Abrahams* ſake, and Zoar for *Lots* ſake; If Sodom had not beene too wicked, it had eſcaped: Were it not for Gods deare children, that are intermixed with the world, it could not ſtand: The wicked owe their lives unto thoſe few good, whom they hate and perſecute. Now at once the Sunne riſes upon Zoar, and fire fals downe upon Sodom: *Abraham* ſtands upon the hill, and ſees the Cities burning; It is faire weather with Gods children, when it is fouleſt with the wicked. Thoſe which burned with the fire of luſt, are now conſumed with the fire of vengeance: They ſinned againſt nature; and now againſt the courſe of nature, fire deſcends from Heaven, and conſumes them: *Lot* may not ſo much as looke at the flame, whether for the ſtay of his paſſage, or the horror of the ſight, or tryall of his faith, or feare of commiſeration. Small precepts from God are of importance; obedience is as well tryed, and diſobedience as well puniſhed in little, as in much: His wife doth but turne back her head, whether in curioſitie, or unbeleefe, or love & compaſſion of the place; ſhee is turned into a monument of diſobedience: what doth it availe her not to be turned into aſhes in Sodom, when ſhe is turned into a pillar of Salt in the Plaine? He that ſaved a whole Citie, cannot ſave his owne Wife. God cannot abide ſmall ſinnes, in thoſe whom hee hath obliged. If wee diſpleaſe him, God can as well meet with us out of Sodom: *Lot* now comne into Zoar, marvels at the ſtay of her, whom hee might not before looke

A backe to call; and ſoone after returning to ſeeke her, beholds this change with wonder and griefe: He finds Salt in-ſtead of fleſh, a Pillar in ſtead of a Wife: he findes Sodome conſumed, and her ſtanding; and is more amazed with this, by how much it was both more neere him, and leſſe expected.

When God delivers us from deſtruction, he doth not ſecure us from all afflictions: *Lot* hath loſt his Wife, his allies, his ſubſtance, and now betakes himſelfe to an uncomfortable ſolitarineſſe.

Yet though he fled from company, he could not fly from ſinne: He who could not be tainted with uncleanneſſe in Sodom, is overtaken with drunkenneſſe and inceſt in a Cave: Rather then Satan ſhall want baits, his owne daughters will prove Sodomites; Thoſe which ſhould have comforted, betrayed him: How little are ſome B hearts moved with judgements? The aſhes of Sodom, and the Pillar of Salt, were not yet out of their eye, when they dare thinke of lying with their owne Father. They knew that whileſt *Lot* was ſober, he could not be unchaſte: Drunkenneſſe is the way to all beſtiall affections, and acts. Wine knowes no difference either of perſons, or ſins: No doubt, *Lot* was afterwards aſhamed of his inceſtuous Seed, and now wiſhed he had come alone out of Sodom; yet even this unnaturall bed was bleſſed with increaſe; and one of our Saviours worthy Anceſtors ſprung after from this line. Gods election is not tyed to our meanes; neither are bleſſings or curſes ever traduced; The chaſte bed of holy Parents hath ofttimes bred a monſtrous generation; and contrarily God hath raiſed ſometimes an holy Seed from the drunken bed of Inceſt, or Fornication. It hath beene ſeene, that weightie eares of corne have growne out C of the compaſſe of the tilled field: Thus will God magnifie the freedome of his owne choyce; and let us know that wee are not borne, but made good.

Contemplations
THE THIRD
BOOKE.

Jacob *and* Eſau.
Jacob *and* Laban.
Dinah.
Judah *and* Thamar.
Joſeph.

By Jos. HALL, D. of Divinitie, and Deane
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Imprinted at *London* in the yeare 1634.

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TO
THE RIGHT HONOVRABLE
THE LORD *DENNY*,
BARON OF *WALTHAM*,

My ſingular good Patron,
All Grace and Happineſſe.

Right Honorable,

I Know, and in all humilitie confeſſe, how weake my Diſcourſe is, and how unworthie of this Divine ſubject, which I have undertaken; which if an Angell from Heaven ſhould ſay hee could ſufficiently comment upon, I ſhould diſtruſt him: Yet this let me ſay (without any vaine boaſting) that theſe thoughts (ſuch as they are) through the bleſsing of God, I have woven out of my ſelfe, as holding it (after our Saviours rule) better to give, than to receive. It is eaſier to heape together large volumes of others labours, then to worke out leſſer of our owne: and the ſuggeſtion of one new thought, is better then many repeated.

This part (which together with the Author is yours) ſhall preſent to your Lordſhip the buſieſt of all the Patriarks, together

with his tryalls, and ſucceſſe: wherein you ſhall ſee Eſau *ſtripped* A
by fraud of that which he willingly ſold, Jacobs *hard adventures for the bleſsing, and no leſſe hard ſervices for his wives and ſubſtance, his dangerous encounters ending joyfully, the rape of his only daughter, ſeconded with the trecherous murder of his ſonnes;* Judahs *wrong to* Thamar *repayed by his owne uncleanneſſe;* Joſephs *ſale, impriſonment, honour, pietie; The ſinne of his brethren well beſtowed, well anſwered. I ſo touch at the uſes of all theſe, as* B
one that knowes it is eaſie to ſay more, and impoſsible to ſay enough. GOD *give a bleſsing to my endeavours, and a pardon to my weakneſſe, to your Lordſhip an increaſe of his graces, and perfection of all happineſſe.*

Your Lordſhips humbly and

officiouſly devoted in

all dutie,

JOS. HALL.

Contemplations.

THE THIRD BOOKE.

Of Jacob *and* Eſau.

Of all the Patriarkes, none made ſo little noyſe in the World as *Iſaac*; none lived either ſo privately, or ſo innocently: Neither know I whether hee approved himſelfe a better ſonne or an Husband. For the one; he gave himſelfe over to the knife of his Father, and mourned three yeares for his Mother: for the other he ſought not to any handmaids bed, but in a chaſte forbearance reſerved himſelfe for twenty yeeres ſpace, and prayed: *Rebecca* was ſo long barren, his prayers prooved more effectuall then his ſeed. At laſt ſhe conceived, as if ſhe had been more then the daughter in law to *Sarah*; whoſe ſon was given her, not out of the power of Nature, but of her husbands Faith.

God is oft better to us then we would: *Iſaac* prayes for a ſonne; God gives him two at once: Now, ſhe is no leſſe troubled with the ſtrife of the children in her wombe, then before with the want of children: we know not when we are pleaſed; that which we deſire, oft-times diſcontents us more in the fruition; wee are ready to complaine both full and faſting. Before *Rebecca* conceived, ſhe was at eaſe: Before ſpirituall regeneration there is all peace in the ſoule: No ſooner is the new man formed in us, but the fleſh conflicts with the ſpirit: There is no grace where is no unquietneſſe: *Eſau* alone would not have ſtriven: Nature will ever agree with it ſelfe; Never any *Rebecca* conceived onely an *Eſau*; or was ſo happy as to conceive none but a *Iacob*; She muſt be the mother of both, that ſhe may have both joy and exerciſe. This ſtrife began early; Every true *Iſraelite* begins his warre with his being. How many actions which we know not of, are not without preſage and ſignification?

Theſe two were the champions of two Nations; the field was their mothers wombe; their quarrell precedency and ſuperiority; *Eſau* got the right of Nature; *Iacob* of grace: yet that there might be ſome pretence of equality, leſt *Eſau* ſhould out-run his brother into the World, *Iacob* holds him faſt by the heele: So his hand was borne before the others foot: But becauſe *Eſau* was ſome minutes the elder; that the younger might have better claime to that which God had promiſed, he buies that which hee could not winne: If either by ſtrife, or purchaſe, or ſuit, wee can attaine ſpirituall bleſſings, wee are happy: If *Iacob* had come forth firſt, hee had not knowne how much hee was bound to GOD for the favour of his advancement.

There was never any meat, except the forbidden fruit, ſo deare bought as this broth of *Iacob*; In both the receiver and the Eater is accurſed: Every true ſonne of *Iſrael* will be content to purchaſe ſpirituall favours with earthly; And that man hath in him too much of the blood of *Eſau*, which will not rather dye then forgoe his birth-right.

But what hath careleſſe *Eſau* loſt, if having ſold his birth-right, he may obtaine the bleſſing? Or what hath *Iacob* gained, if his brothers Veniſon may countervaile his Pottage? Yet thus hath old *Iſaac* decreed; who was not now more blind in his eyes, then in his affections: God had forewarned him that the elder ſhould ſerve the yonger, yet *Iſaac* goes about to bleſſe *Eſau*.

It was not ſo hard for *Abraham* to reconcile Gods promiſe and *Iſaacs* ſacrifice, as for *Iſaac* to reconcile the ſuperiority of *Iacob*, with *Eſaus* benediction: for Gods hand was in that, in this none but his owne: The deareſt of Gods Saints have beene ſometimes tranſported with naturall affectiõs: He ſaw himſelf preferred to *Iſmael*, though the elder; he ſaw his Father wilfully forgetting nature at Gods command, in binding him for ſacrifice; He ſaw *Eſau* lewdly matched with Heathens; and yet he will remẽber nothing, but, *Eſau* is my firſt born; But how gratious is God, that when we would, will not let us ſinne: And ſo orders our actions, that wee doe not what we will, but what we ought.

That God which had ordained the Lordſhip to the yonger, will alſo contrive for him the bleſſing; what he will have effected, ſhall not want meanes: the Mother ſhall rather defeat the Sonne, & beguile the Father, then the Father ſhall beguile the choſen ſonne of his bleſſing. What was *Iacob* to *Rebecca* more then *Eſau*? or what Mother doth not more affect the elder? But now God inclines the love of the Mother to the yonger, againſt the cuſtome of nature, becauſe the father loves the elder, againſt the promiſe: The affections of the Parents are divided, that the promiſe might be fulfilled; *Rebeccaes* craft ſhall anſwer *Iſaacs* partiality: *Iſaac* would unjuſtly turne *Eſau* into *Iacob*, *Rebecca* doth as cunningly turne *Iacob* into *Eſau*: her deſire was good, her meanes were unlawfull: God doth oft-times effect his juſt will by our weakeneſſes; yet neither thereby juſtifying our infirmities, nor blemiſhing his owne actions.

Here was nothing but counterfeiting; a fayned Perſon, a fayned Name, fayned Veniſon, a fained Anſwer, and yet behold, a true bleſſing; but to the man, not to the meanes: Thoſe were ſo unſound, that *Iacob* himſelfe doth more feare their curſe then hope for their ſucceſſe. *Iſaac* was now both ſimple and old: yet if he had perceived the fraud, *Iacob* had beene more ſure of a curſe, then he could be ſure, that he ſhould not be perceived.

Thoſe which are plaine-hearted in themſelves, are the bittereſt enemies to deceit in others: *Rebecca* preſuming upon the Oracle of God, and her husbands ſimplicity, dare be his ſurety for the danger, his counſellor for the cariage of the buſineſſe, his cooke for the dyet, yea dreſſes both the meat and the man: and now puts words into his mouth, the diſh into his hand, the garments upon his backe, the Goats haire upon the open parts of his body, and ſends him in thus furniſhed for the bleſſing, Standing, no doubt, at the doore, to ſee how well her leſſon was learned, how well her device ſucceeded. And if old *Iſaac* ſhould by any of his ſenſes have diſcerned the guile, ſhe had ſoone ſtept in and undertaken the blame, and urged him with the known wil of God concerning *Iacobs* Dominion, and *Eſaus* ſervitude, which either age or affection had made him forget.

And now ſhe wiſhes ſhe could borrow *Eſaus* tongue as well as his garments, that ſhe might ſecurely deceive all the ſenſes of him, which had ſuffered himſelfe more dangerouſly deceived with his affection: But this is paſt her remedy: her ſonne muſt name himſelfe *Eſau* with the voice of *Iacob*. It is hard if our tongue doe not bewray what we are, in ſpight of our habit. This was enough to worke *Iſaac* to a ſuſpition,to an inquiry,not to an incredulity: He that is good of himſelfe,will hardly beleeve evill of another; And will rather diſtruſt his owne ſenſes, then the fidelity of thoſe he truſted: All the ſenſes are ſet to examine; none ſticketh at the judgement but the Eare; to deceive that, *Iacob* muſt ſecond his diſſimulation with three lyes at one breath: I am *Eſau*,as thou badſt me,my Veniſon: one ſinne entertained fetcheth in another: and if it be forced to lodge alone, eyther departeth or dyeth: I love *Iacobs* bleſſing but I hate his lye.I would not do that wilfully, which *Iacob* did weakly,upon condition of a bleſſing: He that pardoned his infirmitie,would curſe my obſtinateneſſe.

Good *Iſaac* ſets his hands to try whether his eares informed him aright; he feeles the hands of him whoſe voyce he ſuſpected:that honeſt heart could not thinke,that the skinne might more eaſily be counterfeited,then the lungs: A ſmall ſatisfaction contents thoſe whom guiltineſſe hath not made ſcrupulous: *Iſaac* beleeves and bleſſes the younger Sonne in the garments of the elder:If our heavenly Father ſmell upon our backes the ſavour of our elder brothers Robes,we cannot depart from him unbleſſed.

No ſooner is *Iacob* gone away full of the joy of his bleſſing,then *Eſau* comes in,ful of the hope of the bleſſing: And now he cannot repent him to have ſold that in his hunger for pottage;which in his pleaſure he ſhall buy againe with Veniſon.The hopes of the wicked faile them whē they are at higheſt, whereas Gods children find thoſe comforts in extremitie which they durſt not expect.

Now he comes in blowing, and ſweating for his reward, and finds nothing but a repulſe:Lewd men when they thinke they have earned of God,and come proudly to challenge favour, receive no anſwer, but, *Who art thou?* Both the Father and the Son wonder at each other, the one with feare,the other with griefe; *Iſaac* trembled and *Eſau* wept; the one upon conſcience, the other upon envy: *Iſaacs* heart now told him that he ſhould not have purpoſed the bleſſing where he did; and that it was due to him unto whom it was given, and not purpoſed, hence he durſt not reverſe that which he had done with Gods will; beſides his owne: For now he ſaw that he had done unwilling Juſtice: God will find both time and meanes to reclaime his owne, to prevent their ſins,to manifeſt and reforme their errours.Who would have looked for teares from *Eſau?* Or who dare truſt teares,when he ſees them fall from ſo graceleſſe Eyes?

It was a good word, *Bleſſe me alſo my Father*; Every miſcreant can wiſh himſelfe wel:No man would be miſerable,if it were enough to deſire happineſſe:Why did he not rather weep to his brother for the pottage; then to *Iſaac* for a bleſſing?If he had not then ſold,he had not needed now to beg: It is juſt with God to deny us thoſe favours which wee were careleſſe in keeping,and which wee undervalued in enjoying, *Eſaus* teares findes no place for *Iſaacs* repentance; Except it were that he hath done that by wile, which he ſhould have done upon duty.

No motive can cauſe a good heart to repent that he hath done well; How happy a thing it is to know the ſeaſons of grace, and not to neglect them! how deſperate to have known and neglected them! theſe teares were both late and falſe; the teares of rage,of envy, of carnall deſire;worldly ſorrow cauſeth death:yet whiles *Eſau* howles out thus for a bleſſing, I heare him cry out of his Fathers ſtore (*Haſt thou but one bleſſing,my Father?*) of his brothers ſubtlety (*Was he not rightly called Iacob?*) I doe not heare him blame his owne deſerts.He did not ſee,while his Father was deceived,and his Brother crafty,that God was juſt,and himſelfe uncapable: he knew himſelfe profane,and yet claimes a bleſſing.

Thoſe that care not to pleaſe God, yet care for the outward favours of God, and are ready to murmure if they want them, as if God were bound to them, and they free.And yet ſo mercifull is God,that he hath ſecond bleſſings for thoſe that love him not,and gives them all they care for. That one bleſſing of ſpecial love is for none but *Iſrael*; but thoſe of common kindneſſe are for them that can ſell their birth-right:this bleſſing was more then *Eſau* could be worthy of: yet like a ſecond *Cain*, he reſolves to kill his brother, becauſe he was more accepted: I know not whether he were a worſe ſonne or brother; he hopes for his fathers death, and purpoſes his brothers, and vowes to ſhed blood in ſtead of teares. But wicked men cannot be ſo il as they would; that ſtrong Wreſtler againſt whō *Iacob* prevailed, prevailed with *Eſau*, and turned his wounds into kiſſes. An hoaſt of men came with *Eſau*, an army of Angels met *Iacob*: *Eſau* threatned, *Iacob* prayed: His prayers and preſents have melted the heart of *Eſau* into love. And now in ſtead of the grim and ſterne countenance of an executioner, *Iacob* ſees the face of *Eſau*, as the face of God. Both men and Devils are ſtinted, the ſtouteſt heart cannot ſtand out againſt God. He that can wreſtle earneſtly with God, is ſecure from the harmes of men. Thoſe minds which are exaſperated with violence, and cannot be broken with feare, yet are bowed with love; when the wayes of a man pleaſe God, he will make his enemies at peace with him.

Of IACOB *and* LABAN.

ISAACS life was not more retyred and quiet, then *Iacobs* was buſie and troubleſome. In the one I ſee the image of contemplatiō, of action in the other. None of the Patriarkes ſaw ſo evill dayes as he; from whom juſtly hath the Church of God therfore takē her name. Neither were the faithful ever ſince called Abrahamits, but Iſraelites. That no time might be loſt, he began his ſtrife in the womb; after that, he flyes for his life from a cruell brother to a cruell uncle. With a ſtaffe goes he over Jordan alone, doubtfull and comfortleſſe, not like the ſonne of *Iſaac*. In the way, the earth is his bed, and a ſtone his pillow; Yet even there he ſees a viſion of Angels: *Iacobs* heart was never ſo full of joy, as when his head lay hardeſt. God is moſt preſent with us in our greateſt dejection, and loves to give comfort to thoſe that are forſaken of their hopes.

He came farre to finde out an hard friend; and of a Nephew becomes a Servant. No doubt when *Laban* heard of his ſiſters ſonne, he looked for the Camels and attendance that came to fetch his ſiſter *Rebecca*; not thinking that *Abrahams* ſervant could come better furniſhed then *Iſaacs* ſonne: but now when he ſaw nothing but a ſtaffe, he looks upon him, not as an Uncle, but a maſter. And while he pretends to offer him a wife as the reward of his ſervice, he craftily requires his ſervice as the dowry of his wife.

After the ſervice of an hard Apprentiſhip hath earned her whom he loved; his wife is changed, and he is in a ſort, forced to an unwilling adultery: His mother had before in a cunning diſguiſe ſubſtituted him who was the younger ſonne, for the elder; and now not long after, his father in law by a like fraud, ſubſtitutes to him the elder daughter for the younger: God comes oftentimes home to us in our owne kinde; and even by the ſinne of others payes us our owne, when we looke not for it. It is doubtfull whether it were a greater croſſe to marry whom he would not, or to be diſappointed of her whom he deſired. And now he muſt begin a new hope, where he made account of fruition. To raiſe up an expectation once fruſtrate, is more difficult, then to continue a long hope drawne on with likelihoods of performance: yet thus deare is *Iacob* content to pay for *Rachel*, fourteene yeares ſervitude. Commonly Gods children come not eaſily by their pleaſures: what miſeries will not love digeſt and overcome? And if *Iacob* were willingly conſumed with heat in the day, and froſt in the night, to become the ſonne in law to *Laban*, What ſhould we refuſe to be the ſonnes of God?

Rachel whom he loved, is barren: *Lea* which was deſpiſed, is fruitfull; How wiſely God weighes out to us our favours and croſſes in an equall ballance: ſo tempering our ſorrowes that they may not oppreſſe, and our joyes that they may not tranſport us: each one hath ſome matter of envy to others, and of griefe to himſelfe.

Lea envies *Rachels* beauty, and love; *Rachel* envies *Leahs* fruitfulneſſe: Yet *Leah* would not be barren nor *Rachel* bleare-eyed. I ſee in *Rachel* the image of her Grandmother *Sara*; both in her beauty of perſon, in her actions, in her ſucceſſe: ſhee alſo will

A will needs ſuborne her handmaid to make her a mother; and at laſt beyond hope her ſelfe conceiveth: It is a weake greedineſſe in us to affect Gods bleſſings by unlawfull meanes; what a proofe and praiſe had it beene of her faith if ſhee had ſtayed Gods leaſure, & would rather have endured her barrenneſſe, then her huſbands polygamy? Now ſhe ſhewes her ſelfe the daughter of *Laban*; the Father for covetouſneſſe, the daughters for emulation have drawne ſinne into *Iacobs* bed: he offended in yeelding, but they more in ſoliciting him, and therefore the fact is not imputed to *Iacob*, but to them. In thoſe ſinnes which Satan drawes us into, the blame is ours: in thoſe which we move each other unto, the moſt fault and puniſhment lyes upon the tempter. None of the Patriarkes divided his ſeed into ſo many wombes as *Iacob*; none was ſo much croſſed in his ſeed.

B Thus, rich in nothing but wives and children, was he now returning to his Fathers houſe, accounting his charge his wealth. But God meant him yet more good. *Laban* ſees that both his Family and his Flocks were well encreaſed by *Iacobs* ſervice. Not his love therefore but his gaine makes him loth to part. Even *Labans* covetouſneſſe is made by God the meanes to enrich *Iacob*.

Behold, his ſtrait maſter entreats him to that recompence, which made his nephew mighty, and himſelfe envious: God conſidering his hard ſervice, payd him wages out of *Labans* folds. Thoſe Flocks and Herds had but few ſpotted Sheepe and Goates, untill *Iacobs* covenant: then (as if the faſhion had beene altered) they all ran into Party-colours; the moſt and beſt (as if they had beene weary of their former owner) changed the colours of their young, that they might change their maſter.

C In the very ſhapes and colours of brute creatures there is a divine hand, which diſpoſeth them to his owne ends. Small and unlikely meanes ſhall prevaile where God intends an effect. Little pilled ſticks of Haſell or poplar laid in the troughs, ſhall inrich *Iacob* with an increaſe of his ſpotted flocks; *Labans* ſonnes might have tried the ſame meanes, & failed: God would have *Laban* know that he put a difference betwixt *Iacob* and him, that as for fourteene yeares he had multiplied *Iacobs* charge of cattel to *Laban*, ſo now for the laſt ſix yeares he would multiply *Labans* flock to *Iacob*: and if *Laban* had the more, yet the better were *Iacobs*: Even in theſe outward things, Gods children have many times ſenſible taſtes of his favours above the wicked.

I know not whether *Laban* were a worſe Uncle, or Father, or Maſter: he can like well *Iacobs* ſervice, not his wealth. As the wicked have no peace with God, ſo the D godly have no peace with men; for if they proſper not, they are deſpiſed; if they proſper, they are envied. This Uncle, whom his ſervice had made his father, muſt now upon his wealth be fled from as an enemy, and like an enemy purſues him: If *Laban* had meant to have taken a peaceable leave, hee had never ſpent ſeven dayes journey in following his innocent ſonne: *Iacob* knew his churliſhneſſe, and therefore reſolved rather to bee unmannerly then injured: well might he thinke, that hee, whoſe oppreſſion changed his wages ſo often in his ſtay, would alſo abridge his wages in the parting; now therefore he wiſely prefers his owne eſtate to *Labans* love: it is not good to regard too much the unjuſt diſcontentment of worldly men, and to purchaſe unprofitable favour with too great loſſe.

Behold: *Laban* followes *Iacob* with one troope, *Eſau* meets him with another, E both with hoſtile intentions: both goe on till the utmoſt point of their execution: both are prevented ere the execution. God makes fooles of the enemies of his Church, he lets them proceed, that they may be fruſtrate, and when they are gone to the utmoſt reach of their tether, hee puls them backe to their taſke with ſhame: Loe now, *Laban* leaves *Iacob* with a kiſſe; *Eſau* meets him with a kiſſe: Of the one he hath an oath, teares of the other, peace with both: Who ſhall need to feare man that is in league with God?

But what a wonder is this? *Iacob* received not ſo much hurt from all his enemies, as from his beſt friend. Not one of his hairs periſhed by *Laban*, or *Eſau*; yet he loſt a joint by the Angell, and was ſent halting to his grave: He that knowes our ſtrength, yet will wreſtle with us for our exerciſe, and loves our violence and importunity.

O happy loſſe of *Iacob*! he loſt a joint, and wonne a bleſſing: It is a favour to halt

from God, yet this favour is ſeconded with a greater. He is bleſſed becauſe he would A
rather halt, then leave ere he was bleſſed. If he had left ſooner, he had not halted, but
he had not proſpered. That man ſhall goe away ſound but miſerable, that loves a
limbe more then a bleſſing. Surely if *Iacob* had not wreſtled with God he had beene
foyled with evills: how many are the troubles of the righteous!

Now long after, *Rachel*, the comfort of his life, dyeth. And when, but in her travell,
and in his travell to his Father? When hee had now before digeſted in his
thoughts the joy and gratulation of his aged Father, for ſo welcome a burden. His
children (the ſtaffe of his age) wound his ſoule to the death. *Reuben* proves inceſtuous,
Iudah adulterous, *Dinah* raviſhed, *Simeon* and *Levi* murderous, *Er* and *Onan* ſtricken
dead, *Ioſeph* loſt, *Simeon* impriſoned; *Beniamin*, the death of his Mother, the
Fathers right-hand, indangered; himſelfe driven by famine in his old age to die amongſt B
the Ægyptians, a people that held it abomination to eat with him. If that
Angell, with whom he ſtrove, and who therefore ſtrove for him, had not delivered
his ſoule out of all adverſity, he had beene ſupplanted with evills, and had beene ſo
farre from gaining the name of *Iſrael*, that he had loſt the name of *Iacob*: now what
ſonne of *Iſrael* can hope for good dayes, when he heares his Fathers were ſo evill?
It is enough for us, if when we are dead, wee can reſt with him in the land of Promiſe.
If the Angell of the Covenant once bleſſe us, no paine, no ſorrowes can make us
miſerable.

Of DINAH. C

I Find but one only daughter of *Iacob*. Who muſt needs therfore
be a great darling to her Father; and ſhe ſo miſcaries, that ſhe
cauſes her Fathers griefe to be more thē his love. As her mother
Leah; ſo ſhe hath a fault in her eyes; which was Curioſitie: She
will needs ſee, and be ſeene; and whiles ſhe doth vainely ſee, ſhe
is ſeene luſtfully. It is not enough for us to looke to our owne
thoughts, except we beware of the provocations of others: If we
once wander out of the liſts that God hath ſet us in our callings, there is nothing but
danger: Her Virginity had beene ſafe, if ſhe had kept home; or if *Sechem* had forced
her in her mothers tent, this loſſe of her Virginity had beene without her ſin; now ſhe D
is not innocent that gave the occaſion.

Her eyes were guilty of the temptation; Onely to ſee is an inſufficient warrant to
draw us into places of ſpirituall hazard: If *Sechem* had ſeene her buſie at home, his love
had been free from out-rage, now the lightneſſe of her preſence gave encouragement
to his inordinate deſires. Immodeſty of behaviour makes way to luſt; & gives life unto
wicked hopes: yet *Sechem* bewrayes a good nature even in filthineſſe; He loves *Dinah*
after his ſinne, and will needs marry her whom he had defiled. Commonly luſt ends
in loathing: *Ammon* abhors *Thamar* as much, after his act, as before, he loved her; and
beats her out of doores, whom he was ſicke to bring in. But *Sechem* would not let
Dinah fare the worſe for his ſinne. And now hee goes about to entertaine her with
honeſt love whom the rage of his luſt had diſhoneſtly abuſed. Her deflouring ſhall
be no prejudice to her, ſince her ſhame ſhal redound to none but him, and he will hide E
her diſhonour with the name of an Huſband. What could he now doe, but ſue to his
Father, to hers, to her ſelfe, to her brethren; intreating that with humble ſubmiſſion,
which he might have obtained by violence? Thoſe actions which are ill begun, can
hardly be ſalved up with late ſatisfactions; whereas good entrances give ſtrength unto
the proceedings, and ſucceſſe to the end.

The yong mans father doth not only cōſent, but ſolicite; and is ready to purchaſe
a daughter either with ſubſtance, or paine: The two old men would have ended the
matter peaceably; but youth commonly undertakes raſhly, and performes with paſſion.
The ſons of *Iacob* thinke of nothing but revenge, and (which is worſt of all) begin
their cruelty with craft, and hide their craft with Religion: A ſmiling malice is moſt

A deadly; and hatred doth moſt rancle the heart, when it is kept in and diſſembled. *We cannot give our ſiſter to an uncircumciſed man*; here was God in the mouth, and Satan in the heart: The bloodieſt of all projects have ever wont to be coloured with Religion: becauſe the worſe any thing is, the better ſhew it deſires to make; and contrarily, the better colour is put upon any vice, the more odious it is; for as every ſimulation addes to an evill, ſo the beſt addes moſt evill: themſelves had taken the daughters and ſiſters of uncircumciſed men; yea *Iacob* himſelfe did ſo; why might not an uncircumciſed man obtaine their ſiſter? Or if there be a difference of giving and taking; it had beene well, if it had not beene only pretended. It had beene an happy Raviſhment of *Dinah*, that ſhould have drawne a whole Countrey into the boſome of the Church: but here was a Sacrament intended, not to the good of the B ſoule, but to murder of the body: It was a hard taſke for *Hamor* and *Sechem*, not onely to put the knife to their owne foreſkins, but to perſwade a multitude to ſo painefull a condition.

The ſons of *Iacob* diſſemble with them, they with the people. (*ſhall not their flocks and ſubſtance be ours?*) Common profit is pretended; whereas onely *Sechems* pleaſure is meant. No motive is ſo powerfull to the vulgar ſort, as the name of Commoditie; The hope of this, makes them prodigall of their ſkin and blood; Not the love to the Sacrament, not the love to *Sechem*: ſiniſter reſpects draw more to the profeſſion of Religion, then conſcience: if it were not for the loaves and fiſhes, the traine of Chriſt would bee leſſe. But the Sacraments of God miſ-received, never proſper in the end. Theſe men are content to ſmart, ſo they may gaine.

C And now that every man lyes ſore of his owne wound, *Simeon* and *Levi* ruſh in armed, and wound all the males to death: *Curſed be their wrath, for it was fierce, and their rage, for it was cruell.* Indeed, filthineſſe ſhould not have beene wrought in Iſrael: yet murder ſhould not have beene wrought by Iſrael; if they had beene fit Judges (which were but bloody executioners) how far doth the puniſhment exceed the fault? To puniſh above the offence, is no leſſe injuſtice, then to offend: one offendeth, and all feele the revenge: yea all (though innocent) ſuffer that revenge, which he that offended, deſerved not. *Sechem* ſinneth, but *Dinah* tempted him: She that was ſo light, as to wander abroad alone, only to gaze, I feare was not over difficult to yeeld: And if having wrought her ſhame, he had driven her home with diſgrace to her Fathers tent, ſuch tyrannous luſt had juſtly called for blood: but now hee craves, and offers, D and would pay deare for but leave to give ſatisfaction.

To execute rigour upon a ſubmiſſe offender, is more mercileſſe than juſt: Or if the puniſhment had bin both juſt and proportionable from another, yet from them which had vowed peace and affinitie, it was ſhamefully unjuſt. To diſappoint the truſt of another, and to neglect our owne promiſe and fidelity for private purpoſes, adds faithleſneſſe unto our cruelty. That they were impotent, it was through their circumciſion: what impiety was this; in ſtead of honouring an holy ſigne, to take an advantage by it? What ſhrieking was there now in the ſtreets of the City of the *Hivites*? And how did the beguiled *Sichemits*, when they ſaw the ſwords of the two brethren, die curſing that Sacrament in their hearts, which had betrayed them? Even their curſes were the ſins of *Simeon* and *Levi*; whoſe fact, though it were abhorred by their Father, yet it was ſeconded by their brethren. Their ſpoile makes good the E others ſlaughter. Who would have looked to have found this outrage in the family of *Iacob*? How did that good Patriarke, when he ſaw *Dinah* come home blubbered and wringing her hands, *Simeon* and *Levi* ſprinkled with blood, wiſh that *Leah* had beene barren as long as *Rachel*! Good Parents have griefe enough (though they ſuſtaine no blame) for their childrens ſinnes: What great evills ariſe from ſmall beginnings! The idle curioſity of *Dinah* hath bred all this miſchiefe; Raviſhment followes upon her wandring, upon her raviſhment murder, upon the murder ſpoyle: It is holy and ſafe to be jealous of the firſt occaſions of evill, either done or ſuffered.

Of IUDAH *and* THAMAR. A

I Finde not many of *Iacobs* ſonnes more faulty then *Iudah*; who yet is ſingled out from all the reſt,to be the royall Progenitor of Chriſt; and to be honoured with the dignity of the birth-right, that Gods election might not be of merit, but of grace: Elſe howſoever hee might have ſped alone,*Thamar* had never beene joyned with him in this line:Even *Iudah* marries a Canaanite; it is no marvell though his Seed proſper not: And yet that good children may not be too much diſcouraged with their unlawfull propagation, the Fathers of the promiſed Seed are raiſed from an inceſtuous bed: *Iudah* was very yong, ſcarce from under the rod of his Father, yet he takes no other counſell for his B marriage, but from his owne eyes, which were like his ſiſter *Dinahs*, roving and wanton: what better iſſue could be expected from ſuch beginnings? Thoſe proud Jewes that glory ſo much of their Pedigree and Name from this Patriarke,may now chooſe whether they will have their mother a Canaanite,or an Harlot:Even in theſe things oft-times the birth followes the belly.His eldeſt ſonne *Er*, is too wicked to live; God ſtrikes him dead ere he can leave any iſſue, not abiding any ſiens to grow out of ſo bad a ſtocke:Notorious ſinners God reſerves to his owne vengeance. Hee doth not inflict ſenſible judgments upon all his enemies, leſt the wicked ſhould thinke there were no puniſhment abiding for them elſe-where.Hee doth inflict ſuch Judgments upon ſome, leſt he ſhould ſeeme careleſſe of evill.It were as eaſie for him to ſtrike all dead,as one:but hee had rather all ſhould be warned by one; and would C have his enemies find him mercifull, as well as his children, juſt: His brother *Onan* ſees the judgment, and yet followes his ſins.Every little thing diſcourages us from good;nothing can alter the heart that is ſet upon evil:*Er* was not worthy of any love; but though hee were a miſcreant, yet he was a brother. Seed ſhould have been raiſed to him; *Onan* juſtly leeſes his life with his Seed; which hee would rather ſpill, then lend to a wicked brother.Some duties we owe to humanity, more to neereneſſe of blood.Ill deſervings of others can be no excuſe for our injuſtice, for our uncharitableneſſe.That which *Thamar* required,*Moſes* afterward,as from God, commanded; the ſucceſſion of brothers into the barren bed:Some lawes God ſpake to his Church, long ere he wrote them: while the Author is certainly knowne, the voyce and the finger of God are worthy of equall reſpect. *Iudah* hath loſt two ſonnes, and now D doth but promiſe the third,whom hee ſinnes in not giving.It is the weakneſſe of nature,rather to hazard a ſinne,then a danger;and to neglect our owne duty,for wrongfull ſuſpicion of others: though he had loſt his ſon in giving him, yet hee ſhould have given him: A faithfull mans promiſe is his debt, which no feare of damage can diſpenſe with.

But whereupon was this ſlackneſſe? *Iudah* feared that ſome vnhappineſſe in the bed of *Thamar* was the cauſe of his ſonnes miſcariage; whereas it was their fault, that *Thamar* was both a widow and childleſſe. Thoſe that are but the patients of evill, are many times burdened with ſuſpitions;and therefore are ill thought of, becauſe they fare ill: Afflictions would not bee ſo heavy, if they did not lay us open unto uncharitable conceits. E

What difference God puts betwixt ſinnes of wilfulneſſe, and infirmitie? The ſons pollution is puniſhed with preſent death,the fathers inceſt is pardoned, and in a ſort proſpereth

Now *Thamar* ſeekes by ſubtlety, that which ſhe could not have by award of juſtice; the neglect of due retributions drives men to indirect courſes; neither know I whether they ſin more in righting themſelves wrongfully,or the other in not righting them: She therefore takes upon her the habit of an harlot, that ſhe might performe the act: If ſhe had not wiſhed to ſeeme an Whore,ſhe had not worn that attire, nor choſen that place. Immodeſty of outward faſhion or geſture bewrayes evill deſires: the heart that meanes well, will never wiſh to ſeeme ill; for commonly we affect to ſhew better then wee are. Many harlots will put on the ſemblances of chaſtity, A chaſtity,of modeſty;never the contrary. It is no truſting thoſe, which doe not wiſh to appeare good. *Iudah* eſteemes her by her habit: and now the ſight of an harlot hath ſtird up in him a thought of luſt; Satan finds well, that a fit object is halfe a victory.

Who would not be aſhamed to ſee a ſonne of *Iacob* thus tranſported with filthy affections? At the firſt ſight he is inflamed; neither yet did he ſee the face of her, whom he luſted after: it was enough motive to him that ſhe was a woman; neither could the preſence of his neighbour, the Adullamite, compoſe thoſe wicked thoughts, or hinder his unchaſt acts.

That ſinne muſt needs be impudent which can abide a witneſſe: yea ſo hath his luſt beſotted him,that he cannot diſcerne the voyce of *Thamar*, that he cannot foreſee B the danger of his ſhame in parting with ſuch pledges. There is no paſſion, which doth not for the time bereave a man of himſelfe: *Thamar* had learned not to truſt him without a pawne; He had promiſed his ſonne to her as a daughter,and failed; now he promiſed a Kid to her, as an Harlot,and performeth it: Whether his pledge conſtrained him or the power of his word, I inquire not: Many are faithfull in all things ſave thoſe which are the greateſt,and deareſt;If his credit had beene as much indangered in the former promiſe he had kept it: now hath *Thamar* requited him. She expected long the enjoying of his promiſed ſon, and he performed not: but here hee performes the promiſe of the Kid, and ſhee ſtayes not to expect it. *Iudah* is ſorry that he cannot pay the hire of his luſt, and now feareth leſt he ſhall be beaten with his owne ſtaffe,leſt his ſignet ſhall be uſed to confirme, and ſeale his reproach, C reſolving not to know them;and wiſhing they were unknowne of others. Shame is the eaſieſt wages of ſin,and the ſureſt, which ever begins firſt in our ſelves. Nature is not more forward to commit ſinne, then willing to hide it.

I heare as yet of no remorſe in *Iudah*, but feare of ſhame. Three moneths hath his ſinne ſlept, and now when he is ſecureſt, it awakes and baites him. Newes is brought him that *Thamar* begins to ſwell with her conception, and now he ſwels with rage, and cals her forth to the flame like a rigorous Judge, without ſo much as ſtaying for the time of her deliverance, that his cruelty in this Juſtice, ſhould be no leſſe ill,then the unjuſtice of occaſioning it. If *Iudah* had not forgotten his ſinne, his pittie had beene more then his hatred to this of his daughters: How eaſie is it to deteſt thoſe ſinnes in others,which we flatter in our ſelves! *Thamar* doth not deny the ſinne,nor D refuſe puniſhment,but cals for that partner in her puniſhment, which was her partner in the ſinne: the ſtaffe, the ſignet, the handkerchiefe accuſe and convince *Iudah*, and now he bluſhes at his owne ſentence, much more at his act,and cries out, Shee is more righteous then I. God will finde a time to bring his children upon their knees, and to wring from them penitent confeſſions: And rather then he will not have them ſoundly aſhamed, he will make them the trumpets of their owne reproach.

Yet doth he not offer himſelfe to the flame with her, but rather excuſes her by himſelfe. This relenting in his own caſe, ſhamed his former zeale: Even in the beſt men nature is partiall to it ſelfe: It is good ſo to ſentence others frailties, that yet we remember our owne, whether thoſe that have beene,or may be: with what ſhame, yea with what horror muſt *Iudah* needs looke upon the great belly of *Thamar*, and E on her two ſons,the monuments of his filthineſſe?

How muſt it needs wound his ſoule, to heare them call him both Father and Grandfather; to call her mother and ſiſter? If this had not coſt him many a ſigh, hee had no more eſcaped his Fathers curſe, then *Reuben* did: I ſee the difference, not of ſinnes,but of men: Remiſſion goes not by the meaſure of the ſinne,but the qualitie of the ſinner; yea rather the mercy of the Forgiver: Bleſſed is the man (not that ſinnes not, but) to whom the Lord imputes not his ſinne.

A

Of IOSEPH.

I Marvell not that *Ioſeph* had the double portion of *Iacobs* land, who had more then two parts of his ſorrowes: None of his ſonnes did ſo truly inherit his afflictions; none of them was either ſo miſerable, or ſo great: ſuffering is the way to glory: I ſee in him not a cleerer type of Chriſt, then of every Chriſtian; Becauſe wee are deare to our Father, and complaine of ſinnes, therefore are we hated of our carnall brethren: If *Ioſeph* had not medled with his brothers faults, yet hee had beene envied for his Fathers affection; but now malice is met with envy: There is nothing more thankleſſe or dangerous then to ſtand in the way of a reſolute ſinner: That which doth correct and oblige the penitent, B makes the wilfull minde furious and revengefull.

All the ſpight of his brethren cannot make *Ioſeph* caſt off the livery of his Fathers love: what need we care for the cenſures of men, if our hearts can tell us that we are in favour with God?

But what meant young *Ioſeph* to adde unto his owne envy, by reporting his dreames? The concealement of our hopes, or abilities, hath not more modeſty, then ſafety: Hee that was envied for his dearneſſe, and hated for his intelligence, was both envied and hated for his dreames. Surely God meant to make the relation of theſe dreames, a means to effect that which the dreames imported. We men work by likely meanes; God by contraries. The maine quarrell was, *Behold, this dreamer commeth.* Had it not been for his dreames, he had not bin ſold: if he had not bin ſold, he had C not bin exalted. So *Ioſephs* ſtate had not deſerved envy, if his dreams had not cauſed him to be envied. Full little did *Ioſeph* thinke, when he went to ſeeke his brethren, that this was the laſt time he ſhould ſee his fathers houſe: Full little did his brethren thinke, when they ſold him naked to the *Iſmaelites*, to have once ſeene him in the Throne of *Ægypt*. Gods decree runnes on; and while we either thinke not of it, or oppoſe it, is performed.

In an honeſt and obedient ſimplicity, *Ioſeph* comes to enquire of his brethrens health, and now may not returne to carry newes of his own miſery: whiles he thinkes of their welfare, they are plotting his deſtruction; *Come, let us ſlay him.* Who would have expected this cruelty in them, which ſhould be the fathers of Gods Church? It was thought a favour, that *Reubens* entreaty obtained for him that he D might be caſt into the pit alive; to dye there. He lookt for brethren, and behold murtherers; Every mans tongue, every mans fiſt was bent againſt him: Each one ſtrives who ſhall lay the firſt hand upon that changeable coate, which was dyed with their Fathers love, and their envy: And now they have ſtript him naked; and haling him by both armes, as it were, caſt him alive into his grave. So in pretence of forbearance, they reſolve to torment him with a lingring death: the ſavageſt robbers could not have beene more mercileſſe: for now beſides (what in them lyes) they kill their Father in their brother. Nature, if it once degenerate, growes more monſtrous and extreme, then a diſpoſition borne to cruelty.

All this while *Ioſeph* wanted neither words nor teares; but like a paſſionate ſuppliant (bowing his bare knees to them, whom he dreamed ſhould bow to him) intreats E & perſwades by the deare name of their brotherhood, by their profeſſion of one common God, for their Fathers ſake, for their owne ſoules ſake, not to ſinne againſt his blood. But envy hath ſhut out mercy; and makes them not onely forget themſelves to be brethren, but men: What ſtranger can thinke of poore innocent *Ioſeph*, crying naked in that deſolate & dry pit (only ſaving that he moyſtned it with teares) and not be moved? Yet his hard-hearted brethren ſit them downe careleſly, with the noyſe of his lamentation in their eares, to eate bread, not once thinking by their owne hunger, what is was for *Ioſeph* to be affamiſht to death.

Whatſoever they thought, God never meant that *Ioſeph* ſhould periſh in that pit; and therefore hee ſends very *Iſmaelites* to ranſome him from his Brethren; the ſeed of him that perſecuted his brother *Iſaac*, ſhall now redeeme *Ioſeph* from his

A brethrens perſecution.When they came to ſetch him out of the pit, hee now hoped for a ſpeedie diſpatch;That ſince they ſeemed not to have ſo much mercy, as to prolong his life,they would not continue ſo much crueltie, as to prolong his death.

And now,when hee hath comforted himſelſe with hope of the favour of dying, behold,death exchanged for bondage: how much is ſervitude, to an ingenuous nature,worſe then death? For, this is common to all; that, to none but the miſerable: *Iudah* meant this well,but God better: *Reuben* ſaved him from the ſword, *Iudah* from affamiſhing:God will ever raiſe up ſome ſecret favourers to his owne,amongſt thoſe that are moſt malicious. How well was this favour beſtowed? If *Ioſeph* had dyed for hunger in the pit,both *Iacob*, and *Iudah*, and all his brethren had dyed for hunger in *Canaan*. Little did the *Iſmaelitiſh* Merchants know what a treaſure they B bought,carried and ſold;more precious then all their Balmes and Myrrhs. Little did they thinke that they had in their hands the Lord of Ægypt, the Jewell of the World. Why ſhould we contemne any mans meanneſſe, when wee know not his deſtiny?

One ſinne is commonly uſed for the vaile of another: *Ioſephs* coat is ſent home dipped in blood,that whiles they ſhould hide their owne cruelty, they might afflict their Father,no leſſe then their brother. They have deviſed this reall lye, to puniſh their old Father,for his love,with ſo grievous a monument of his ſorrow.

Hee that is mourned for in *Canaan*,as dead, proſpers in *Ægypt* under *Potiphar*; and of a Slave,is made Ruler: Thus God meant to prepare him for a greater charge; hee muſt firſt rule *Potiphars* Houſe,then *Pharaohs* Kingdome: his owne ſervice is his leaſt C good,for his very preſence procures a common bleſſing: A whole Family ſhall fare the better for one *Ioſeph*. Vertue is not lookt upon alike with all eyes: his fellowes praiſe him,his Maſter truſts him,his Miſtreſſe affects him too much. All the ſpight of his brethren was not ſo great a croſſe to him, as the inordinate affection of his Miſtreſſe.Temptations on the right hand,are now more perillous,and hard to reſiſt, by how much they are more plauſible and glorious;But the heart that is bent upon God, knowes how to walke ſteddily, and indifferently betwixt the pleaſures of ſinne, and feares of evill.He ſaw,this pleaſure would advance him: He knew what is was to be a Minion of one of the greateſt Ladies in *Ægypt*:yet reſolves to contemne it:A good heart will rather lye in the duſt, then riſe by wickedneſſe. *How ſhall I doe this, and ſinne againſt God?*

D He knew that all the honours of *Ægypt* could not buy off the guilt of one ſinne, & therefore abhors not onely her bed, but her company: He that will be ſafe from the acts of evill,muſt wiſely avoid the occaſions. As ſinne ends ever in ſhame, when it is committed,ſo it makes us paſt ſhame, that we may commit it;The impudent ſtrumpet dare not onely ſolicite, but importune, and in a ſort force the modeſty of her good ſervant; She layes hold on his garment; her hand ſeconds her tongue.

Good *Ioſeph* found it now time to flee, when ſuch an enemie purſued him: how much had he rather leave his cloake, then his vertue! and to ſuffer his Miſtreſſe to ſpoyle him of his livery,rather then he ſhould blemiſh her honour, or his Maſters in her,or God in either of them.

This ſecond time is *Ioſeph* ſtript of his garment; before in the violence of envy, E now of luſt;before of neceſſitie, now of choyce: Before,to deceive his Father, now his Maſter:for behold,the pledge of his fidelity,which he left in thoſe wicked hands, is made an evidence againſt him,of that which he refuſed to doe: therefore did hee leave his cloake becauſe he would not doe that; of which he is accuſed and condemned, becauſe he left it: what ſafety is there againſt great Adverſaries, when, even arguments of innocence are uſed to convince of evill? Luſt yeelded unto, is a pleaſant madneſſe,but is a deſperate madneſſe when it is oppoſed: No hatred burnes ſo furiouſly,as that which ariſes from the quenched coales of love.

Malice is witty to deviſe accuſations of others out of their vertue, and our owne guiltineſſe: *Ioſeph* either pleads not,or is not heard.

Doubtleſſe he denied the fact, but hee dare not accuſe the offender: There is not onely the praiſe of patience, but oft-times of wiſedome, even in unjuſt ſufferings:

Hee knew that God would finde a time to cleare his innocence, and to regard his A chaſte faithfulneſſe.

No priſon would ſerve him, but *Pharaohs*. *Ioſeph* had lyen obſcure and not beene knowne to *Pharaoh*, if he had not beene caſt into *Pharaohs* dungeon: the afflictions of Gods children turne ever to their advantages, No ſooner is *Ioſeph* a priſoner, then a Guardian of the priſoners. Truſt and honour accompany him whereſoever he is: In his fathers houſe, in *Potiphars*, in the Iayle, in the Court: ſtill he hath both favour and rule.

So long as God is with him, hee cannot but ſhine in ſpight of men: The wals of that dungeon cannot hide his vertues, the irons cannot hold them. *Pharaohs* Officers are ſent to witneſſe his graces, which he may not come forth to ſhew: the Cupbearer admires him in the Iayle, but forgets him in the Court. How eaſily doth our owne B proſperitie make us either forget the deſervings, or miſeries of others! But as God cannot neglect his owne, ſo leaſt of all in their ſorrowes. After two yeares more of *Ioſephs* patience; that God which cauſed him to bee lifted out of the former pit to be ſold, now cals him out of the dungeon to honour. Hee now puts a dreame into the head of *Pharaoh*. He puts the remembrance of *Ioſephs* ſkill into the head of the Cupbearer; who to pleaſure *Pharaoh*, not to requite *Ioſeph*, commends the Priſoner, for an Interpreter: He puts an interpretation into the mouth of *Ioſeph*: he puts this choyce into the heart of *Pharaoh*, of a miſerable priſoner, to make him the Ruler of Ægypt. Behold: one houre hath changed his fetters into a chain of gold; his rags into fine linnen, his ſtocks into a Chariot, his Iayle into a Palace, *Potiphars* captive into his Maſters Lord, the noiſe of his chaines into Abrech. He whoſe chaſtitie refuſed the wanton allurements of the Wife of *Potiphar*, hath now given him to his Wife the daughter C of *Potipherah*. Humilitie goes before honour; Serving and Suffering are the beſt Tutors to Government. How well are Gods children paid for their patience! How happy are the iſſues of the faithfull! Never any man repented him of the advancement of a good man.

Pharaoh hath not more preferd *Ioſeph*, then *Ioſeph* hath enriched *Pharaoh*; If *Ioſeph* had not ruled, Ægypt and all the bordering Nations had periſhed. The providence of ſo faithfull an Officer hath both given the Ægiptians their lives; and the money, cattel, lands, bodies of the Ægyptians to *Pharaoh*. Both have reaſon to bee well pleaſed. The ſubjects owe to him their lives; the King his Subjects, and his Dominions: the bounty of God made *Ioſeph* able to give more then hee received. It is like the ſeven D yeares of plenty were not confined to Ægypt; other Countries adjoyning were no leſſe fruitfull: yet in the ſeven yeares of famine, Ægypt had corne when they wanted.

See the difference betwixt a wiſe prudent frugalitie, and a vaine ignorant expence of the benefits of God: The ſparing hand is both full and beneficiall, whereas the laviſh is not onely empty, but injurious.

Good *Iacob* is pinched with the common famine. No piety can exempt us from the evils of neighbourhood. No man can tell by outward events, which is the Patriarke, and which the Canaanite.

Neither doth his profeſſion leade him to the hope of a miraculous preſervation. It is a vaine tempting of God, to caſt our ſelves upon an immediate proviſion, with neglect E of common meanes: His tenne ſonnes muſt now leave their flocks, and goe downe into *Ægypt*, to be their Fathers purveyours. And now they goe to buy of him whom they had ſold; and bowe their knees to him for his reliefe, which had bowed to them, before for his owne life. His age, his habite, the place, the language, kept *Ioſeph* from their knowledge; neither had they called off their minds from their folds, to enquire of matters of forraine State, or to heare that an *Hebrew* was advanced to the higheſt honour of *Ægypt*. But he cannot but know them, whom hee left at their full growth, whoſe tongue, and habit, and number were all one: whoſe faces had left ſo deepe an impreſſion in his minde, at their unkinde parting: It is wiſedome ſometime to conceale our knowledge, that we may not prejudice truth.

Hee that was hated of his brethren, for being his Fathers ſpye; now accuſes his

A brethren for common ſpyes of the weakneſſe of *Ægypt*; he could not without their
ſuſpicion have come to a perfit intelligence of his Fathers eſtate;and theirs, if he had
not objected to them that which was not. Wee are alwayes bound to goe the neareſt
way to truth.It is more ſafe in caſes of inquiſition,to fetch farre about; that he might
ſeeme enough an *Ægyptian*,he ſweares heatheniſhly : how little could they ſuſpect,
this Oath could proceed from the ſonne of him,which ſwore by the feare of his Father
Iſaac?How oft have ſiniſter reſpects drawne weake goodneſſe to diſguiſe it ſelf
even with ſinnes?

It was no ſmall joy to *Ioſeph*,to ſee this late accompliſhment of his ancient dreame;
to ſee the ſuppliants(I know not whether more brethren,or enemies)groveling before
him in an unknowne ſubmiſſion:and now it doth him good to ſeeme mercileſſe
B to them, whom he had found wilfully cruell; to hide his love from them which had
ſhewed their hate to him;and to thinke how much he favoureth them, & how little
they knew it : And as ſporting himſelfe in their ſeeming miſery, he pleaſantly imitates
all thoſe actions reciprocally unto them , which they in deſpight & earneſt had
done formerly to him,hee ſpeakes roughly , rejects their perſwaſions, puts them in
hold,and one of them in bonds. The minde muſt not allwayes be judged by the outward
face of the actions. Gods countenance is oft-times as ſevere, and his hand as
heavy to them whom he beſt loveth. Many a one,under the habit of an Ægyptian,
hath the heart of an *Iſraelite*.No ſong could be ſo delightfull to him,as to heare them
in a late remorſe condemne themſelves before him , of their old crueltie towards
him, who was now their unknowne witneſſe and Judge.

C Nothing doth ſo powerfully call home the conſcience,as affliction, neither need
there any other art of memory for ſinne,beſides miſery. They had heard *Ioſephs* deprecation
of their evill with teares, & had not pittied him; yet *Ioſeph* doth but heare
their mention of this evill which they had done againſt him, and pitties them with
teares;he weepes for joy to ſee their repentance,and to compare his ſafety and happineſſe
with the cruelty which they intended, and did,and thought they had done.

Yet hee can abide to ſee his brother his priſoner; whom no bonds could bind ſo
ſtrong, as his affection bound him to his captive: *Simeon* is left in pawne , in fetters;
the reſt returne,with their corne, with their money, paying nothing for their proviſion,but
their labour; that they might be as much troubled with the beneficence of
that ſtrange *Ægyptian* Lord,as before with his imperious ſuſpition.Their wealth was
D now more irkeſome to them,then their need:and they feare, God meanes to puniſh
them more in this ſuperfluitie of money then in the want of victuals (*What is this
that God hath done to us* ?) It is a wiſe courſe to be jealous of our gaine; and more to
feare,then deſire abundance.

Old *Iacob* that was not uſed to ſimple and abſolute contentments , receives the
bleſſing of ſeaſonable proviſion , together with the affliction of that heavy meſſage
the loſſe of one ſonne,and the danger of another;and knowes not whether it be better
for him to dye with hunger , or with griefe, for the departure of that ſonne of
his right hand:He drives off all til the laſt;Protraction is a kinde of eaſe in evils that
muſt come.

At length(as no plea is ſo importunate,as that of famine) *Benjamin* muſt goe;one
E evill muſt be hazarded for the redreſſe of another; What would it availe him, to ſee
whom he loved, miſerable ? How injurious were that affection to keepe his ſonne ſo
long in his eye,till they ſhould ſee each other dye for hunger!

The ten brothers returne into Ægypt loaded with double money in their ſacks,&
a preſent in their hands;the danger of miſtaking is requited, by honeſt minds, with
more then reſtitution. It is not enough to finde our owne hearts cleare in ſuſpicious
actions except we ſatisfie others: Now hath *Ioſeph* what he would,the ſight and preſence
of his *Benjamin*,whom he therefore borrowes of his Father for a time, that hee
might returne him with a greater intereſt of joy : And now hee feaſts them whom
hee formerly threatned, and turnes their feare into wonder : all unequall love is not
partiall; all the brethren are entertained bountifully, but *Benjamin* hath a five-fold
portion:By how much his welcome was greater , by ſo much his pretended theft

A ſeemed more hainous; for good turnes aggravate unkindneſſes, and our offences are encreaſed with our obligations; How eaſie is it to finde advantages where there is a purpoſe to accuſe! *Benjamins* ſacke makes him guilty of that whereof his heart was free; Crimes ſeeme ſtrange to the innocent; well might they abjure this fact, with the offer of bondage & death: For they which carefully brought againe that which they might have taken, would never take that which was not given them. But thus *Ioſeph* would yet dally with his brethren, and make *Benjamin* a thiefe, that he might make him a ſervant, & fright his brethren with the peril of that their charge, that he might double their joy, and amazedneſſe, in giving them two brothers at once: our happineſſe is greater, and ſweeter, when we have well feared, and ſmarted with evils.

But now when *Iudah* ſeriouſly reported the danger of his old Father, and the ſadneſſe of his laſt complaint, compaſſion and joy will be concealed no longer, but B breake forth violently at his voyce and eyes. Many paſſions doe not well abide witneſſes, becauſe they are guilty to their owne weakeneſſe. *Ioſeph* ſends forth his ſervants; that hee might freely weepe. He knew hee could not ſay, *I am Ioſeph*, without an unbeſeeming vehemence.

Never any word ſounded ſo ſtrangly as this, in the eares of the Patriarkes. Wonder, doubt, reverence, joy, feare, hope, guiltineſſe, ſtrucke them at once. It was time for *Ioſeph* to ſay, *Feare not*; No marvell if they ſtood with paleneſſe and ſilence before him; looking on him, and on each other: the more they conſidered, they wondred more; and the more they beleeved, the more they feared: For thoſe words (*I am Ioſeph*) ſeemed to ſound thus much to their guilty thoughts; You are murtherers: and C I am a Prince in ſpight of you: My power and this place, give me all opportunities of revenge; My glory is your ſhame, my life your danger, your ſinne lives together with me. But now the teares and gracious words of *Ioſeph* have ſoone aſſured them of pardon and love, and have bidden them turne their eyes from their ſinne againſt their brother, to their happineſſe in him, and have changed their doubts into hopes & joyes; cauſing them to looke upon him without feare, though not without ſhame. His loving embracements cleare their hearts of all jealouſies; and haſten to put new thoughts into them of favour, and of greatneſſe: So that now forgetting what evill they did to their brother, they are thinking of what good their brother may doe to them. Actions ſalved up with a free forgiveneſſe, are as not done: and as a bone once broken, is ſtronger after well ſetting, ſo is love after reconcilement.

D But as wounds once healed, leave a ſcarre behind them; ſo remitted injuries leave commonly in the actors a guilty remembrance; which hindred theſe brethren from that freedome of joy, which elſe they had conceived: This was their fault, not *Ioſephs*: who ſtrives to give them all ſecuritie of his love; and will be as bountifull, as they were cruell. They ſend him naked to ſtrangers, hee ſends them in new and rich liveries to their Father; they tooke a ſmall ſumme of money for him, hee gives them great treaſures; They ſent his torne coat to his Father; He ſends varietie of coſtly rayments to his Father, by them. They ſold him to be the load of Camels; He ſends them home with Chariots. It muſt be a great favour that can appeaſe the conſcience of a great injury. Now they returne home rich and joyfull, making themſelves happy to thinke how glad they ſhould make their Father with this newes.

E That good old man would never have hoped that Ægypt could have afforded ſuch proviſion as this: Ioſeph *is yet alive*: This was not food, but life to him. The returne of *Benjamin* was comfortable: but that his dead ſonne was yet alive after ſo many yeares lamentation, was tidings too happy to be beleeved, and was enough to endanger that life with exceſſe of joy, which the knowledge thereof doubled. Over-excellent objects are dangerous in their ſudden apprehenſions. One graine of that joy would have ſafely cheered him, whereof a full meaſure over-layes his heart with too much ſweetneſſe. There is no earthly pleaſure whereof we may not ſurfet: of the ſpirituall we can never have enough.

Yet his eyes revive his mind, which his eares had thus aſtoniſhed. When hee ſaw the Chariots of his ſonne, hee beleeved *Ioſephs* life, and refreſhed his owne. He had too much before, ſo that he could not enjoy it: now he ſaith, *I have enough*, Joſeph *my ſonne is yet alive*.

A They told him of his honour,he ſpeakes of his life : life is better then honour. To have heard that *Ioſeph* lived a ſervant, would have joyed him more, then to heare that he dyed honourably.The greater bleſſing obſcures the leſſe.He is not worthy of honour,that is not thankefull for life.

Yet *Ioſephs* life did not content *Iacob* without his preſence: (*I will goe downe and ſee him ere I dye* :) The ſight of the eye is better then to walke in deſires ; Good things pleaſure us not in their being,but in our enjoying.

The height of all earthly contentment appeared in the meeting of theſe two; whom their mutuall loſſe had more endeared to each other : The intermiſſion of comforts hath this advantage, that it ſweetens our delight more in the returne,then was abated in the forbearance. God doth oft-times hide away our *Ioſeph* for a time, B that we may bee more joyous and thankfull in his recoverie : This was the ſincereſt pleaſure that ever *Iacob* had,which therefore God reſerved for his age.

And if the meeting of earthly friends be ſo unſpeakably comfortable; how happy ſhall we be in the light of the glorious face of God our heavenly Father ! of that our bleſſed Redeemer whom we ſold to death by our ſinnes ! and which now after that noble Triumph hath all power given him in Heaven and Earth.

Thus did *Iacob* rejoyce when he was to goe out of the Land of Promiſe, to a forraine Nation, for *Ioſephs* ſake ; being glad that hee ſhould loſe his Countrey, for his ſonne. What ſhall our joy be, who muſt goe out of this forraine Land of our Pilgrimage,to the home of our glorious inheritance,to dwell with none but our owne ; in that better and more lightſome Goſhen, free from all the incumbrances of this Æ- C gypt,and full of all the riches and delights of God? The guilty conſcience can never thinke it ſelfe ſafe : So many yeares experience of *Ioſephs* love could not ſecure his brethren of remiſſion : thoſe that know they have deſerved ill , are wont to miſinterpret favours,and thinke they cannot bee beloved : All that while his goodneſſe ſeemed but concealed and ſleeping malice ; which they feared in their Fathers laſt ſleepe would awake, and bewray it ſelfe in revenge : Still therefore they plead the name of their Father, though dead,not daring to uſe their owne : Good meanings cannot bee more wronged then with ſuſpicion : It grieves *Ioſeph* to ſee their feare, and to find they had not forgotten their owne ſinne, and to heare them ſo paſſionately crave that which they had.

(*Forgive the treſpaſſe of the ſervants of thy Fathers God:*)What a conjuration of par- D don was this ? What wound could be either ſo deepe, or ſo feſtred, as this plaſter could not cure ? They ſay not,the ſonnes of thy Father, for they knew *Iacob* was dead,and they had degenerated; but the ſervants of thy Fathers God : How much ſtronger are the bonds of Religion then of Nature ? If *Ioſeph* had beene rancorous, this deprecation had charmed him ; but now it reſolves him into teares : They are not ſo ready to acknowledge their old offence, as he to proteſt his love ; and if he chide them for any thing, it is for that they thought they needed to intreat ; ſince they might know,it could not ſtand with the fellow-ſervant of their Fathers God to harbour maliciouſneſſe,to purpoſe revenge.*Am not I under God*? And fully to ſecure them; hee turnes their eyes from themſelves to the Decree of God, from the action to the event ; as one that would have them thinke, there was no cauſe to repent of E that which proved ſo ſucceſſefull.

Even late confeſſion finds forgiveneſſe ; *Ioſeph* had long agoe ſeene their ſorrow, never but now heard he their humble acknowledgment ; Mercy ſtayes not for outward ſolemnities. How much more ſhall that infinite goodneſſe pardon our ſinnes,when hee findes the truth of our repentance?

[illegible] not daring [illegible] their owne [illegible] with suspicion [illegible] themselues [illegible] in their owne sinne, and [illegible] them so [illegible] hal.

[illegible] What a [illegible]

D thus [illegible] ? What [illegible] could the rather so deepe, for so [illegible] as this [illegible] cure [illegible] not [illegible] of thy Father. For [illegible] they [illegible] they [illegible] of thy Fathers God: How much [illegible] the best Religion, that of Nature [illegible] these [illegible] had [illegible] him! but now [illegible] They are so ready to acknowledge their offence, as to [illegible] and if he [illegible] doth [illegible] for any thing, it is [illegible] they thought they needed to [illegible] know it could not [illegible] servant of their Fathers God to [illegible] labour maliciously to purpose [illegible] under that? And truly [illegible] ince turnes their eyes from [illegible] to the Decree of God, from the action [illegible] the event; as one that would have them thinke, there was no cause to repent

E that which proved so successfull.

Euen true confession finds forgiuenesse; *Ioseph* had long agoe forgiuen their fact, [illegible] neuer but now heard their humble acknowledgement; Mercy stayes not for outward solemnities. How much more shall that infinite goodnesse pardon our sinnes, when hee findes the truth of our repentance?

Aaaa 2

Contemplations
THE FOVRTH
BOOKE.

The affliction of Iſrael, Or
The Ægyptian bondage.
The birth and breeding of Moſes.
Moſes *called.*
The plagues of Ægypt.

By Jos. Hall, D. of Divinitie, and Deane
of VVorcester.

Imprinted at *London* in the yeare 1634.

TO
THE RIGHT HONOVRABLE
IAMES LORD *HAY*,
ALL GRACE AND
HAPPINESSE.

Right Honorable,

ALL that I can ſay for my ſelfe, is a deſire of doing good; which if it were as fervent in richer hearts, the Church which now wee ſee comely, would then be glorious: this honeſt ambition hath carried mee to neglect the feare of ſeeming prodigall of my little; and while I ſee others Talents ruſting in the earth, hath drawne me to traffique with mine in publike. I hope, no adventure that ever I made of this kinde, ſhall be equally gainefull to this my preſent labour, wherein I take Gods owne Hiſtorie for the ground, and worke vpon it by what Meditations my weakeneſſe can afford: The divineneſſe of this ſubject ſhall make more then amends for the manifold defects of my diſcourſe; although alſo the blame of an imperfection is ſo much the more, when it lighteth upon ſo high a choice. This part which I offer to your Lordſhip, ſhall ſhew you Pharaoh *impotently envious and cruell, the Iſraelites of friends become ſlaves, puniſhed onely for proſpering;* Moſes *in the Weedes, in the Court, in the Deſart, in the Hill of Viſions; a Courtier in Ægypt, a Shepheard in Midian, an Ambaſſador from God, a Leader of Gods people: and when you ſee prodigious varietie of the plagues of Ægypt, you ſhall* *not know whether more to wonder at the miracles of* Moſes, *or* Pharaohs *obſtinacie. Finally, you ſhall ſee the ſame Waves made both a wal and a gulfe in one houre; the Ægyptians drowned, where no Iſraelite was wet-ſhod: and if theſe paſſages, yeeld not abundance of profitable thoughts, impute it (not without pardon) to the povertie of my weake conceit; which yet may perhaps occaſion better unto others. In all humble ſubmiſſion I commend them (what they are) to your Lordſhips favourable acceptation, and your ſelfe with them to the gracious bleſſing of our God.*

Your Lordſhips in all dutifull
obſervance at command,
Jos. Hall.

THE

Contemplations.

The Fourth Booke.

The affliction of Iſrael.

EGYPT was long an harbour to the Iſraelites; now it proves a Jayle: the Poſteritie of *Iacob* finds too late, what it was for their forefathers to ſell *Ioſeph*, a ſlave into Ægypt. Thoſe whom the Ægyptians honoured before as Lords, now they contemne as drudges: One *Pharaoh* advances, whom another labours to depreſſe: Not ſeldome the ſame man changes copies: but if favours out-live one age, they prove decrepit and heartleſſe: It is a rare thing to find poſteritie heires of their fathers love: How ſhould mens favour be but like themſelves, variable and inconſtant? there is no certaintie but in the favour of God, in whom can be no change; whoſe love is intayled upon a thouſand generations.

Yet if the Iſraelites had beene trecherous to *Pharaoh*, if diſobedient, this great change of countenance had beene juſt; now the onely offence of Iſrael, is, that he proſpereth; that which ſhould be the motive of their gratulation, and friendſhip, is the cauſe of their malice. There is no more hatefull ſight to a wicked man, then the proſperitie of the conſcionable; None but the ſpirit of that true Harbinger of Chriſt, can teach us to ſay with contentment, *He muſt encreaſe, but I muſt decreaſe.*

And what if Iſrael be mighty and rich? (*If there be warre, they may joyne with our enemies, and get them out of the Land.*) Behold, they are afraid to part with thoſe whom they are grieved to entertaine: either ſtaying, or going is offence enough, to thoſe that ſeeke quarrels; There were no warres, and yet they ſay, If there be warres. The Iſraelites had never given cauſe of feare to revolt, and yet they ſay, Leſt they joyne to our enemies, to thoſe enemies which we may have; So they make their certaine friends ſlaves, for feare of uncertaine enemies. Wickedneſſe is ever cowardly, and full of unjuſt ſuſpitions; it makes a man feare, where no feare is; fly, when none purſues him. What difference there is betwixt *David* and *Pharaoh*! The faith of the one ſayes, *I will not be afraid for ten thouſand that ſhould beſet me*; The feare of the other ſayes, *Leſt if there be warre, they joyne with our enemies*; therefore ſhould hee have made much of the Iſraelites, that they might be his; his favour might have made them firme; Why might they not as well draw their ſwords for him.

Weake and baſe minds ever incline to the worſe, and ſeeke ſafety, rather in an impoſſibility of hurt, then in the likelihood of iuſt advantage. Favours had bin more binding then cruelties:yet the fooliſh Ægyptian had rather have impotent ſervants, A then able friends.For their welfare alone,*Pharaoh* owes *Iſrael* a miſchiefe; and how will he pay it?

(*Come let us worke wiſely*;)Lewd men call wicked policies wiſedome,and their ſucceſſe happineſſe:Herein Satan is wiſer then they;who both layes the plot,and makes them ſuch fooles,as to miſtake villany and madneſſe,for the beſt vertue.

Injuſtice is upheld by violence,whereas juſt governments are maintained by love: Taske-maſters muſt be ſet over *Iſrael*; they ſhould not be the true ſeed of *Iſrael*, if they were not ſtill ſet to wreſtle with God in afflictions: Heavy burdens muſt be laid upon thē:*Iſrael* is never but loaded,the deſtiny of one of *Iacobs* ſons is common to al; To lye downe betwixt their burdens.If they had ſeemed to breathe them in *Goſhen* ſometimes, yet even there it was no ſmall miſerie to be forainers,and to live among B Idolaters;but now the name of a ſlave is added to the name of a ſtranger. *Iſrael* had gathered ſome ruſt in Idolatrous *Ægypt*,& now he muſt be ſcowred:they had borne the burden of Gods anger, if they had not borne the burdens of the *Ægyptians*.

As God afflicted them with another minde then the *Ægyptians*; (God to excerciſe them,the *Ægyptians* to ſuppreſſe them;)ſo cauſes he the event to differ. Who would not have thought with theſe *Ægyptians*,that ſo extreme miſery ſhould not have made the *Iſraelites* unfit both for generation and reſiſtance?Moderate exerciſe ſtrengthens, extreame deſtroyes nature:That God which many times workes by contrary means, cauſed them to grow with depreſſion,with perſecution to multiply; How can Gods Church but fare well, ſince the very malice of their enemies benefits them? Oh the ſoveraigne goodneſſe of our God that turnes all our poiſons into cordials!Gods Vine C beares the better with bleeding.

And now the *Ægyptians* could be angry with their owne maliciouſneſſe, that this was the occaſion of multiplying them whom they hated, and feared; to ſee that this ſervice gained more to the workmen,then to their Maſters; The ſtronger therfore the *Iſraelites* grew, the more impotent grew the malice of their perſecutors. And ſince their owne labour ſtrengthens them,now tyrannie wil try what can be done by the violence of others: ſince the preſent ſtrength cannot be ſubdued; the hopes of ſucceſſion muſt be prevented:women muſt be ſuborned to bee murderers;and thoſe whoſe office is to helpe the birth,muſt deſtroy it.

There was leſſe ſuſpition of crueltie in that ſexe, and more opportunitie of doing miſchiefe.The male children muſt be borne,and die at once;what can be more inno- D cent, then the childe that hath not lived ſo much as to cry, or to ſee light? It is fault enough to be the ſonne of an *Iſraelite*:the daughters may live for bondage, for luſt; a condition ſo much (at the leaſt)worſe then death,as their ſex was weaker.O marvelous cruelty,that a man ſhould kill a man, for his ſexes ſake! Whoſoever hath looſed the reynes unto cruelty,is eaſily carried into incredible extremities.

From burdens,they proceed to bondage,and from bondage to blood:from an unjuſt vexation of their body,to an inhumane deſtruction of the fruit of their body. As the ſins of the concupiſcible part,from ſlight motions, grow on to foule executions, ſo doe thoſe of the iraſcible; there is no ſinne, whoſe harbour is more unſafe, then of that of malice:But oft-times the power of tyrants anſwers not their will: evill commanders cannot alwayes meet with equally miſchievous agents. E

The feare of God teaches the Midwives to diſobey an unjuſt command;they well knew,how no excuſe it is for evill, I was bidden. God ſaid to their hearts, *Thou ſhalt not kill*:This voyce was lowder then *Pharaohs*.I commend their obedience in diſobeying;I dare not commend their excuſe;there was as much weakeneſſe in their anſwer, as ſtrength in their practice:as they feared God in not killing,ſo they feared *Pharaoh* in diſſembling:oft-times thoſe that make conſcience of greater ſinnes,are overtaken with leſſe.It is well and rare,if wee can come forth of a dangerous action without any ſoyle;and if we have eſcaped the ſtorme, that ſome after drops wet us not.

Who would not have expected that the Midwives ſhould be murdered, for not murthering?*Pharaoh* could not be ſo ſimple to thinke theſe women truſty;yet his indignation had no power to reach to their puniſhment. God proſpered the Mid-

A wives,who can harme them?Even the not doing of evill is rewarded with good.And
why did they proſper? Becauſe they feared God; Not for their diſſimulation, but
their piety.So did God regard their mercy,that he regarded not their infirmity.How
fondly doe men lay the thanke upon the ſinne,which is due to the vertue: true wiſedome
teaches to diſtinguiſh Gods actions and to aſcribe them to the right cauſes;
Pardon belongs to the lye of the Mid-wives, and remuneration to their goodneſſe,
proſperity to their feare of God,

But that which the Mid-wives will not,the multitude ſhall doe;It were ſtrange,if
wicked rulers ſhould not finde ſome or other inſtruments of violence:all the people
muſt drown whō the women ſaved. Cruelty hath but ſmoked before,now it flames
up,ſecret practiſing hath made it ſhameleſſe,that now it dare proclaime tyranny.It is
B a miſerable ſtate,where every man is made an executioner: there can be no greater
argument of an ill cauſe,then a bloody perſecution,whereas Truth upholds her ſelfe
by mildneſſe,and is promoted by patience.This is their act, what was their iſſue?The
people muſt drowne their males, themſelves are drowned : they died by the ſame
meanes,by which they cauſed the poore Iſraelitiſh infants to dye;that law of retaliation
which God will not allow to us, becauſe we are fellow-creatures, he juſtly practiſeth
in us.God would have us reade our ſins in our judgements,that we might both
repent of our ſins,and give glory to his Juſtice.

Pharaoh raged before, much more now, that he received a meſſage of diſmiſſion,
the monitiōs of God make il men worſe:the waves do not beat,nor roare any where
ſo much,as at the banke which reſtraines thē.Corruption when it is checked,growes
C mad with rage;as the vapour in a cloud would not make that fearefull report,if it met
not with oppoſition. A good heart yeelds at the ſtilleſt voice of God: But the moſt
gratious motions of God harden the wicked.Many would not be ſo deſperately ſetled
in their ſins, if the word had not controuled them. How mild a meſſage was this
to *Pharaoh*,and yet how galling? *Wee pray thee let us goe.* God commands him that
which he feared.He tooke pleaſure in the preſent ſervitude of Iſrael: God calls for a
releaſe.If the ſute had beene for mitigation of labour, for preſervation of their children,
it might have carried ſome hope,and have found ſome favour:but now God requires
that which he knowes will as much diſcontent *Pharaoh*, as *Pharaohs* crueltie
could diſcontent the Iſraelites;*Let us goe.*How contrary are Gods precepts to naturall
minds? and indeed, as they love to croſſe him in their practice, ſo he loves to croſſe
D them in their commands before,and his puniſhments afterwards: It is a dangerous
ſigne of an ill heart to feele Gods yoke heavy.

Moſes talks of ſacrifice,*Pharaoh* talkes of worke. Any thing ſeemes due worke to
a carnall mind ſaving Gods ſervice: nothing ſuperfluous,but religious duties. Chriſt
tels us,there is but one thing neceſſarie:Nature tels us there is nothing but that needleſſe:
Moſes ſpeakes of devotion,*Pharaoh* of idleneſſe. It hath bin an old uſe, as to caſt
faire colours upon our owne vicious actions,ſo to caſt evill aſperſions upon the good
actions of others. The ſame Devill that ſpoke in *Pharaoh*,ſpeakes ſtill in our ſcoffers,
and cals Religion Hypocriſie,conſcionable care,ſingularity. Every vice hath a title,
and every vertue a diſgrace.

Yet while poſſible taskes were impoſed,there was ſome comfort: Their diligence
E might ſave their backes from ſtripes.The conceit of a benefit to the commander,and
hope of impunity to the labourer,might give a good pretence to great difficulties:but
to require tasks not faiſible,is tyrannicall,and doth onely picke a quarrell to puniſh,
they could neither make ſtraw,nor finde it,yet they muſt have it. Do what may be,
is tolerable;but do what cannot be,is cruell. Thoſe which are above others in place,
muſt meaſure their commands, not by their owne wils, but by the ſtrength of their
inferiours.To require more of a beaſt then he can doe,is inhumane.The taske is not
done; the task-maſters are beaten: the puniſhment lyes where the charge is; they
muſt exact it of the people, *Pharaoh* of them. It is the miſery of thoſe which are truſted
with authority, that their inferiours faults are beaten upon their backs. This
was not the fault to require it of the taske-maſters, but to require it by the taske-maſters,
of the people. Publike perſons do either good or ill with a thouſand hands,
and with no fewer ſhall receive it.

Of the birth and breeding of MOSES.

IT is a wonder that *Amram* the father of *Moſes*, would thinke of the mariage bed in ſo troubleſome a time, when he knew he ſhould beget children either to ſlavery or ſlaughter : yet even now in the heat of this bondage he maries *Iochebed* : the drowning of his ſons was not ſo great an evill, as his owne burning; the thraldome of his daughters not ſo great an evil, as the ſubjection unto ſinfull deſires. He therefore uſes Gods remedie for his ſinne; and referres the ſequell of his danger to God. How neceſſary is this imitation for thoſe which have not the power of containing ! perhaps we would have thought it better to live childleſſe : but *Amram* and *Iochebed* durſt not incurre the danger of a ſinne, to avoid the danger of a miſchiefe. No doubt when *Iochebed* the mother of *Moſes*, ſaw a man child borne of her, and him beautifull and comely, ſhe fel into extreame paſſion, to thinke that the executioners hand ſhould ſucceed the Midwives. All the time of her conception, ſhe could not but feare a ſonne; now ſhe ſees him, and thinkes of his birth and death at once, her ſecond throes are more grievous then her firſt. The paines of travell in others are ſomewhat mitigated with hope, and countervailed with joy, that a man-child is borne; in her they are doubled with feare; the remedy of others is her complaint: ſtill ſhe lookes when ſome fierce Ægyptian would come in, and ſnatch her new-borne infant out of her boſome; whoſe comelineſſe had now alſo added to her affection.

Many times God writes preſages of Majeſty and honor, even in the faces of childrē. Little did ſhe thinke, that ſhe held in her lap the Deliverer of Iſrael. It is good to hazard in greateſt appearances of danger. If *Iochebed* had ſaid, If I beare a ſon, they will kill him, where had beene the great Reſcuer of Iſrael ? Happy is that reſolution which can follow God hood-winkt, and let him diſpoſe of the event : When ſhe can no longer hide him in her wombe, ſhe hides him in her houſe, afraid leſt every of his cryings ſhould guide the executioners to his cradle. And now ſhe ſees her treaſure can be no longer hid, ſhe ſhips him in a barke of bulruſhes, and commits him to the mercy of the waves, and (which was more mercileſſe) to the danger of an Ægyptian paſſenger, yet doth ſhe not leave him without a guardian.

No tyranny can forbid her to love him, whom ſhe is forbidden to keepe ; Her daughters eyes muſt ſupply the place of her armes. And if the weake affection of a mother, were thus effectually carefull, what ſhall we thinke of him, whoſe love, whoſe compaſſion is (as himſelfe) infinite? His eye, his hand, cannot but be with us, even when we forſake our ſelves: *Moſes* had never a ſtronger protection about him, no not when all his Iſraelites were pitched about his Tent in the Wilderneſſe, then now when hee lay ſprawling alone upon the waves: no water, no Ægyptian can hurt him. Neither friend nor mother dare owne him, and now God challenges his cuſtodie. When wee ſeeme moſt neglected and forlorne in our ſelves, then is God moſt preſent, moſt vigilant.

His providēce brings *Pharaohs* daughter thither to waſh her ſelf. Thoſe times lookt for no great ſtate: A Princeſſe comes to bathe her ſelf in the open ſtreame: ſhe meant only to waſh her ſelf; God fetches her thither, to deliver the Deliverer of his people. His deſignes go beyond ours. We know not (whē we ſet our foot over our threſhold) what he hath to do with us. This event ſeemed caſuall to this Princeſſe, but predetermined aud provided by God, before ſhe was: how wiſely and ſweetly God brings to paſſe his own purpoſes, in our ignorance and regardleſneſſe ! She ſaw the Arke, opens it, finds the child weeping; his beauty and his teares had God provided for the ſtrong perſwaſions of mercy. This young and lively Oratorie prevailed. Her heart is ſtrucke with compaſſion, and yet her tongue could ſay; *It is an Hebrew child.*

See here the mercifull daughter of a cruell father: It is an uncharitable and iniurious ground, to judge of the childs diſpoſition by the parents. How well doth pitty beſeeme great perſonages! and moſt in extremities. It had beene death to another to

reſcue

A reſcue the child of an Hebrew;in her it was ſafe and noble.It is an happy thing,whē
great ones improve their places to ſo much more charity,as their liberty is more.

Moſes his ſiſter finding the Princeſſe compaſſionate, offers to procure a nurſe, and
fetches the mother : and who can be ſo fit a nurſe as a mother ? She now with glad
hands receives her child,both with authority and reward.She would have givē all her
ſubſtance for the life of her ſon; & now ſhe hath a reward to nurſe him.The exchange
of the name of a mother, for the name of a nurſe, hath gained her both her ſon, and
his education,and with both a recompence.Religion doth not call us to a weake ſim-
plicitie,but allowes us as much of the Serpent as of the Dove: lawfull policies have
from God both liberty in the uſe,and bleſſing in the ſucceſſe.

The good Lady did not breed him as ſome child of almes, or as ſome wretched
B outcaſt,for whom it might be favour enough to live,but as her own ſon;in all the de-
licacies, in all the learning of Ægypt. Whatſoever the Court or the Schoole could
put into him, he wanted not ; yet all this could not make him forget that he was an
Hebrew.Education workes wondrous changes,and is of great force either way:a lit-
tle aduancement hath ſo puffed ſome up above thēſelves,that they have not only for-
got their friends,but ſcorned their parents. All the honours of Ægypt could not win
Moſes not to call his nurſe, mother,or weane him from a willing miſery with the Iſ-
raelites.If we had *Moſes* his faith, we could not but make his choice. It is onely our
infidelity that binds us ſo to the world, and makes us preferre the momentany plea-
ſures of ſinne,unto that everlaſting recompence of reward.

He went forth,and looked on the burdens of Iſrael. What needed *Moſes* to have
C afflicted himſelfe with the afflictions of others ? Himſelfe was at eaſe and pleaſure in
the Court of *Pharaoh*.A good heart cannot endure to be happy alone:and muſt needs,
unbidden,ſhare with others in their miſeries. He is no true *Moſes* that is not moved
with the calamities of Gods Church.To ſee an Ægyptian ſmite an Hebrew, it ſmote
him,and moved him to ſmite. He hath no Iſraelitiſh blood in him, that can endure
to ſee an Iſraelite ſtricken either with hand or with tongue.

Here was his zeale:where was his authority? Doubtleſſe, *Moſes* had an inſtinct
from God of his Magiſtracy;elſe how ſhould he thinke they would have underſtood
what himſelfe did not?Oppreſſions may not be righted by violence,but by law. The
redreſſe of evil by a perſon unwarranted,is evil.*Moſes* knew that God had called him,
he knew that *Pharaoh* knew it not:therfore he hides the Ægyptian in the ſand.Thoſe
D actions which may be approoved unto God are not alwaies ſafe with men:as contra-
rily,too many things goe current with men,which are not approved of God.

Another Hebrew is ſtrickē,but by an Hebrew:the act is the ſame,the agents differ:
neither doth their profeſſion more differ,then *Moſes* his proceedings.He gives blowes
to the one:to the other,words.The blowes,to the Ægyptian were deadly,the words,
to the Hebrew,gentle & plauſible. As God makes a difference betwixt chaſtiſements
of his owne,and puniſhments of ſtrange children:ſo muſt wiſe Governors learn to di-
ſtinguiſh of ſins and judgements,according to circumſtances. How mildly doth *Moſes*
admoniſh!Sirs,ye are brethren.If there had been but any dram of good nature in theſe
Hebrewes,they had relented: now it is ſtrange to ſee,that being ſo univerſally vexed
with their common adverſary,they ſhould yet vexe one another : One would have
E thought that a common oppoſition ſhould have united them more,yet now private
grudges do thus dangerouſly divide thē. Blowes enow were not dealt by the Ægyp-
tians,their own muſt adde to the violence.Still Satan is thus buſie, and Chriſtians are
thus malicious,that(as if they wanted enemies)they flye in one anothers faces.While
we are in this Ægypt of the world,all unkind ſtrifes would eaſily be compoſed,if we
did not forget that we are brethren.

Behold an Ægyptian in the ſkin of an Hebrew:how dogged an anſwer doth *Moſes*
receive to ſo gentle a reproofe? who would not have expected that this Hebrew had
bin enough dejected with the common afflictiō? But vexations may make ſome more
miſerable,not more humble; as we ſee ſickeneſſes make ſome tractable, others more
froward.It is no eaſie matter to beare a reproofe well,if never ſo well tempered ; no
Sugar can bereave a Pill of his bitterneſſe. None but the gracious can ſay, *Let the*

righteous ſmite mee. Next to the not deſerving a reproofe, is the well taking of it. But A who is ſo ready to except and exclaime as the wrong-doer? The patient replies not. One injurie drawes on another: firſt to his brother, then to his reproover. Guiltineſſe will make a man ſtirre upon every touch: he that was wronged, could incline to reconciliation: Malice makes men uncapable of good counſell; and there are none ſo great enemies to Juſtice, as thoſe which are enemies to peace.

With what impatience doth a galled heart receive an admonition! This unworthy Iſraelite is the patterne of a ſtomackfull offender, firſt, hee is mooved to choler in himſelf: then he cals for the authority of the admoniſher: a ſmall authority will ſerve for a loving admonition. It is the duty of men, much more of Chriſtians, to adviſe againſt ſin; yet this man askes, Who made thee a Judge? for but finding fault with his injury. Then he aggravates, and miſconſtrues, *Wilt thou kill me?* when *Moſes* meant B onely to ſave both. It was the death of his malice onely that was intended, and the ſafety of his perſon. And laſtly, he upbraids him with former actions, *Thou killedſt the Ægyptian:* What if he did? What if unjuſtly? What was this to the Hebrew? Another mans ſin is no excuſe for ours. A wicked heart never lookes inward to it ſelfe, but outward to the quality of the reprover; if that afford exception, it is enough; as a dog runs firſt to revenge on the ſtone: What matter is it to me who he be that admoniſheth me? Let me looke home into my ſelfe: let me looke to his advice. If that be good, it is more ſhame to me to be reprooved by an evil man. As a good mans allowance cannot warrant evill, ſo an evil mans reproofe may remedy evill: If this Hebrew had beene well pleaſed, *Moſes* had not heard of his ſlaughter; now in choler all will out; and if this mans tongue had not thus caſt him in the teeth with blood, he had C beene ſurpriſed by *Pharaoh*, ere he could have knowne that the fact was knowne.

Now he growes jealous, flees, and eſcapes. No friend is ſo commodious in ſome caſes as an adverſarie; This woũd which the Hebrew thought to give *Moſes*, ſaved his life. As it is good for a man to have an enemy, ſo it ſhall be our wiſdome to make uſe of his moſt cholericke objectiõs. The worſt of an enemy may prove moſt ſoveraigne to our ſelves. *Moſes* flees. It is no diſcomfort for a man to flee when his conſcience purſues him not: Where Gods warrant will not protect us, it is good for the heeles to ſupply the place of the tongue.

Moſes when he may not in Ægypt, he will be doing juſtice in Midian. In Ægypt, he delivers the oppreſſed Iſraelite; in Midian the wronged daughters of *Iethro*. A good man will be doing good, wherſoever he is; his Trade is a compound of Charity and D Juſtice; as therfore evill diſpoſitiõs cannot be changed with ayres, no more wil good. Now then he ſits him downe by a Well in Midian. There he might have to drinke, but where to eat he knew not. The caſe was altered with *Moſes*; To come from the dainties of the Court of Ægypt, to the hunger of the fields of Midian: it is a leſſon that all Gods children muſt learne to take out, To want & to abound. Who can think ſtrange of penury whẽ the great governor of Gods people once hath nothing? Who would not have thought in this caſe, *Moſes* ſhould have beene heartleſſe and ſullen; ſo caſt downe with his own complaints, that he ſhould have had no feeling of others; yet how hot is he upon Juſtice? No adverſity can make a good man neglect good duties: he ſees the oppreſſion of the Shepherds, the image of that other he left behind him in *Ægypt*: the Maids (daughters of ſo great a Peere) draw water for their flocks, E the inhumane ſhepherds drive them away; rudeneſſe hath no reſpect either to Sexe or Condition; if we lived not under lawes, this were our caſe; Might would be the meaſure of Juſtice: we ſhould not ſo much as enjoy our owne water. Unjuſt courſes will not ever proſper: *Moſes* ſhall rather come from Ægypt to Midian to beat the ſhepheards, then they ſhall vex the daughters of *Iethro*. This act of Juſtice was not better done then taken. *Reuel* requites it kindly with an hoſpitall entertainement. A good nature is ready to anſwer courteſies: we cãnot do too much for a thankful man. And if a courteous Heathen reward the watring of a ſheep in this bountiful manner, how ſhall our God recõpence but a cup of cold water that is given to a Diſciple? This favour hath won *Moſes*, who now cõſents to dwel with him, though out of the Church. Curioſity, or whatſoever idle occaſions may not draw us (for our reſidence) out of the

A the bounds of the Church of God: danger of life may; we love not the Church if we eaſily leave it : if in a caſe of life, wee leave it not (upon opportunity) for a time of reſpit, we love not our ſelves. The firſt part of *Moſes* his requitall was his wife, one of thoſe whom he had formerly protected.

I do not ſo much marvell that *Iethro* gave him his daughter (for he ſaw him valiant, wiſe, learned, nobly bred) as that *Moſes* would take her; a ſtranger both in Blood and Religion. I could plead for him neceſſity: his owne nation was ſhut up to him : if he would have tried to fetch a daughter of Iſraell, he had endangered to leave himſelfe behind : I could plead ſome correſpondence in common principles of Religion ; for doubtleſſe *Moſes* his zeale could not ſuffer him to ſmother the truth in himſelfe : hee ſhould have beene an unfaithfull ſervant if he had not beene his Maſters teacher. Yet B neither of theſe can make this match either ſafe, or good. The event bewrayes it dangerouſly inconvenient. This choice had like to have coſt him deare : ſhe ſtood in his way for circumciſion; God ſtands in his way for revenge. Though he was now in Gods meſſage, yet might he not be forborne in this neglect. No circumſtance either of the deareneſſe of the Solicitor or our owne ingagement, can beare out a ſinne with God : Thoſe which are unequally yoked, may not ever looke to draw one way. True love to the perſon cannot long agree with diſlike of the religion. He had need to be more then a man that hath a *Zipporah* in his boſome, and would have true zeale in his heart. All this while *Moſes* his affection was not ſo tied to Midian, that he could forget Ægypt. He was a ſtranger in Midian: what was he elſe in Ægypt? Surely, either Ægypt was not his home, or a miſerable one ; and yet in reference to it, he cals his C ſon *Gerſhom*, a ſtranger there. Much better were it to be a ſtranger there then a dweller in Ægypt. How hardly can we forget the place of our abode or education, although never ſo homely ! And if he ſo thought of his Ægyptian home, where was nothing but bondage and tyranny; how ſhould wee thinke of that home of ours, above, where is nothing but reſt and bleſſedneſſe?

Of MOSES *calling.*

FOrty yeares was *Moſes* a Courtier, and forty yeares (after that) a Shepheard. That great men may not be aſhamed of honeſt vocatiõs: the greateſt D that ever were have beene content to take up with meane trades. The contempt of honeſt callings in thoſe which are well borne, argues pride without wit. How conſtantly did *Moſes* ſtick to his hooke? and yet a man of great ſpirits, of excellent learning, of curious education: and if God had not (after his forty yeares ſervice) called him off, he had ſo ended his daies. Humble reſolutions are ſo much more heroicall, as they fall into higher ſubjects.

There can be no fitter diſpoſition for a leader of Gods people, then conſtancy in his undertakings, without either wearineſſe, or change. How had he learned to ſubdue all ambitious deſires, and to reſt content with his obſcurity ! ſo he might have the freedome of his thoughts and full opportunity of holy meditations, he willingly leaves the World to others, and envies not his proudeſt acquaintance of E the Court of *Pharaoh*. He that hath true worth in himſelfe, and familiarity with God, finds more pleaſure in the Deſarts of *Midian*, then others can doe in the Palaces of Kings.

Whiles he is tending his ſheepe, God appeared unto him: God never graces the idle with his viſions; when he finds us in our callings, we find him in the tokens of his mercy. Satan appeares to the idle man in manifold temptations ; or rather preſents himſelfe, and appeares not. God was ever with *Moſes*, yet was he not ſeene till now. He is never abſent from his; but ſometimes he makes their ſenſes witneſſes of his preſence. In ſmall matters may be greater wonders. That a buſh ſhould burne, is no marvell; but that it ſhould not conſume in burning, is juſtly miraculous : God chuſeth not ever great ſubjects wherin to exerciſe his power. It is enough that his power is great in the ſmalleſt. When I look upon this burning buſh with *Moſes*, me thinkes I can never ſee a worthier and more lively Embleme of the Church; that in Ægypt was in A the furnace, yet waſted not. Since then how oft hath it beene flaming, never conſumed! The ſame power that enlightens it, preſerves it; and to none but to his enemies is he a conſuming fire: *Moſes* was a great Philoſopher: but ſmall ſkill would have ſerved to know the nature of fire, & of the buſh: that fire meeting with combuſtible matter, could not but cõſume: If it had bin ſome ſolid wood, it would have yeelded later to the flames; but buſhes are of ſo quicke diſpatch, that the joy of the wicked is compared to a fire of thornes. He noted a while, ſaw it continued, and began to wonder. It was ſome marvell how it ſhould come there: but how it ſhould continue without ſupply, yea, without diminution of matter, was truely admirable. Doubtleſſe he went oft about it and viewed it on all ſides, and now when his eyes and mind could meet with no likely cauſes, ſo farre off, reſolves, I will go ſee it: His curioſity led him neerer, B and what could he ſee but a buſh and a flame, which he ſaw at firſt unſatisfied? It is good to come to the place of Gods preſence, howſoever; God may perhaps ſpeake to thy heart, though thou come but for novelty: Even thoſe which have come upon curioſitie have beene oft taken: abſence is without hope; If *Moſes* had not come, he had not been called out of the buſh.

To ſee a fire not conſuming the buſh, was much; but to heare a ſpeaking fire, this was more; and to heare his owne name out of the mouth of the fire, it was moſt of all. God makes way for his greateſt meſſages by aſtoniſhment and admiration: as on the contrary, careleſneſſe caries us to a meere unproficiency under the beſt meanes of God: If our hearts were more awfull, Gods meſſages would be more effectuall to us. C

In that appearance God meant to call *Moſes* to come, yet when he is come, inhibits him (*Come not hither.*) Wee muſt come to God, muſt not come too neare him. When we meditate of the great myſteries of his word, we come to him: we come too neere him when we ſearch into his counſels. The Sun and the fire ſay of themſelves, Come not too neere: how much more the light which none can attaine unto? We have all our limits ſet us: The Gentiles might come into ſome outer courts, not into the inmoſt. The Jewes might come into the inner Court, not into the Temple: the Prieſts and Levites into the Temple, not into the Holy of Holies: *Moſes* to the Hill, not to the Buſh. The waves of the Sea had not more need of bounds, thẽ mans preſumption. *Moſes* muſt not come cloſe to the buſh at all; and where he may ſtand, he may not ſtand with his ſhooes on. There is no unholineſſe in clothes: God prepared them for D man at firſt, and that of ſkinnes, leſt any exception ſhould be taken at the hides of dead beaſts. This rite was ſignificant. What are the ſhooes but worldly and carnall affections? If theſe be not caſt off when wee come to the holy place, wee make our ſelves unholy: how much leſſe ſhould we dare to come with reſolutions of ſinne? This is not only to come with ſhooes on, but with ſhooes bemired with wicked filthineſſe; the touch whereof profanes the pavement of God, and makes our preſence odious.

Moſes was the Sonne of *Amram*, *Amram* of *Kohath*, *Kohath* of *Levi*, *Levi* of *Iacob*, *Iacob* of *Iſaac*, *Iſaac* of *Abraham*. God puts together both ends of his pedigree, *I am the God of thy father, and of Abraham, Iſaac, Iacob.* If he had ſaid onely, *I am thy God*, It had beene *Moſes* his duty to attend awfully; but now that he ſayes, *I am the God* E *of thy Father, and of Abraham, &c.* He challenges reverence by preſcription. Any thing that was our Anceſters, pleaſes us; their Houſes, their Veſſels, their Cote-armour; How much more their God? How carefull ſhould parents be to make holy choices? Every preſident of theirs are ſo many monuments and motives to their poſterity. What an happineſſe it is to be borne of good Parents! hence God claimes an intereſt in us and we in him, for their ſake. As many a man ſmarteth for his fathers ſinne, ſo the goodneſſe of others is crowned in a thouſand generations. Neither doth God ſay, I was the God of *Abraham, Iſaac, Iacob*; but, *I am.* The Patriarkes ſtill live after ſo many thouſand yeares of diſſolution. No length of time can ſeparate the ſoules of the juſt from their Maker. As for their body, there is ſtill a reall relation betwixt the duſt of it, & the ſoule: & if the being of this part be more defective, the being

A ing of the other is more lively, and doth more then recompence the wants of that earthly halfe.

God could not deſcribe himſelfe by a more ſweet name then this, *I am the God of thy father, and of Abraham, &c.* yet *Moſes* hides his face for feare, If he had ſaid, I am the glorious God that made heaven and earth, that dwels in light inacceſſible, whom the Angels cannot behold; or, I am God the avenger, juſt and terrible, a conſuming fire to mine enemies, here had beene juſt cauſe of terror.

But why was *Moſes* ſo frighted with a familiar compellation? God is no leſſe awfull to his own in his very mercies. Great is thy mercy that thou maieſt be feared: for to them no leſſe majeſty ſhines in the favours of God, then in his judgements and juſtice. The wicked heart never feares God but thundring, or ſhaking the earth, or
B raining fire from heaven; but the good can dread him in his very ſunne-ſhine: his loving deliverances & bleſſings affect them with awfullneſſe. *Moſes* was the true ſon of *Iacob*, who when he ſaw nothing but viſions of love and mercy, could ſay, *How dreadfull is this place*!

I ſee *Moſes* now at the buſh hiding his face at ſo mild a repreſentation: hereafter wee ſhall ſee him in this very Mount betwixt heaven and earth; in Thunder, Lightning, Smoake, Earth-quakes, ſpeaking mouth to mouth with God, bare-faced, and fearleſſe: God was then more terrible, but *Moſes* was leſſe ſtrange. This was his firſt meeting with God, further acquaintance makes him familiar, and familiarity makes him bold: Frequence of converſation gives us freedome of acceſſe to God; and makes us powre out our hearts to him as fully and as fearleſly as to our friends.
C In the meane time now at firſt he made not ſo much haſte to ſee, but hee made as much to hide his eyes: Twice did *Moſes* hide his face; once for the glory which God put upon him, which made him ſo ſhine, that he could not bee beheld of others; once for Gods owne glory, which he could not behold. No marvell. Some of the creatures are too glorious for mortall eyes: how much more, when God appeares to us in the eaſieſt manner, muſt his glory needs overcome us? Behold the difference betwixt our preſent and future eſtate: Then the more Majeſty of appearance, the more delight: when our ſinne is quite gone, all our feare at Gods preſence ſhall be turned into joy. God appeared to *Adam* before his ſinne with comfort, but in the ſame forme which after his ſin was terrible. And if *Moſes* cannot abide to looke upon Gods glory when he deſcends to us in mercy, how ſhall wicked ones abide to ſee his fearfull preſence
D when he ſets upon vengeance! In this fire he flamed and conſumed not, but in his revenge our God is a conſuming fire.

Firſt, *Moſes* hides himſelfe in feare, now in modeſty. *Who am I?* None in all Ægypt or Midian was comparably fit for this embaſſage. Which of the Iſraelites had bin brought up a Courtier, a Scholler, an Iſraelite by blood, by education an Ægyptian, learned, wiſe, valiant, experienced? Yet, *Who am I?* The more fit any man is for whatſoever vocation, the leſſe he thinkes himſelfe. Forwardneſſe argues inſufficiency. The unworthy thinkes ſtill, Who am I not? Modeſt beginnings give hopefull proceedings, and happy endings. Once before, *Moſes* had taken upon him, and laid about him; hoping then they would have known, that by his hand God meant to deliver Iſrael: but now when it comes to the point, *Who am I?* Gods beſt ſervants are not ever in an
E equall diſpoſition to good duties. If we find differences in our ſelves ſometimes, it argues that grace is not our owne. It is our frailty, that thoſe ſervices which we are forward to, aloofe off, we ſhrinke at, neere hand, and fearfully miſſe-give. How many of us can bid defiances to death, and ſuggeſt anſwers to abſent temptations, which when they come home to us, we flye off, and change our note, and inſtead of action, expoſtulate!

A

Of the plagues of Ægypt.

IT is too much honour for fleſh and blood to receive a meſſage from heaven, yet here God ſends a meſſage to man, and is repulſed: well may God aske, Who is man that I ſhould regard him? but for man to aske, Who is the Lord? is a proud and bold blaſphemy. Thus wild is Nature at the firſt; but ere God have done with *Pharaoh*, he will be knowne of him, he will make himſelf knowne by him, to all the world. God might have ſwept him away ſuddenly. How unworthy is he of life, who with the ſame breath that he receives, denies the Giver of it! But he would have him convinced, ere he were puniſhed; Firſt B therefore he workes miracles before him, then upon him. *Pharaoh* was now, from a ſtaffe of protection & ſuſtentation to Gods people, turned to a Serpēt that ſtung thē to death; God ſhewes himſelfe in this real Embleme; doing that ſuddenly before him, which Satan had wrought in him by leiſure; And now when he crawles, and winds, and hiſſes, threatning perill to Iſrael, he ſhews him how in an inſtant he can turne him into a ſenſleſſe ſticke, and make him if not uſefull, yet fearleſſe: The ſame God which wrought this, gives Satan leave to imitate it; the firſt plague that he meant to inflict upon *Pharaoh*, is deluſion: God can be content the devill ſhould winne himſelfe credit, where he meanes to judge; and holds the honour of a miracle well loſt, to harden an enemy: Yet to ſhew that his miracle was of power, the others of permiſſion; *Moſes* his Serpent devours theirs: how eaſily might the Ægyptians have thought, that hee C which cauſed their Serpent not to bee, could have kept it from being: and that they which could not keep their Serpent from devouring, could not ſecure them from being conſumed! but wiſe thoughts enter not into thoſe that muſt periſh. All Gods judgments ſtand ready, and wait but till they be called for. They need but a watchword to be given them: No ſooner is the rod lift up, but they are gone forth into the world, preſently the waters run into blood, the Frogs and Lice crawle about, and all the other troops of God come ruſhing in upon his adverſaries: All creatures conſpire to revenge the injuries of God. If the Ægyptians looke upward, there they have Thunder, lightning, Hayle, Tempeſts; one while no light at all, another while ſuch fearefull flaſhes as had more terror then darknes. If they look under them, there they ſee their waters changed into blood, their earth ſwarming with Frogs and Graſhoppers: D if about them, one while the Flies fill their eyes and eares; another while they ſee their fruits deſtroyed, their cattell dying, their children dead. If, laſtly, they looke upon themſelves, they ſee themſelves lothſome with Lice, painful and deformed with Scabs, Biles, and Botches.

Firſt, God begins his Judgements with waters. As the river of Nilus was to Ægypt, inſtead of heaven, to moiſten and fatten the earth; ſo their confidence was more in it then in heaven. Men are ſure to be puniſht moſt and ſooneſt, in that which they make a corrivall with God. They had before defiled the rivers with the blood of Innocents; and now it appeares to them, in his owne colour. The waters will no longer keepe their coūſell: Never any man delighted in blood, which had not enough of it ere his end: they ſhed but ſome few ſtreames, and now behold, whole rivers of E blood: Neither was this more a monument of their ſlaughter paſt, then an image of their future deſtruction. They were afterward over-whelmed in the Red Sea, and now before hand they ſee the Rivers red with blood. How dependant and ſervile is the life of man, that cannot either want one Element, or endure it corrupted! It is hard to ſay whether there were more horror, or annoyance in this plague. They complaine of thirſt, and yet doubt whether they ſhould dye, or quench it with blood. Their fiſh (the chiefe part of their ſuſtenance) dyes with infection, & infecteth more by being dead. The ſtench of both is ready to poyſon the inhabitants; yet *Pharaohs* curioſitie caries him away quite from the ſenſe of the judgement: he had rather ſend for his Magiciās to worke feats, thē to humble himſelf under God for the removall of this plague; and God plagues his curioſity with deceit, thoſe whom he truſts

A ſhall undoe him with prevailing; the glory of a ſecond miracle ſhall be obſcured by a
falſe imitation, for a greater glory to God in the ſequell.

The rod is lift up again, Behold, that Nilus which they had before adored, was never
ſo beneficiall as it is now troubleſome; yeelding them not onely a dead, but a living
annoyance: It never did ſo ſtore them with Fiſh, as now it plagues them with
Frogges; whatſoever any man makes his god, beſides the true one, ſhall be once his
tormenter. Thoſe lothſome creatures leave their owne element, to puniſh them
which rebelliouſly detaine Iſrael from their owne. No Bed, no Table can be free
from them, their daintie Ladies cannot keepe them out of their boſomes; neither can
the Ægyptians ſooner open their mouthes, then they are ready to creepe into their
throats; as if they would tell them, that they came on purpoſe to revenge the
B wrongs of their Maker: yet even this wonder alſo is Satan allowed to imitate. Who
can marvell to ſee the beſt vertues counterfaited by wicked men, when hee ſees the
Devill emulating the miraculous power of God? the feats that Satan playes may
harden, but cannot benefit. He that hath leave to bring Frogs, hath neither leave,
nor power, to take them away, not to take away the ſtench from them. To bring
them, was but to adde to the judgement; to remove them was an act of mercy.
God doth commonly uſe Satan in executing of judgement, never in the workes of
mercy to men,

Yet even by thus much is *Pharaoh* hardned, and the Sorcerers growne inſolent.
When the devill and his agents are in the height of their pride, God ſhames them in
a trifle. The rod is lift up: the very duſt receives life: Lice abound every where, and
C make no difference betwixt Beggers and Princes. Though *Pharaoh* and his Courtiers
abhorred to ſee themſelves louzy, yet they hoped this miracle would be more eaſily
imitable: but now the greater poſſibility, the greater foyle. How are the great wonder-mongers
of Ægypt abaſhed, that they can neither make Lice of their owne, nor
deliver themſelves from the Lice that are made! Thoſe that could make Serpents
and Frogs, could not either make or kill Lice; to ſhew them that thoſe Frogs and
Serpents were not their own workmanſhip. Now *Pharaoh* muſt needs ſee how impotent
a devill he ſerved that could not make that vermine which every day riſes voluntarily
out of corruption. *Iannes* and *Iambres* cannot now make thoſe Lice (ſo
much as by deluſion) which at another time they cannot chuſe but produce unknowing,
and which now they cannot avoid. That ſpirit which is powerfull to execute
D the greateſt things when he is bidden, is unable to doe the leaſt when he is reſtrained.
Now theſe corrivals of *Moſes* can ſay, *This is the finger of God.* Ye fooliſh
inchanters, was Gods finger in the Lice, not in the Frogs, not in the Blood, not in the
Serpent? And why was it rather in the leſſe, then in the greater? Becauſe ye did imitate
the other, not theſe. As if the ſame finger of God had not beene before in
your imitation, which was now in your reſtraint: As if yee could have failed in
theſe, if ye had not been onely permitted the other. Whiles wicked minds have their
full ſcope, they never looke up above themſelves; but when once God croſſes them
in their proceedings, their want of ſucceſſe teaches them to give God his owne. All
theſe plagues perhaps had more horror then paine in them. The Frogs creep upon
their clothes, the Lice upon their ſkins: but thoſe ſtinging Hornets which ſucceed
E them, ſhall wound and kill. The water was annoyed with the firſt plague, the earth
with the ſecond and third; this fourth fils the ayre, and beſides corruption brings
ſmart. And that they may ſee this winged army comes from an angry God (not either
from nature, or chance) even the very Flies ſhall make a difference betwixt Ægypt
and Goſhen. He gave them their being, ſets them their ſtint. They can no more
ſting an Iſraelite, then favor an Ægyptian. The very wings of Flies are directed by a
providence, and doe acknowledge their limits. Now *Pharaoh* finds how impoſſible
it is for him to ſtand out with God, ſince all his power cannot reſcue him from Lice
and Flies.

And now his heart begins to thaw a little: *Goe, doe ſacrifice to your God in this Land:*
or (ſince that will not be accepted,) *Goe into the wilderneſſe, but not far:* but how ſoone it
knits againe! Good thoughts make but a thorow-fare of carnal hearts, they can never

ſettle there: yea, his very miſgiving hardens him the more: that now neither the murren of his cattell, nor the botches of his ſervants can ſtir him a whit. He ſaw his cattle ſtrucke dead with a ſudden contagion; hee ſaw his Sorcerers (after their conteſtation with Gods meſſengers) ſtrucke with a ſcab in their very faces, and yet his heart is not ſtrucke. Who would thinke it poſſible that any ſoule could be ſecure in the middeſt of ſuch variety, and frequence of judgements? Theſe very plagues have not more wonder in them, then their ſucceſſe hath. To what an height of obduration will ſinne lead a man, and of all ſins, incredulity? Amidſt all theſe ſtorms *Pharaoh* ſleepeth, till the voice of Gods mighty thunders, and hayle mixed with fire, rouzed him up a little.

Now, as betwixt ſleeping and waking, he ſtarts up, and ſayes, *God is righteous, I am wicked*; *Moſes pray for us*; and preſently layes downe his head againe. God hath no ſooner done thundering, then he hath done fearing. All this while you never find him carefull to prevent any one evill, but deſirous ſtill to ſhift it off, when hee feeles it; never holds conſtant to any good motion; never prayes for himſelfe, but careleſly wills *Moſes* & *Aaron* to pray for him; never yeelds God his whole demand, but higgleth & dodgeth, like ſome hard chapman, that would get a releaſe with the cheapeſt: Firſt, They ſhall not goe; then, Goe and ſacrifice, but in Ægypt; next, Goe ſacrifice in the wildernes but not far off; after, Goe ye that are men; then, Goe you and your children onely; at laſt, Goe all ſave your ſheepe and cattle. Whereſoever meere Nature is, ſhe is ſtill improvident of future good, ſenſible of preſent evill, inconſtant in good purpoſes; unable, through unacquaintance, and unwilling to ſpeake for her ſelfe, niggardly in her grants, and uncheerfull. The plague of the Graſhoppers ſtartled him a little; and the more through the importunity of his ſervants: for when hee conſidered the fiſh deſtroyed with the firſt blow, the cattle with the fiſt, the corne with the ſeventh, the fruit and leaves with this eighth, and nothing now left him, but a bare fruitleſſe earth to live upon (and that, covered over with Locuſts) neceſſity drove him to relent for an advantage: *Forgive me this once; take from me this death onely.*

But as conſtrained repentance is ever ſhort and unſound; the Weſt wind, together with the Graſhoppers, blowes away his remorſe; and now is he ready for another judgement. As the Graſhoppers tooke away the ſight of the earth from him, ſo now a groſſe darkneſſe takes away the ſight of heaven too: other darkneſſes were but privative, this was reall and ſenſible. The Ægyptians thought this night long, (how could they chuſe when it was ſix in one?) and ſo much the more, for that no man could riſe to talk with other, but was neceſſarily confined to his owne thoughts: One thinkes the fault in his owne eyes, which he rubs oftentimes in vaine: Others think, that the Sunne is loſt out of the Firmament, & is now withdrawn for ever: Others, that all things are returning to their firſt confuſion: all think themſelves miſerable, paſt remedy, and wiſh (whatſoever had befalne them) that they might have had but light enough to ſee themſelves die.

Now *Pharaoh* proves like to ſome beaſts that grow mad with baiting: grace often reſiſted, turnes to deſperatneſſe, *Get thee from me, looke thou ſee my face no more; whenſoever thou commeſt in my ſight, thou ſhalt dye.* As if *Moſes* could not plague him as well in abſence: as if he that could not take away the Lice, Flyes, Frogs, Graſhoppers, could at his pleaſure take away the life of *Moſes*, that procured them. What is this but to run upon the judgements, and run away from the remedies? Evermore when Gods meſſengers are abandoned, deſtruction is neere. *Moſes* will ſee him no more, till he ſee him dead upon the ſands; but God will now viſit him more then ever: The fearefulleſt plagues God ſtill reſerves for the upſhot: All the former do but make way for the laſt. *Pharaoh* may exclude *Moſes* and *Aaron*, but Gods Angell hee cannot exclude: Inſenſible meſſengers are uſed, when the viſible are debarred.

Now God begins to call for the Blood they owed him: In one night every houſe hath a carkaſſe in it, and (which is more grievous) of their firſt borne, and (which is yet more fearefull) in an inſtant. No man could comfort other; every man was too full of his owne ſorrow, helping rather to make the noiſe of the lamentation more dolefull,and aſtoniſhing. How ſoone hath God changed the note of this tyrannicall people ! *Ægypt* was never ſo ſtubborne in denying paſſage to Iſrael , as now importunate to entreat it: *Pharaoh* did not more force them to ſtay before , then now to depart: whom lately they would not permit, now they hire to go. Their rich Jewels of ſilver and gold were not too deare for them, whom they hated; how much rather had they to ſend them away wealthy, then to have them ſtay to be their Executors? Their love to themſelves obtained of them the enriching of their enemies ; and now they are glad to pay them well for their old worke,and their preſent journey: Gods people had ſtayed like Slaves,they goe away like Conquerors, with the ſpoile of thoſe that hated them;armed for ſecurity,and wealthy for maintenance.

Old *Iacobs* ſeventy ſoules which he brought downe into Ægypt,in ſpight of their bondage and blood-ſhed,goe forth ſix hundred thouſand men,beſides children.The world is well mended with Iſrael, ſince he went with his ſtaffe and his ſcrip over Jordan. Tyranny is too weake, where God bids, Increaſe and multiply. I know not where elſe the good herbe over-growes the weeds;the Church out-ſtrips the World. I feare if they had lived in eaſe and delicacie, they had not beene ſo ſtrong, ſo numerous.Never any true Iſraelite loſt by his affliction. Not onely for the action, but the time , *Pharaohs* choice meets with Gods : That very night, when the hundred and thirty yeares were expired, Iſrael is gone, *Pharaoh* neither can , nor can will to keepe them any longer; yet in this , not fulfilling Gods will , but his owne. How ſweetly doth God diſpoſe of all ſecond cauſes, that whiles they doe their owne will, they doe his !

The Iſraelites are equally glad of this haſte.Who would not be ready to goe, yea to fly out of bondage ? They have what they wiſhed; it was no ſtaying for a ſecond invitation. The loſſe of an opportunity is many times unrecoverable : the love of their liberty made the burden of their dough light : who knew whether the variable mind of *Pharaoh* might returne to a deniall, and (after all his ſtubbornneſſe) repent of his obedience ? It is fooliſh to hazard where there is certainty of good offers, and uncertainty of continuance. They goe therefore; and the ſame God that fetcht them out,is both their guide and protector.How carefully doth he chuſe their way! not the neerer , but the ſafer.He would not have his people ſo ſuddenly change from bondage to war.

It is the wondrous mercy of God,that he hath reſpect,as to his owne glory , ſo to our infirmities. He intends them warres hereafter, but after ſome longer breathing, and more preparation; his goodneſſe ſo orders all , that evils are not ready for us , till we be ready for them. And as he chuſes, ſo he guides their way. That they might not erre in that ſandy and untracted wilderneſſe, himſelfe goes before them : who could but follow cheerfully,when he ſees God lead him ? He that led the wiſe men by a Star,leads Iſrael by a Cloud: That was an higher object,therefore he gives them an higher and more heavenly conduct; This was more earthly;therefore he contents himſelfe with a lower repreſentation of his preſence; A pillar of cloud and fire: A pillar for firmnes;of cloud and fire for viſibility and uſe. The greater light extinguiſhes the leſſe;therefore in the day he ſhewes them not fire, but a cloud : In the night nothing is ſeene without light; therefore he ſhewes them not the cloud, but fire : The cloud ſhelters them from heat by day;the fire digeſts the rawneſſe of the night. The ſame God is both a cloud and a fire to his children , ever putting himſelfe into thoſe formes of gracious reſpects,that may beſt fit their neceſſities.

As good motions are long ere they can enter into hard hearts , ſo they ſeldome continue long. No ſooner were the backs of Iſrael turned to depart , then *Pharaohs* heart and face is turned after them , to fetch them backe againe. It vexes him to ſee ſo great a command, ſo much wealth,caſt away in one night;which now he reſolves to redeem, though with more plagues. The ſame ambition and covetouſneſſe that made him weare out ſo many judgements,wil not leave him,till it have wrought out his full deſtruction. All Gods vengeances have their end ; the finall perdition of his enemies,which they cannot reſt till they have attained: *Pharaoh* therefore and his Ægyptians will needs go fetch their bane. They well knew that Iſrael was fitter to

ſerve

A ſerve then to fight; weary with their ſervitude, not trained up to war, not furniſhed with proviſion for a field: Themſelves Captaines and Souldiers by profeſſion, furniſhed with horſes, and Chariots of warre. They gave themſelves therefore the victory beforehand, and Iſrael either for ſpoile or bondage: yea, the weake Iſraelites gave up themſelves for dead, and already are talking of their graves. They ſee the Sea before them; behind them the Ægyptians: they know not whether is more mercileſſe, and are ſtricken with the feare of both. O God, how couldeſt thou forbeare ſo diſtruſtfull a people! they had ſeene all thy wonders in Ægypt and in their Goſhen; they ſaw even now thy pillar before them, and yet they did more feare Ægypt then beleeve thee. Thy patience is no leſſe miracle then thy deliverance. But in ſtead of removing from them, the cloudy pillar removes behind them, and ſtands betwixt the Iſraelites and Ægyptians: as if God would have ſaid, They ſhall firſt overcome me, O Iſrael, ere they touch thee. B Wonder did now juſtly ſtrive with feare in the Iſraelites, when they ſaw the cloud remove behind them, and the ſea remove before them. They were not uſed to ſuch bulwarkes. God ſtood behind them in the cloud; the ſea reared them up wals on both ſides them. That which they feared would be their deſtruction, protected them: how eaſily can God make the cruelleſt of his creatures both our friends and patrons.

Yet here was faith mixed with unbeleefe. Hee was a bold Iſraelite that ſet the firſt foot into the channell of the Sea: and every ſtep that they ſet in that moiſt way, was a new exerciſe of their faith. *Pharaoh* ſees all this, and wonders; yet hath not the wit or grace to thinke (though the pillar tels him ſo much) that God made a difference betwixt him and Iſrael. C He is offended with the Sea, for giving way to his enemies, and yet ſees not why he may not truſt it as well as they. He might well have thought, that he which gave light in Goſhen, when there was darkneſſe in Ægypt, could as well diſtinguiſh in the Sea: but he cannot now either conſider, or feare: it is his time to periſh. God makes him faire way, and lets him run ſmoothly on, till he be come to the midſt of the Sea; not one wave may riſe up againſt him, to wet ſo much as the hoofe of his horſe. Extraordinary favours to wicked men, are the forerunners of their ruine.

Now when God ſees the Ægyptians too far to returne, he findes time to ſtrike thẽ with their laſt terror: they know not how, but they would returne too late. Thoſe Chariots in which they truſted now faile them, as having done ſervice enough, to carie them into perdition. D God purſues them, and they cannot flye from him. Wicked men make equall haſte, both to ſin, and from judgement: but they ſhall one day finde, that it is not more eaſie to run into ſin, then impoſſible to run away from judgement: the ſea will ſhew them, that it regards the Rod of *Moſes*, not the Scepter of *Pharaoh*; and now (as glad to have got the enemies of God at ſuch advantage) ſhuts her mouth upon them, and ſwallowes them up in her waves, and after ſhee had made ſport with them a while, caſts them upon her ſand, for a ſpectacle of triumph to their adverſaries.

What a ſight was this to the Iſraelites, when they were now ſafe on the ſhore, to ſee their enemies come floating after them upon the billowes, and to find among the carkaſſes upon the ſands, their knowne oppreſſors, which now they can tread upon with inſultation! E They did not cry more loud before, then now they ſing. Not their faith, but their ſenſe, teaches them now to magnifie that God after their deliverance, whom they hardly truſted for their deliverance.

Con-

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of *Great Britaine*.

Moſt excellent Prince:

ACcording to the true dutie of a ſervant, I entended all my Contemplations *to your now glorious Brother, of ſweet and ſorowfull memorie. The firſt part whereof, as it was the laſt Booke, that ever was dedicated to that deare, and immortall name of his: ſo it was the laſt, that was turned over by his gracious hand.*

Now, ſince it pleaſed the GOD *of ſpirits to call him from theſe poore* Contemplations *of ours, to the bleſſed contemplation of himſelfe, to ſee him as Hee is, to ſee as hee is ſeene; to whom is this ſequell of my labours due; but to your Highneſſe, the heire of his Honor and Vertues? Every yeare of my ſhort pilgrimage, is like to adde ſomething to this Worke; which in regard of the ſubject, is ſcarce finite: The whole doth not onely crave your Highneſſes Patronage, but promiſes to requite your Princely acceptation, with many ſacred examples, and rules, both for pietie, and wiſedome; towards the decking up of this flouriſhing ſpring of your Age; in the hopes whereof, not onely wee live, but* *he that is dead, lives ſtill in you: And if any piece of theſe endevours, come ſhort of my deſires, I ſhall ſupply the reſt with my prayers: which ſhall never be wanting to the God of Princes, that your happy proceedings may make glad the Church of God, your ſelfe in either World, glorious.*

Your Highneſſes in all humble devotion,

and faithfull obſervance,

Jos. Hall.

Contemplations
THE FIFTH BOOKE.

The Waters of Marah.
The Quailes and Manna.
The Rocke of Rephidim.
The Foile of Amalek : *Or*
The hand of Moſes *lift up.*
The Law.
The Golden Calfe.

By Jos. HALL, D. of Divinitie, and Deane
of VVORCESTER.

Imprinted at *London* in the yeare 1634.

TO
THE RIGHT
HONOVRABLE

HENRY,

EARLE OF HVNTINGDON,
LORD HASTINGS, BOTERAVX
MOLINES & MOILES, HIS MAIESTIES
LIEUTENANT IN THE COVNTY
OF *LEICESTER*;

A BOUNTIFULL FAVOURER OF
ALL GOOD LEARNING, A NOBLE
PRECEDENT OF VERTVE, THE FIRST
PATRONE OF MY POORE
STUDIES,

J. H.
DEDICATES THIS PIECE OF HIS LABOVRS,
AND WISHETH ALL HONOUR AND
HAPPINESSE.

Contemplations.

THE FIFTH BOOKE.

The waters of Marah.

ISRAEL was not more loth to come to the Red Sea, then to part from it. How ſoone can God turne the horror of any evill into pleaſure ! One ſhore reſounded with ſhriekes of feare ; the other with Timbrels and Dances: and Songs of Deliverance. Every maine affliction is our Red Sea, which while it threats to ſwallow, preſerves us. At Laſt, our Songs ſhall be lowder then our cries. The Iſraelitiſh Dames, when they ſaw their danger, though they might have left their Timbrels behind them ; how unprofitable a burden ſeemed thoſe inſtruments of Muſick ! yet now they live to renue that forgotten Minſtralſie, and Dancing, which their bondage had ſo long diſcontinued : and well might thoſe feet dance upon the ſhore, which had walked thorow the Sea. The land of *Goſhen* was not ſo bountifull to them, as theſe Waters. That afforded them a ſervile life : This gave them at once freedome, victorie, riches; beſtowing upon them the remainder of that wealth which the Ægyptians had but lent. It was a pleaſure to ſee the floating carcaſes of their Adverſaries ; and every day offers them new booties : It is no marvell then if their hearts were tyed to theſe bankes. If we finde but a little pleaſure in our life, we are ready to dote upon it. Every ſmall contentment glues our affections to that we like : And if here our imperfeſt delights hold us ſo faſt, that wee would not bee looſed ; how forcible ſhall thoſe infinite joyes be above, when our ſoules are once poſſeſſed of them !

Yet if the place had pleaſed them more, it is no marvell they were willing to follow *Moſes* ; that they durſt follow him in the Wilderneſſe, whom they followed through the Sea : It is a great confirmation to any people, when they have ſeene the hand of God with their guide. O Saviour, which haſt undertaken to cary me from the ſpirituall Ægypt to the Land of Promiſe ; How faithfull, how powerfull have I found thee ? How fearleſly ſhould I truſt thee ? how cheerefully ſhould I follow thee through contempt, poverty, death it ſelfe ! Maſter, if it be thou, bid us come unto thee.

Immediately before, they had complained of too much water : now they goe three dayes without. Thus God meant to puniſh their infidelitie, with the defect of that, whoſe abundance made them to diſtruſt. Before, they ſaw all Water, no Land;

A now all dry and duſtie Land,and no water.Extremities are the beſt tryals of men; as in bodies, thoſe that can beare ſudden changes of heats and cold without complaint, are the ſtrongeſt. So much as an evill touches upon the meane, ſo much helpe it yeelds towards patience; Every degree of ſorrow is a preparation of the next: but when we paſſe to extreames without the meane, we want the benefit of recollection; and muſt truſt to our preſent ſtrength. To come from all things to nothing, is not a deſcent but a downfall; and it is a rare ſtrength and conſtancy, not to be maimed at leaſt. Theſe headlong evills, as they are the ſoreſt, ſo they muſt be moſt provided for; as on the contrary, a ſudden advancement from a low condition to the height of Honour, is moſt hard to manage. No man can marvel how that Tyrant blinded his Captives, when he heares that he brought them immediately, B out of a darke dungeon, into Roomes that were made bright and glorious. Wee are not worthy to know,for what wee are reſerved: no evill can amate us, if we can overcome ſudden extremities.

The long deferring of a good (though tedious) yet makes it the better when it comes. Well did the Iſraelites hope that the Waters which were ſo long in finding, would be precious when they were found: Yet behold,they are croſſed, not onely in their deſires,but in their hopes; for after three dayes travell,the firſt Fountaines they finde are bitter Waters. If theſe Wels had not runne pure Gall, they could not have ſo much complained.Long thirſt will make bitter Waters ſweet; yet ſuch were theſe Springs,that the Iſraelites did not ſo much like their moiſture,as abhorre their reliſh. I ſee the firſt handſell that God gives them in their voyage to the Land of Promiſe; C Thirſt and Bitterneſſe. Satan gives us pleaſant entrances into his wayes,and reſerves the bitterneſſe for the end:God invites us to our worſt at firſt, and ſweetens our concluſion with pleaſure.

The ſame God that would not lead Iſrael through the Philiſtins Land, leſt they ſhould ſhrinke at the ſight of Warre, now leads them through the Wilderneſſe, and feares not to try their patience with bitter potions.If he had not loved them,the Ægyptian Furnace or Sword had prevented their thirſt, or that Sea whereof their Enemies drunke dead; and yet ſee how hee dyets them. Never any have had ſo bitter draughts upon Earth as thoſe he loves beſt: The palate is an ill judge of the favours of God. O my Saviour, thou didſt drinke a more bitter Cup from the hands of thy Father, then that which thou refuſedſt of the Jewes, or then that which I can drinke from thee. D

Before,they could not drinke if they would; now they might and would not. God can give us bleſſings with ſuch a tang,that the fruition ſhall not much differ from the want:So many a one hath riches,not grace to uſe them; many have children,but ſuch as they preferre barrenneſſe.They had ſaid before, Oh that we had water! now, Oh that we had good water!It is good ſo to deſire bleſſings from God, that we may be the better for injoying them; ſo to crave water, that it may not be ſawced with bitternes.

Now,theſe fond Iſraelites in ſtead of praying,murmur; in ſtead of praying to God, murmur againſt *Moſes*. *What hath the righteous done?* Hee made not either the Wilderneſſe dry, or the Waters bitter; Yea (if his conduct were the matter) what one E foot went he before them without God? The Pillar led them,and not he; yet *Moſes* is murmured at. It is the hard condition of authoritie, that when the multitude fare well, they applaud themſelves; when ill,they repine againſt their Governours. Who can hope to be free,if *Moſes* eſcape not? Never any Prince ſo merited a people. Hee thruſt himſelfe upon the Pikes of *Pharaohs* tyrannie.Hee brought them from a bondage worſe then death. His rod divided the Sea, and ſhared life to them, death to their Purſuers.Who would not have thought theſe men,ſo obliged to *Moſes*, that no death could have opened their mouthes or raiſed their hands againſt him? Yet now, the firſt occaſion of want makes them rebell. No benefit can ſtop the mouth of Impatience; If our turne be not ſerved for the preſent,former favours are either forgotten, or contemned. No marvell if we deale ſo with men, when God receives this meaſure from us. One yeere of Famine, One Summer of Peſtilence, One Moone of

A unſeaſonable weather, makes us over-looke all the bleſſings of God; and more to mutine at the ſenſe of our evill, then to praiſe him for our varieties of good: whereas favours well beſtowed, leave us both mindfull and confident; and will not ſuffer us either to forget or diſtruſt. O God, I have made an ill uſe of thy mercies, if I have not learned to be content with they corrections.

Moſes was in the ſame want of water with them, in the ſame diſtaſte of bitterneſſe, and yet they ſay to *Moſes*, What ſhall we drinke? If they had ſeene him furniſhed with full veſſels of ſweet water, and themſelves put over to this unſavoury liquor, envie might have given ſome colour to this mutiny: but now their Leaders common miſerie, might have freed him from their murmurs. They held it one piece of the late *Egyptian* tyrannie, that a taſke was required of them, which the impoſers B knew they could not performe; to make Bricke when they had no Straw; Yet they ſay to *Moſes*, What ſhall wee drinke? Themſelves are growne Exactors, and are ready to menace more then ſtripes, if they have not their ends, without meanes. *Moſes* tooke not upon him their proviſion, but their deliverance: and yet, as if he had been the common Victualer of the Campe, they aſke, What ſhall wee drinke? When want meets with impatient minds, it tranſports them to fury; Every thing diſquiets, and nothing ſatisfies them.

What courſe doth *Moſes* now take? That which they ſhould have done, and did not: They cryed not more fervently to him, then he to God: if he were their Leader, God was his, That which they unjuſtly required of him, he juſtly requires of God, that could doe it; He knew whence to looke for redreſſe of all complaints; this was C not his charge, but his Makers, which was able to maintaine his owne act. I ſee and acknowledge the harbour, that we muſt put into, in all our ill weather. It is to thee, O God, that wee muſt powre out our hearts, which onely canſt make our bitter waters ſweet.

Might not that Rod, which tooke away the liquid nature from the waters, and made them ſolid; have alſo taken away the bitter qualitie from theſe waters, and made them ſweet: ſince to flow is naturall unto the water; to bee bitter is but accidentall. *Moſes* durſt not imploy his Rod without a Precept; he knew the power came from the commandement. Wee may not preſume on likelihoods, but depend upon warrants; therefore *Moſes* doth not lift up his Rod to the Waters, but his hand and voyce to God.

D The hand of faith never knocked at heaven in vaine: no ſooner hath *Moſes* ſhewed his grievance, then God ſhewes him the remedie: yet an unlikely one, that it might be miraculous. He that made the waters, could have given them any ſavour: How eaſie is it for him that made the matter, to alter the qualitie! It is not more hard to take away, then to give. Who doubts but the ſame hand that created them, might have immediately changed them? Yet that Almightie power will doe it by meanes; A piece of wood muſt ſweeten the waters: What relation had wood to water? or that which had no ſavour, to the redreſſe of bitterneſſe? Yet here is no more poſſibilitie of failing, then proportion to the ſucceſſe. All things are ſubject to the command of their Maker; He that made all of nothing, can make every thing of any: There is ſo much power in every creature, as he will pleaſe to give. It is the praiſe of E omnipotencie to worke by improbabilities; *Eliſha* with Salt, *Moſes* with wood, ſhall ſweeten the bitter waters; Let no man deſpiſe the meanes, when he knowes the Author.

God taught his people by actions, as well as words. This entrance ſhewed them their whole journey; wherein they ſhould taſte of much bitterneſſe: but at laſt through the mercy of God, ſweetned with comfort. Or did it not repreſent themſelves rather, in the journey? in the fountaines of whoſe hearts, were the bitter waters of manifold corruptions, yet their unſavorie ſoules are ſweetned by the graces of his Spirit. O Bleſſed Saviour: the Wood of thy Croſſe, that is, the application of thy ſufferings, is enough to ſweeten a whole Sea of bitterneſſe. I care not how unpleaſant a portion I finde in this Wilderneſſe, if the power and benefit of thy precious death may ſeaſon it to my ſoule.

Of the Quailes and Manna.

THE thirſt of Iſrael is well quenched: for beſides the change of the waters of *Marah*, their ſtation is changed to *Elim*; where were twelve Fountaines, for their twelve Tribes, and now they complaine as faſt of hunger.

Contentation is a rare bleſſing; becauſe it ariſes either from a fruition of all comforts, or a not deſiring of ſome which we have not. Now, wee are never ſo bare, as not to have ſome benefits; never ſo full, as not to want ſomething, yea as not to be full of wants. God hath much adoe with us; either we lacke health or quietneſſe, or children, or wealth, or company, or our ſelves in all theſe. It is a wonder theſe men found not fault with the want of ſawce to their Quailes, or with their old cloathes, or their ſolitary way. Nature is moderate in her deſires; but conceit is unſatiable. Yet who can deny hunger to be a ſore vexation? Before, they were forbidden ſowre bread, but now what leaven is ſo ſowre as want? When meanes hold out, it is eaſie to be content. Whiles their dough, and other cates laſted, whiles they were gathering of the Dates of *Elim*, we heare no newes of them. Who cannot pray for his dayly bread, when he hath it in his cup-bord? But when our owne proviſion failes us, then not to diſtruſt the proviſion of God, is a noble tryall of faith. They ſhould have ſaid; He that ſtopt the mouth of the Sea, that it could not devoure us, can as eaſily ſtop the mouth of our ſtomacks: It was no eaſier matter to kill the firſt-borne of Ægypt, by his immediate hand, then to preſerve us; He that commanded the Sea to ſtand ſtill and guard us, can as eaſily command the earth to nouriſh us: He that made the Rod a Serpent, can as well make theſe ſtones, bread: He that brought armies of Frogs and Caterpillers to Ægypt, can as well bring whole drifts of birds and beaſts to the deſart: He that ſweetened the waters with Wood, can as well refreſh our bodies with the fruits of the earth. Why doe we not wait on him, whom we have found ſo powerfull? Now they ſet the mercy and love of God upon a wrong laſte; Whiles they meaſure it onely by their preſent ſenſe. Nature is jocond and cheerefull, whiles it proſpereth: let God withdraw his hand; no ſight, no truſt. Thoſe can praiſe him with Timbrels for a preſent favour, that cannot depend upon him, in the want of meanes for a future. Wee all are never wearie of receiving, ſoone weary of attending.

The other mutiny, was of ſome few male-contents, perhaps, thoſe ſtrangers, which ſought their owne protection under the wing of Iſrael; this, of the whole troope, Not that none were free: *Caleb, Ioſhua, Moſes, Aaron, Miriam*, were not yet tainted: uſually God meaſures the ſtate of any Church or countrey by the moſt; the greater part caries both the name and cenſure. Sinnes are ſo much greater, as they are more univerſall: ſo farre is evill from being extenuated by the multitude of the guilty, that nothing can more aggravate it. With men commonneſſe may plead for favour; with God it pleads for judgement. Many hands draw the Cable with more violence, then few: The leproſie of the whole body is more loathſome, then that of a part.

But what doe theſe mutiners ſay? Oh that wee had died by the hand of the Lord! And whoſe hand was this, Oh ye fond *Iſraelites*, if yee muſt periſh by famine? God caried you forth; God reſtrained his creatures from you: and while you are ready to die thus, ye ſay, Oh that we had dyed by the hand of the Lord!

It is the folly of men, that in immediate judgments they can ſee Gods hand; not in thoſe, whoſe ſecond cauſes are ſenſible: whereas God holds himſelfe equally intereſſed in all: challenging that there is no evill in the City, but from him. It is but one hand, and many inſtruments, that God ſtrikes us with: The water may not loſe the name, though it come by chanels and pipes from the ſpring. It is our faithleſneſſe, that in viſible meanes we ſee not him that is inviſible.

And when would they have wiſht to die? Whē we ſate by the fleſh-pots of *Ægypt*:

A Alas, what good would their fleſh pots have done them,in their death?If they might ſuſtaine their life, yet what could they availe them in dying? For, if they were unpleaſant, what comfort was it, to ſee them? If pleaſant, what comfort to part from them? Our greateſt pleaſures are but paines in their loſſe. Every mind affects that which is like it ſelfe. Carnall minds are for the fleſh-pots of *Ægypt*, though bought with ſervitude;ſpirituall are for the preſence of God,though redeemed with famine; and would rather die in Gods preſence, then live without him in the ſight of delicate or full diſhes.

They loved their lives well enough: I heard how they ſhrieked, when they were in danger of the *Ægyptians*; yet now they ſay,Oh that we had dyed! Not, Oh that wee might live by the fleſh-pots; but, Oh that wee had dyed! Although life bee
B naturally ſweet, yet a little diſcontentment makes us weary. It is a baſe cowardlineſſe, ſo ſoone as ever wee are called from the gariſon to the field, to thinke of running away. Then is our fortitude worthy of praiſe, when wee can endure to bee miſerable.

But what? can no fleſh-pots ſerve but thoſe of *Ægypt*? I am deceived, if that Land affoorded them any fleſh-pots ſave their owne: Their Landlords of *Ægypt* held it abomination to eat of their diſhes or to kill that which they did eate. In thoſe times then they did eat of their owne; and why not now? They had droves of cattell in the Wilderneſſe:why did they not take of them? Surely,if they would have beene as good huſbands of their cattell, as they were of their dough, they might have had enough to eat without need of murmuring: for if their back-burden of dough laſted
C for a moneth;their heards might have ſerved them many yeares.All grudging is odious; but moſt, when our hands are full. To whine in the midſt of abundance, is a ſhamefull unthankfulneſſe.

When a man would have looked that the anger of God ſhould have appeared in fire: now behold,his glory appeares in a Cloud. Oh the exceeding long ſuffering of God,that heares their murmurings! and as if he had beene bound to content them, in ſtead of puniſhing, pleaſes them; as a kind mother would deale with a crabed child, who rather ſtils him with the breſt, then calls for the rod. One would have thought, that the ſight of the cloud of God ſhould have diſpel'd the cloud of their diſtruſt;and this glory of God ſhould have made them aſham'd of themſelves, and afraid of him: Yet I doe not heare them once ſay,What a mighty and gracious God have we diſtru-
D ſted?Nothing will content an impotent mind:but fruition.When an heart is hardned with any paſſion,it will endure much,ere it will yeeld to relent.

Their eyes ſaw the cloud;their eares heard the promiſe,the performance is ſpeedy and anſwerable.Needs muſt they be convinced,when they ſaw God as glorious in his worke,as in his preſence;when they ſaw his word juſtified by his act. God tels them afore-hand what he will doe,that their expectation might ſtay their hearts. He doth that which he foretold, that they might learne to truſt him,ere he performe. They deſired meat, and receive Quailes; they deſired bread and have Manna. If they had had of the courſeſt fleſh, and of the baſeſt Pulſe, hunger would have made it dainty: But now God will pamper their famine;and gives them meat of Kings, and Bread of Angels. What a world of Quailes were but ſufficient to ſerve ſix hundred thouſand
E perſons? They were all ſtrong,all hungry:neither could they be ſatisfied with ſingle Fowles,What a Table hath God prepared in the Deſart,for abundance, for delicacie? Never Prince was ſo ſerved in his greateſt pompe, as theſe rebellious *Iſraelites* in the Wilderneſſe.God loves to over-deſerve of men; and to exceed not only their ſinnes; but their very deſires, in mercy. How good ſhall wee finde him to thoſe that pleaſe him, ſince he is ſo gracious to offenders! If the moſt graceleſſe *Iſraelites* be fed with Quailes and Manna; Oh, what goodneſſe is that he hath laid up for them that love him! As on the contrary, If the Righteous ſcarce be ſaved,where will the Sinners appeare? Oh God,thou canſt,thou wilt make this difference. Howſoever with us men, the moſt crabed and ſtubborne oftentimes fare the beſt; the Righteous Judge of the World frames his remuneration as hee findes us: And if his mercy ſometime provoke the worſt to repentance by his temporall favours, yet he ever reſerves

ſo much greater reward for the Righteous:as eternitie is beyond time, and heaven A above earth.

It was not of any naturall inſtinct, but from the over-ruling power of their Creator, that theſe Quailes came to the Deſart. Needs muſt they come whom GOD brings. His hand is in all the motions of his meaneſt Creatures. Not onely wee, but they moove in him. As not many Quailes, ſo not one Sparrow falls without him:How much more are the actions of his beſt creature, Man, directed by his providence? How aſhamed might theſe *Iſraelites* have beene, to ſee theſe creatures ſo obedient to their Creator, as to come and offer themſelves to their ſlaughter; whiles they went ſo repiningly to his ſervice and their owne preferment? Who can diſtruſt the proviſion of the great Houſe-keeper of the world, when hee ſees how hee can furniſh his tables at pleaſure? Is hee growne now careleſſe, or we faithleſſe B rather? Why doe we not repoſe upon his mercy? Rather then we ſhall want, when wee truſt him, hee will fetch Quailes from all the coaſts of heaven to our boord. Oh Lord, thy hand is not ſhortned to give: let not ours be ſhortned, or ſhut in receiving.

Eliahs ſervitors, the Ravens, brought him his full ſervice of bread, and fleſh at once; each morning and evening. But theſe *Iſraelites* have their fleſh at even, and their bread in the morning: Good reaſon there ſhould be a difference. *Eliahs* table was upon Gods direct appointment;the *Iſraelites* upon their mutiny: Although God will relieve them with proviſion,yet he will puniſh their impatience with delay; ſo ſhall they know themſelves his people, that they ſhall finde they were murmurers. Not onely in the matter, but in the order, God anſwers their grudging; Firſt they C complaine of the want of fleſh-pots, then of bread. In the firſt place therefore they have fleſh,bread after. When they have fleſh,yet they muſt ſtay a time ere they can have a full meale; unleſſe they would eat their meat breadleſſe, and their bread dry. God will be waited on and will give the conſummation of his bleſſings at his leaſure. In the evening of our life, we have the firſt pledges of his favour: but in the morning of our reſurrection, muſt we looke for our perfect ſacietie of the true Manna,the bread of life.

Now the *Iſraelites* ſped well with their Quailes; thy did eat and digeſt, and proſper: not long after, they have Quailes with a vengeance; the meat was pleaſant, but the ſauce was fearfull.They let downe the Quailes at their mouth,but they came out at their noſtrils. How much better had it beene to have died of hunger, through D the chaſtiſement of God, then of the plague of God, with the fleſh betwixt their teeth! Behold, they periſh of the ſame diſeaſe then, whereof they now recover. The ſame ſinne repeated, is death, whoſe firſt act found remiſſion: Relapſes are deſperate,where the ſickneſſe it ſelfe is not.With us men,once goes away with a warning, the ſecond act is but whipping, the third is death. It is a mortall thing to abuſe the lenity of God;we ſhould be preſumptuouſly mad, to hope that God will ſtād us for a ſinning-ſtock,to provoke him how wee will. It is more mercy then he owes us,if he forbeare us once: it is his juſtice to plague us the ſecond time: We may thanke our ſelves, if we will not be warned.

Their meat was ſtrange, but nothing ſo much as their bread. To find Quailes in a Wilderneſſe was unuſuall;but for bread to come downe from Heaven was yet more. E They had ſeene Quailes before(though not in ſuch number:)Manna was never ſeene till now. From this day till their ſetling in *Canaan*, God wrought a perpetuall miracle in this food.A miracle in the place:other bread riſes up from below,this fel down from above;neither did it ever raine bread till now; Yet ſo did this heavenly ſhowre fall, that it is confined to the campe of *Iſrael*. A miracle in the quantitie: That every morning ſhould fall enough to fill ſo many hundred thouſand mouthes and mawes. A miracle in the compoſition; That it is ſweet like hony-cakes, round like Corianders,tranſparent as dew. A miracle in the qualitie;That it melted by one heat, by another hardened.A miracle in the difference of the fal;That(as if it knew times, and would teach them as well as feed them)it fell double in the even of the Sabbath, and on the Sabbath fell not. A miracle in the putrifaction and preſervation; That it

was

A was full of wormes, when it was kept beyond the due houre for diſtruſt: ful of ſweetneſſe, when it was kept a day longer for religion; Yea many Ages, in the Arke for a monument of the power and mercy of the Giver. A miracle in the continuance and ceaſing; That this ſhowre of bread followed their Campe in all their removals, till they came to taſte of the bread of *Canaan*, and then withdrew it ſelfe, as if it ſhould have ſaid: Ye need no miracles, now yee have meanes.

They had the types; we have the ſubſtance. In this wilderneſſe of the World, the true Manna is rained upon the tents of our hearts. He that ſent the Manna, was the Manna, which he ſent: He hath ſaid, *I am the Manna that came downe from Heaven.* Behold, their whole meales were ſacramentall: Every morſell they did eat, was ſpirituall. We eat ſtill of their Manna: ſtill hee comes downe from heaven. Hee hath B ſubſtance enough for worlds of ſoules; yet onely is to be found in the liſts of the true Church, He hath more ſweetneſſe then the hony, and the hony-combe. Happy are we if we can find him ſo ſweet as he is.

The ſame hand that rained Manna upon their tents, could have rained it into their mouths, or laps. God loves we ſhould take paines for our ſpirituall food. Little would it have availed them, that the Manna lay about their tents, if they had not gone forth and gathered it, beaten it, bak'd it: Let ſalvation be never ſo plentifull, if wee bring it not home, and make it ours by faith, we are no whit the better. If the worke done, and meanes uſed, had beene enough to give life, no *Iſraelite* had dyed: Their bellies were full of that bread, whereof one crumme gives life: yet they dyed many of them in diſpleaſure. As in naturall, ſo in ſpirituall things, we may not truſt to C meanes: The carcaſſe of the Sacrament cannot give life, but the ſoule of it; which is the thing repreſented. I ſee each man gather, and take his juſt meaſure out of the common heape. We muſt be induſtrious, and helpfull each to other: but when we have done, Chriſt is not partiall. If our ſanctification differ, yet our juſtification is equall in all.

He that gave a Gomer to each, could have given an Ephah: As eaſily could he have rained downe enough for a moneth, or a yeare at once, as for a day. God delights to have us live in a continuall dependance upon his providence, and each day renue the acts of our faith and thankfulneſſe. But what a covetous *Iſraelite* was that, which in a fooliſh diſtruſt would be ſparing the charges of God, and reſerving that for morning, which he ſhould have ſpent upon his ſupper? He ſhall know, that even the bread that D came downe from heaven, can corrupt: The Manna was from above; the wormes and ſtinke from his diffidence. Nothing is ſo ſoveraigne which being perverted, may not annoy in ſtead of benefiting us.

Yet I ſee ſome difference between the true and typicall Manna; God never meant that the ſhadow and the body ſhould agree in all things. The outward Manna reſerved, was poiſon: the ſpirituall Manna is to us, as it was to the Arke; not good, unleſſe it be kept perpetually; If we keepe it, it ſhall keepe us from putrefaction. The outward Manna fell not at all on the Sabbath: The ſpirituall Manna (though it balkes no day) yet it fals double on Gods day: and if we gather it not then, wee famiſh. In that true Sabbath of our glorious reſt, we ſhall for ever feed of that Manna which we have gathered in this even of our life.

E

Of the Rocke of Rephidim.

BEfore, *Iſrael* thirſted and was ſatiſfied; after that, they hungred and were filled; now they thirſt againe. They have bread and meat, but want drink: It is a marvell if God doe not evermore hold us ſhort of ſomething, becauſe he would keepe us ſtill in exerciſe. Wee ſhould forget at whoſe coſt we live, if we wanted nothing. Still God obſerves a viciſſitude of evill, and good; and the ſame evils that we have paſſed, returne upon us in their courſes. Croſſes are not of the nature of thoſe diſeaſes, which they ſay a man can have but once. Their firſt ſeiſure doth but make way for their re-entry. None but our laſt enemie comes once for all; and I know not, if that: for even in living we dye daily. So muſt wee A take our leaves of all afflictions, that wee reſerve a lodging for them, and expect their returne.

All *Iſrael* murmured when they wanted bread, meat, water; and yet all *Iſrael* departed from the wilderneſſe of *Sin* to *Rephidim*, at Gods command. The very worſt men will obey God in ſomething; none but the good, in all: He is rarely deſperate, that makes an univerſall oppoſition to God. It is an unſound praiſe that is given a man, for one good action: It may be ſafely ſaid of the very Devils themſelves, that they doe ſomething well: They know and beleeve, and tremble. If we follow God, and murmur, it is all one, as if we had ſtayed behind.

Thoſe diſtruſt his providēce in their neceſſity, that are ready to follow his guidance in their welfare. B It is an harder matter to endure in extreame want, then to obey an hard commandement. Sufferings are greater tryals, then actions: How many have we ſeen jepard their lives, with cheerefull reſolution, which cannot endure in cold blood to loſe a limbe with patience! But God will have his throughly tryed, he puts them to both, and if we cannot endure both to follow him from *Sin*, and to thirſt in *Rephidim*, we are not ſound *Iſraelites*.

God led them, on purpoſe to this drie *Rephidim*: He could as well have conducted them to another *Elim*, to convenient waterings: Or hee that gives the waters of all their channels, could as well have derived them to meet *Iſrael*: But God doth purpoſely carry them to thirſt. It is not for neceſſity, that we fare ill, but out of choyce: It were all one with God to give us health, as ſickneſſe; abundance as poverty. The treaſure of his riches hath more ſtore then his creature can be capable of; we ſhould C not complaine, if it were not good for us to want.

This ſhould have beene a contentment able to quench any thirſt: *God hath led us hither*; If *Moſes* out of ignorance had miſguided us, or we chanceably falne upon theſe dry deſarts, though this were no remedy of our griefe yet it might be ſome ground of our complaint. But now the counſell of ſo wiſe and mercifull a God, hath drawne us into this want; and ſhall not he as eaſily finde the way out? It is the Lord, let him doe what he will. There can be no more forcible motive to patience, then the acknowledgement of a divine hand that ſtrikes us. It is fearfull to be in the hand of an adverſarie; but who would not be confident of a Father? Yet in our fraile humanitie, choler may tranſport a man from remembrance of nature; but when wee feele our ſelves under the diſcipline of a wiſe God, that can temper our D afflictions to our ſtrength, to our benefit; who would not rather murmur at himſelfe; that hee ſhould ſwerve towards impatience? Yet theſe ſturdy *Iſraelites* wilfully murmur: and will not have their thirſt quenched with faith, but with water. *Give us water.*

I looked to heare when they would have entreated *Moſes* to pray for them: but in ſtead of entreating, they contend, and in ſtead of prayers, I finde commands: *Give us water.* If they had gone to God without *Moſes*, I ſhould have praiſed their faith: but now they goe to *Moſes* without God, I hate their ſtubborne faithleſſeneſſe. To ſeeke to the ſecond meanes, with neglect of the firſt, is the fruit of a falſe faith.

The anſwer of *Moſes* is like himſelfe, mild and ſweet; Why contend ye with me? Why tempt ye the Lord? In the firſt expoſtulation condemning them of injuſtice; E ſince not he, but the Lord had afflicted them. In the ſecond, of preſumption; that ſince it was God that tempted them by want, they ſhould tempt him by murmuring. In the one, he would have them ſee their wrong; in the other their danger. As the act came not from him, but from God; ſo he puts it off to God, from himſelfe: *Why tempt yee the Lord?* The oppoſition which is made to the inſtruments of God, redounds ever to his perſon. He holds himſelfe ſmitten through the ſides of his Miniſters: ſo hath God incorporated theſe reſpects, that our ſubtiltie cannot divide them.

But what temptation is this? *Is the Lord among us or no?* Infidelity is crafty, and yet fooliſh; Crafty in her inſinuations, fooliſh in her conceits. They imply, *If we were ſure the Lord were with us, we would not diſtruſt*; They conceive doubts of his preſence, after ſuch confirmations. What could God doe more, to make them know him preſent,

ſent unleſſe every moment ſhould have renued miracles? The plagues of Ægypt,and the diviſion of the Sea were ſo famous,that the very Innes of *Iericho* rang of them. Their waters were lately ſweetned;the Quailes were yet in their teeth;their Manna was yet in their eye; yea,they ſaw God in the Pillar of the Cloud, and yet they ſay, *Is the Lord amongſt us*? No argument is enough to an incredulous heart; not ſenſe, not experience. How much better was that faith of *Thomas*, that would beleeve his eyes and hands,though his eare he would not? Oh the deepe infidelity of theſe *Iſraelites*,that ſaw and beleeved not!

And how will they know if God be amongſt them? As if hee could not bee with them, and they be athirſt: either God muſt humour carnall minds,or be diſtruſted: If they proſper (though it be with wickedneſs) God is with them; If they be thwarted in their owne deſignes; ſtraight, *Is God with us*? It was the way to put God from thē, to diſtruſt and murmure. If he had not been with them,they had not lived; If he had beene in them,they had not mutined. They can thinke him abſent in their want, and cannot ſee him abſent in their ſinne: and yet wickedneſſe,not affliction, argues him gone; yea,then is he moſt preſent,when he moſt chaſtiſes.

Who would not have looked,that this anſwer of *Moſes* ſhould have appeaſed their fury? As what can ſtill him that will not be quiet to thinke he hath God for his Adverſary? But as if they would wilfully warre againſt heaven,they proceed; yet with no leſſe craft than violence; bending their exception to one part of the anſwer: and ſmoothly omitting,what they could not except againſt. They wil not heare of tempting God? they maintaine their ſtrife with *Moſes*,both with words and ſtones. How malicious,how heady is impatience! The act was Gods, they caſt it upon *Moſes*, *Wherefore haſt thou brought us*? The act of God was mercifull,they make it cruell, *To kill us and our children*: As if God and *Moſes* meant nothing but their ruine, who intended nothing but their life and liberty. Fooliſh men! What needed this journey to death? Were they not as obnoxious to God in Ægypt? Could not God by *Moſes* as eaſily have killed them in Ægypt, or in the Sea,as their enemies? Impatience is full of miſconſtruction; If it be poſſible to finde out any gloſſe to corrupt the Text of Gods actions,they ſhall be ſure not to ſcape untainted.

It was no expoſtulating with an unreaſonable multitude; *Moſes* runs ſtraight to him that was able at once to quench their thirſt,and their fury: *What ſhall I doe to this people*? It is the beſt way,to truſt God with his owne cauſes: when men will bee intermedling with his affaires,they undoe themſelves in vaine. We ſhall finde difficulties in all great enterpriſes: If we be ſure we have begun them from God, wee may ſecurely caſt all events upon his providence,which knowes how to diſpoſe, and how to end them.

Moſes perceived rage, not in the tongues onely, but in the hands of the Iſraelites. *Yet a while longer and they will ſtone me.* Evē the Leader of Gods people,feared death; and ſinned not in fearing. Life is worthy to be deare to all; eſpecially to him, whom publike charge hath made neceſſary: Meere feare is not ſinfull; It is impotence and diſtruſt that accompany it,which make it evill. How well is that feare beſtowed,that ſends us the more importunately to God. Some man would have thought of flight; *Moſes* flies to his Prayers; and that not for revenge,but for helpe. Who but *Moſes* would not have ſaid, This twice they have mutined,and beene pardoned; and now againe thou ſeeſt, O Lord, how madly they rebell; and how bloodily they intend againſt me; preſerve me, I beſeech thee,and plague thē. I heare none of this,but imitating the long ſuffering of his God,he ſeekes to God for them,which ſought to kill him for the quarrell of God.

Neither is God ſooner ſought than found: All Iſrael might ſee *Moſes* goe towards the Rocke: None but the Elders might ſee him ſtrike it. Their unbeliefe made them unworthy of this priviledge. It is no ſmall favour of God,to make us witneſſes of his great Workes; That he crucifies his Son before us; that he fetches the water of Life out of the true Rocke, in our ſight, is an high prerogative; If his rigour would have taken it,our infidelity had equally excluded us,whom now his mercy hath received.

Moſes muſt take his Rod; God could have doe it by his will,without a word; or by his word,without the Rod; but hee will doe by meanes,that which hee can as eaſily doe without.There was no vertue in the Rod,none in the ſtroke; but all in the command of God. Meanes muſt be uſed,and yet their efficacy muſt bee expected out of themſelves.

It doth not ſuffice God to name the Rod, without a deſcription; (*Whereby thou ſmoteſt the River*:) Wherefore? but to ſtrengthen the faith of *Moſes*, that hee might well expect this wonder from that, which hee had tryed to bee miraculous. How could hee but firmely beleeve, that the ſame meanes which turned the waters into blood,and turned the ſea into a wall,could as well turne the ſtone into water? Nothing more raiſes up the heart in preſent affiance,than the recognition of favours,or wonders paſſed.Behold,the ſame Rod that brought plagues to the Egyptians,brings deliverances to Iſrael. By the ſame meanes can God ſave and condemne: like as the ſame ſword defends and kils.

That power which turned the wings of the Quailes to the wilderneſſe,turned the courſe of the water through the Rock: Hee might(if he had pleaſed)have cauſed a Spring to well out of the plaine earth; but hee will now fetch it out of the ſtone, to convince and ſhame their infidelity.

What is more hard and dry than the Rocke? What more moiſt and ſupple than water? That they might be aſhamed to thinke,they diſtruſted leſt God could bring them water out of the Clouds or Springs,the very Rocke ſhall yeeld it.

And now, unleſſe their hearts had beene more rocky than this ſtone,they could not but have reſolved into teares,for this diffidence.

I wonder to ſee theſe Iſraelites fed with Sacraments: Their bread was ſacramentall,whereof they communicated every day: leſt any man ſhould complaine of frequence, the Iſraelites received daily; and now their drinke was ſacramentall, that the ancient Church might give no warrant of a dry Communion.

Twice therefore hath the Rock yeelded them water of refreſhing;to ſignifie that the true ſpirituall Rocke yeelds it alwayes. The Rocke that followed them was *Chriſt*: Out of thy ſide, *O Saviour*,iſſued that bloody ſtreame, whereby the thirſt of all beleevers is comfortably quenched: Let us but thirſt;not with repining,but with faith;this Rocke of thine ſhall abundantly flow forth to our ſoules, and follow us, till this water be changed into that new wine,which we ſhall drinke with thee in thy Fathers Kingdome.

The Foyle of AMALEK: *or the hand of* MOSES *lift up.*

NO ſooner is Iſraels thirſt ſlaked, then God hath an Amalekite ready to aſſault them. The Almighty hath choice of rods to whip us with; and will not be content with one tryall. They would needs bee quarrelling with *Moſes*, without a cauſe; and now God ſends the Amalekites to quarrell with them.It is juſt with God,that they which would be contẽding with their beſt friends,ſhould have work enough of contending with enemies.

In their paſſage out of Ægypt,God would not leade them the neareſt way,by the Philiſtims Land,leſt they ſhould repent at the ſight of warre; now they both ſee, and feele it.He knows how to make the fitteſt choice of the times of evill;and withholds that one while,which he ſends another,not without a juſt reaſon,why he ſends, and with-holds it: And though to us they come ever(as wee thinke) unſeaſonably, and at ſome times more unfitly than others;yet he that ſends them knowes their opportunities.

Who would not have thought,a worſe time could never have beene pickt for Iſraels warre,than now? In the feebleneſſe of their troopes,when they were wearied, thirſty,unweaponed; Yet now muſt the Amalekites doe that,which before,the Philiſtims might not doe: We are not worthy,not able to chuſe for our ſelves.

A To be ſicke, and dye in the ſtrength of youth, in the minority of children: To be pinched with poverty, or miſcariage of children in our age, how harſhly unſeaſonable it ſeemes! But the infinite wiſdome that orders our events, knows how to order our times. Unleſſe wee will be ſhameleſſe unbeleevers, O Lord, wee muſt truſt thee with our ſelves and our ſeaſons, and know, that not that which wee deſire, but that which thou haſt appointed, is the fitted time for our ſufferings.

Amalek was *Eſau's* gran-child; and theſe Iſraelites the Sons of *Iacob*. The abode of *Amalek* was not ſo farre from Ægypt, but they might well heare what became of their Couſins of Iſrael; and now, doubtleſſe out of envy watcht their oportunity of revenge for their old grudge. Malice is commonly hereditary, and runs in the blood, and (as we uſe to ſay of Runnet) the older it is, the ſtronger.

B Hence is that fooliſh hoſtility, which ſome men unjuſtly nouriſh upon no other grounds than the quarrels of their forefathers. To wreake our malice upon poſterity, is at the beſt, but the humour of an Amalekite.

How cowardly and how crafty was the Skirmiſh of *Amalek!* They doe not bid them battell in termes of Warre, but without all noiſe of warning, come ſtealing upon the hindmoſt, and fall upon the weake and ſcattered remnants of Iſrael.

There is no looking for favour at the hands of malice: The worſt that either force
or fraud can doe, muſt be expected of an Adverſary; but much more of our ſpirituall
enemy; by how much his hatred is deeper. Behold, this *Amalek* lyes in ambuſh to hin-
der our paſſage unto our Land of Promiſe; and ſubtilly takes all advantages of our
weakneſſes. We cannot be wiſe or ſafe if we ſtay behind our colours; and ſtrengthen
C not thoſe parts, where is moſt perill of oppoſition.

I doe not heare *Moſes* ſay to his *Ioſhua*; *Amalek* is come up againſt us; it matters not whether thou goe againſt him or not; or if thou goe, whether alone or with company; or if accompanied, whether with many or few, ſtrong or weake; or if ſtrong men, whether they doe fight or no; I will pray on the Hill: but, *Chooſe us out men and goe fight.*

Then onely can we pray with hope, when we have done our beſt. And though the
meanes cannot effect that, which we deſire; yet God will have us uſe the likelieſt
meanes on our part, to effect it. Where it comes immediately from the charge of
God, any meanes are effectuall; One ſtick of wood ſhall fetch water out of the Rock,
another ſhall fetch bitterneſſe out of the water: but in thoſe projects which wee
D make for our owne purpoſes, wee muſt chuſe thoſe helps which promiſe moſt effica-
cy. In vaine ſhall *Moſes* be upon the Hill, if *Ioſhua* be not in the Valley. Prayer with-
out meanes, is a mockery of God.

Here are two ſhadowes of one ſubſtance; The ſame Chriſt in *Ioſhua* fights againſt our ſpirituall *Amalek*, and in *Moſes* ſpreads out his armes upon the hill; and in both, conquers. And why doth hee climbe up the hill rather than pray in the valley? perhaps that he might have the more freedome to his thoughts; which, following the ſenſe, are ſo much more heavenly, as the eye ſees more of heaven. Though vertue lies not in the place, yet choice muſt be made of thoſe places, which may be moſt help to our devotion: Perhaps that hee might be in the eye of *Iſrael.*

The preſence and ſight of the Leader gives heart to the people: neither doth any
E thing more move the multitude, than example. A publike perſon cannot hide him-
ſelfe in the Valley: but yet it becomes him beſt to ſhew himſelfe upon the Hill.

The hand of *Moſes* muſt be raiſed, but not empty; neither is it his owne Rod that he holds, but Gods. In the firſt meeting of God with *Moſes*, the Rod was *Moſes's*; it is like, for the uſe of his trade: now the propriety is altered; God hath ſo wrought by it, that now he challenges it; and *Moſes* dare not call it his owne.

Thoſe things which it pleaſes God to uſe for his owne ſervice, are now changed in their conditiō. The bread of the Sacrament was once the Bakers, now it is Gods; the water was once every mans, now it is the Laver of Regeneration. It is both unjuſt and unſafe to hold thoſe things common, wherein God hath a peculiarity.

At other times, upon occaſion of the plagues, and of the Quailes, and of the Rock, he was commanded to take the Rod in his hand, now hee doth it unbidden. Hee doth it now for miraculous operation, but for incouragement. A

For when the Iſraelites ſhould caſt up their eyes to the Hill, and ſee *Moſes* and his Rod, (the man and the meanes that had wrought ſo powerfully for them) they could not but take heart to themſelves, and thinke, There is the man that delivered us from the *Egyptian*, Why not now from the *Amalekite?* There is the Rod which turned waters to blood, and brought varieties of plagues upon Egypt, Why not now on *Amalek?*

Nothing can more hearten our faith, than the view of the monuments of Gods favour: if ever wee have found any word or act of God cordiall to us, it is good to fetch it forth oft to the eye. The renewing of our ſenſe, and remembrance, makes every gift of God perpetually beneficiall.

If *Moſes* had received a command, that Rod which fetcht water from the Rocke, B could as well have fetcht the blood of the *Amalekites* out of their bodies? God will not worke miracles alwayes; neither muſt we expect them unbidden.

Not as a Standard-bearer ſo much as a ſuppliant doth *Moſes* lift up his hand: The geſture of the body ſhould both expreſſe and further the piety of the ſoule. This fleſh of ours is not a good ſervant unleſſe it help us in the beſt offices: The God of Spirits doth moſt reſpect the ſoule of our devotion; yet it is both unmannerly and irreligious to be miſgeſtured in our Prayers. The careleſſe and uncomely carriage of the body helpes both to ſignifie and make a prophane ſoule.

The hand and the Rod of *Moſes* never moved in vaine; Though the Rod did not ſtrike *Amalek*, as it had done the Rocke: yet it ſmote Heaven, and fetcht downe victory. And that the Iſraelites might ſee, the hand of *Moſes* had a greater ſtroke in C the fight than all theirs, the ſucceſſe muſt riſe and fall with it: *Amalek* roſe, and *Iſrael* fell with his hand falling: *Amalek* fell, and *Iſrael* riſes, with his hand raiſed. Oh the wondrous power of the prayers of faith! All heavenly favours are derived to us from this channall of grace: To theſe are wee beholden for our peace, preſervations, and all the rich mercies of God which wee enjoy. We could not want if wee could aske.

Every mans hand would not have done this, but the hand of a *Moſes*. A faithleſſe man may as well hold his hand and tongue ſtill; hee may babble, but prayes not; hee prayes ineffectually, and receives not: Onely the prayer of the Righteous availeth much; and onely the beleever is righteous.

There can be no merit, no recompence anſwerable to a good mans praier; for hea- D ven and the eare of God is open to him: but the formall devotions of an ignorant, and faithleſſe man, are not worth that cruſt of bread which he askes: Yea, it is preſumption in himſelfe; how ſhould it be beneficiall to others? it prophanes the name of God, in ſtead of adoring it.

But how juſtly is the fervency of the prayer added to the righteouſneſſe of the perſon? When *Moſes* hand ſlackned, *Amalek* prevailed. No *Moſes* can have his hand ever up; It is a title proper to God, that his hands are ſtretched out ſtill: whether to mercy or vengeance. Our infirmity will not ſuffer any long intention, either of body or minde. Long prayers can hardly maintaine their vigour; as in tall bodies the ſpirits are diffuſed. The ſtrongeſt hand will languiſh, with long entending: And when our devotion tires, it is ſeene in the ſucceſſe; then ſtraight our *Amalek* pre- E vailes. Spirituall wickedneſſes are maſtered by vehement prayer; and by heartleſnes in prayer overcome us.

Moſes had two helps, A ſtone to ſit on, and an hand to raiſe his: And his ſitting and holpen hand is no whit leſſe effectuall. Even in our prayers will God allow us to reſpect our owne infirmities. In caſes of our neceſſity, hee regards not the poſture of body, but the affections of the ſoule.

Doubtleſſe *Aaron* and *Hur* did not onely raiſe their hands, but their mindes with his: The more cords the eaſier draught. *Aaron* was brother to *Moſes*: There cannot be a more brotherly office, than to help one another in our prayers, and to excite our mutuall devotions. No Chriſtian may thinke it enough to pray alone; Hee is no true *Iſraelite*, that will not be ready to lift up the weary hands of Gods Saints:

All *Iſrael* ſaw this: or if they were ſo intent upon the ſlaughter, and ſpoile, that they obſerved it not, they might heare it after from *Aaron* and *Hur*: yet this contents not God; *It muſt be written.* Many other miracles had God done before; not one, directly commanded to be recorded: The other were onely for the wonder; this for the imitation of Gods people. In things that muſt live by report, every tongue addes or detracts ſomething; The word once written is both inalterable and permanent.

As God is carefull to maintaine the glory of his miraculous victory: ſo is *Moſes* deſirous to ſecond him; God by a Booke, and *Moſes* by an Altar, and a name. God commands to enroule it in parchment; *Moſes* regiſters it in the ſtones of his Altar; which he raiſes not onely for future memory, but for preſent uſe. That hand which was weary of lifting up, ſtraight offers a ſacrifice of praiſe to God: How well it becomes the juſt to be thankfull! Even very nature teacheth us men to abhorre ingratitude in ſmall favours. How much leſſe can that Fountaine of goodneſſe abide to bee laded at with unthankfull hands? O God, we cannot but confeſſe our deliverances: where are our Altars? where are our Sacrifices? where is our *Iehovaniſſi*? I doe not more wonder at thy power in preſerving us, than at thy mercy, which is not weary of caſting away favours upon the ingratefull.

Of the Law.

IT is but about ſeven weekes, ſince Iſrael came out of Ægypt: In which ſpace God had cheriſhed their faith by five ſeverall wonders: yet now he thinkes it time to give them Statutes from heaven, as well as bread. The Manna and water from the Rock (which was Chriſt in the Goſpell) were given before the Law. The Sacraments of Grace, before the legal Covenant. The grace of God preventeth our obedience; Therefore ſhould wee keepe the Law of God, becauſe we have a Saviour. Oh the mercy of our God! which before we ſee what we are bound to doe, ſhewes us our remedy, if wee doe it not: How can our faith diſanull the Law, when it was before it? It may helpe to fulfill that which ſhall be: it cannot fruſtrate that which was not. The Letters which God had written in our fleſhly tables, were now (as thoſe that were carved in ſome barkes) almoſt growne out; hee ſaw it time to write them in dead Tables, whoſe hardneſſe ſhould not be capable of alteration: Hee knew, that the ſtone would bee more faithfull than our hearts.

O marvellous accordance betwixt the two Teſtaments! In the very time of their delivery, there is the ſame agreement, which is in the ſubſtance. The ancient Iewes kept our Feaſts, and we ſtill keepe theirs. The Feaſt of the Paſſeover is the time of Chriſts reſurrection, then did he paſſe from under the bondage of Death. Chriſt is our Paſſeover, the ſpotleſſe Lambe, whereof not a bone muſt be broken. The very day, wherein God came down in fire and thunder to deliver the Law: even the ſame day came alſo the Holy Ghoſt downe upon the Diſciples in fiery tongues, for the propagation of the Goſpell. That other was in fire and ſmoake; obſcurity was mingled with terrour: This was in fire without ſmoake, befitting the light and clearneſs of the Goſpell: Fire, not in flaſhes, but in tongues; not to terrifie, but to inſtruct. The promulgation of the Law, makes way for the Law of the Goſpell; No man receives the Holy Ghoſt, but he which hath felt the terrours of *Sinai*.

God might have impoſed upon them a Law perforce; They were his creatures, and he could require nothing but juſtice. It had beene but equall that they ſhould bee compelled to obey their Maker; yet that God which loves to doe all things ſweetly, gives the Law of juſtice in mercy, and will not imperiouſly command, but craves our aſſent for that, which it were rebellion not to doe.

How gentle ſhould be the proceeding of fellow creatures, who have an equality of being, with an inequality of condition; when their infinite Maker requeſts, where he might conſtraine! God will make no covenant with the unwilling; how much leſſe the covenant of Grace; which ſtands all upon love? If we ſtay till God offer violence A to our will, or to us, againſt our will, wee ſhall die ſtrangers from him. The Church is the Spouſe of Chriſt; he will enjoy her love by a willing contract, not by a raviſhment. The obſtinate have nothing to doe with God; The title of all Converts, is, A willing people.

Then Iſrael inclined to God, it was from God; he enquires after his own gifts in us, for our capacity of more. They had not received the Law, unleſſe they had firſt received a diſpoſition fit to be commanded. As there was an inclination to heare, ſo there muſt be a preparation for hearing. Gods juſtice had before prepared his Iſraelites, by hunger, thirſt, fear of enemies; his mercies had prepared them by deliverances, by proviſions of water, meat, bread: and yet beſides all the ſight of God in his miracles, they muſt be three dayes prepared to hear him. When our ſoules are at the B beſt, our apprach to God requires particular addreſſes: And if three dayes were little enough to prepare them to receive the Law; how is all our life ſhort enough to prepare for the reckoning of our obſerving it? And if the word of a command expected ſuch readines; what ſhall the word of promiſe, the promiſe of Chriſt & ſalvatiō?

The Moraine of Ægypt was not ſo infectious as their vices; the contagion of theſe ſtucke ſtill by Iſrael: All the water of the Red Sea, and of *Marah*, & that which guſhed out of the Rocke, had not waſhed it off. From theſe, they muſt now be ſanctified. As ſinne is alwayes dangerous; ſo moſt, when we bring it into Gods ſight: It envenometh both our perſons and ſervices, and turnes our good into evill. As therefore we muſt be alwayes holy: ſo moſt, when we preſent our ſelves to the holy eyes of our Creator. Wee waſh our hands every day; but when wee are to ſit with ſome great C perſon, we ſcowre them with balls. And if we muſt be ſanctified onely to receive the Law, how holy muſt we be to receive the grace promiſed in the Goſpell?

Neither muſt themſelves only be cleanſed, but their very cloathes: Their garments ſmelt of Ægypt, even they muſt be waſhed: Neither can cloathes be capable of ſinne, nor can water cleanſe from ſinnes: The danger was neither in their garments, nor their skin; yet they muſt bee waſhed, that they might learne by their cloathes, with what ſoules to appeare before their God. Thoſe garments muſt bee waſhed, which ſhould never waxe old, that now they might begin their age in purity; as thoſe which were in more danger of being foule, than bare. It is fit that our reverence to Gods preſence ſhould appeare in our very garments; that both without and within wee may bee cleanly: but little would neatneſſe of veſtures availe us with a filthy ſoule. D The God of ſpirits lookes to the inner man; and challenges the purity of that part which reſembles himſelfe: *Cleanſe your hands you ſinners, and purge your hearts yee double minded.*

Yet even when they were waſhed, and ſanctified, they may not touch the Mount; not onely with their feet; but not with their eyes: The ſmoake keepes it from their eyes; the marks from their feet. Not only men that had ſome impurity at their beſt, are reſtrained, but even beaſts which are not capable of any unholineſs. Thoſe beaſts which muſt touch his Altars, yet might not touch his hill: And if a beaſt touch it, he muſt die: yet ſo as no hands may touch that, which had touched the hill. Vnreaſonableneſſe might ſeem to be an excuſe in theſe creatures: that therfore which is death to a beaſt, muſt needs be capitall to them, whoſe reaſon ſhould guide them to avoid preſumption. E Thoſe Iſraelites which ſaw God every day in the pillar of fire, and the cloud, muſt not come neare him in the Mount. God loves at once familiarity and feare; Familiarity in our converſation, and feare in his commands. He loves to be acquainted with men, in the walkes of their obedience: yet he takes ſtate upon him in his ordinances; and will be trembled at, in his word and Iudgements.

I ſee the difference of Gods cariage to men in the Law, and in the Goſpel: There the very Hill where he appeared, may not be touched of the pureſt Iſraelite; here the hemme of his garment is touched by the woman, that had the flux of blood; yea, his very face was touched with the lips of *Iudas*. There the very earth was prohibited them, on which hee deſcended: Here, his very body and blood is proffered to our touch and taſte. Oh the marvellous kindneſſe of our God! How unthankful are we, if we doe not acknowledge this mercy above his ancient people! They were his owne; yet ſtrangers in compariſon of our liberty. It is our ſhame and ſinne, if in theſe meanes of intireneſſe, wee bee no better acquainted with God, than they; which in their greateſt familiarity were commanded aloofe.

God was ever wonderfull in his workes, and fearfull in his judgments: but he was never ſo terrible in the execution of his will, as now in the premulgation of it. Here was nothing but a majeſticall terror in the eyes, in the eares of the *Iſraelites*; as if God meant to ſhew them by this, how fearful he could be. Here was the lightning darted in their eyes, the thunders roaring in their eares, the Trumpet of God drowning the thunderclaps, the voyce of God out-ſpeaking the Trumpet of the Angel; the Cloud enwrapping, the ſmoake aſcending, the fire flaming, the Mount trembling, *Moſes* climbing & quaking, paleneſs and death in the face of *Iſrael*, uproare in the Elemẽts, and all the glory of Heaven turned into terror. In the deſtruction of the firſt world, there were clouds without fire: In the deſtruction of *Sodom* there was fire raining without clouds; but here was fire, ſmoak, clouds, thunder, earthquakes, and whatſoever might worke more aſtoniſhment, than ever was in any vengeance inflicted.

And if the Law were thus given, how ſhall it be required? If ſuch were the Proclamation of Gods Statutes, what ſhall the Seſſions be? I ſee and tremble at the reſemblance. The Trumpet of the Angel called unto the one: The voyce of an Archangell, the Trumpet of God ſhall ſummon us to the other. To the one *Moſes* (that climbed up that Hill, and alone ſaw it) ſayes, God came with ten thouſands of his Saints; In the other, thouſand thouſands ſhall miniſter to him, & ten thouſand thouſands ſhall ſtand before him. In the one, Mount *Sinai* onely was on a flame; all the World ſhall be ſo, in the other. In the one there was fire, ſmoake, thunder and lightning; In the other a fiery ſtreame ſhall iſſue from him, wherewith the heavens ſhall be diſſolved, and the Elements ſhall melt away with a noiſe. O God, how powerfull art thou to inflict vengeance upon ſinners, who didſt thus forbid ſinne! and if thou wert ſo terrible a Lawgiver, what a Judge ſhalt thou appeare? What ſhall become of the breakers of ſo fiery a Law? Oh where ſhall thoſe appeare that are guilty of the tranſgreſſing that Law, whoſe very delivery was little leſſe than death? If our God ſhould exact his Law but in the ſame rigor wherein he gave it, ſinne could not quite the coſt: But now the fire wherin it was delivered, was but terrifying; the fire wherein it ſhall be required, is conſuming. Happy are thoſe that are from under the terrours of that Law, which was given in fire, and in fire ſhall be required.

God would have *Iſrael* ſee, that they had not to doe with ſome impotent Commander, that is faine to publiſh his Lawes without noyſe, in dead paper; which can more eaſily injoyne, than puniſh; or deſcry, than execute; and therefore, before hee gives them a Law, he ſhews them that he can command Heaven, Earth, Fire, Ayre, in revenge of the breach of the Law; That they could not but thinke it deadly to diſpleaſe ſuch a Law-giver, or violate ſuch dreadfull Statutes; that they might ſee all the Elements, examples of that obedience, which they ſhould yeeld unto their Maker.

This fire wherein the Law was given, is ſtill in it; and will never out: Hence are thoſe terrours which it flaſhes in every conſcience, that hath felt remorſe of ſinne. Every mans heart is a *Sinai*, and reſembles to him both a heaven and hell. The ſting of death is ſinne, and the ſtrength of ſinne is the Law.

That they might ſee he could finde out their cloſeſt ſinnes, he delivers his Law in the light of fire, from out of the ſmoake; that they might ſee what is due to their ſinnes, they ſee fire above, to repreſent the fire that ſhould be below them; that they might know he could waken their ſecurity, the Thunder, and lowder voyce of God ſpeakes to their hearts. That they might ſee what their hearts ſhould doe, the Earth quakes under them. That they might ſee they could not ſhift their appearance, the Angels call them together. Oh royall Law, and mighty Law-giver! How could they think of having any other God, that had ſuch proofes of this? How could they think of making any reſemblance of him whom they ſaw could not bee ſeene, and whom they ſaw in not being ſeene, infinite? How could they thinke of daring to prophane

A his Name, whom they heard to name himſelfe, with that voyce, *Iehovah*? How could they thinke of ſtanding with him for a day, whom they ſaw to command that heaven, which makes and meaſures day? How could they thinke of diſobeying his Deputies, whom they ſaw ſo able to revenge? How could they thinke of killing, when they were halfe dead with the feare of him, that could kill both body and ſoule? how could they thinke of the flames of luſt, that ſaw ſuch fires of vengeance? How could they thinke of ſtealing from others, that ſaw whoſe the heaven and the earth was to diſpoſe of at his pleaſure? How could they thinke of ſpeaking falſly; that heard God ſpeake in ſo fearefull a tone? How could they thinke of coveting others goods, that ſaw how weake and uncertaine right they had to their owne? Yea, to us was this Law ſo delivered; to us in them: neither had there beene ſuch ſtate in the promulgation of it, if God had not intended it for Eternity. B Wee men, that ſo feare the breach of humane Lawes, for ſome ſmall mulcts of forfeiture; how ſhould we feare thee (O Lord) that canſt caſt body and ſoule into hell!

Of the Golden Calfe.

It was not much above a moneth, ſince *Iſrael* made their covenant with God; ſince they trembled to heare him ſay, *Thou ſhalt have no other Gods but me*; ſince they ſaw *Moſes* part from them, and climbe up the Hill to God: and now they ſay, *Make us gods, wee know not what is become of this Moſes*. C Oh, ye madd *Iſraelites*, have ye ſo ſoone forgotten that fire and thunder, which you heard and ſaw? Is that ſmoake vaniſhed out of your minde, as ſoone as out of your ſight? Could your hearts ceaſe to tremble with the earth? Can ye in the very ſight of *Sinai*, call for other gods? And for *Moſes*; was it not for your ſakes that hee thruſt himſelfe into the midſt of that ſmoake and fire, which yee feared to ſee afarre off? Was he not now gone after ſo many ſudden embaſſages, to be your Leiger with God? If yee had ſeene him take his heeles, and runne away from you into the wilderneſſe, what could ye have ſaid or done more? Behold, our better *Moſes* was with us a while upon earth, he is now aſcended into the Mount of Heaven, to mediate for us; ſhall wee now thinke of another Saviour? Shall wee not hold it our happineſſe, that he is for our ſakes above?

D And what if your *Moſes* had beene gone for ever? Muſt yee therefore have gods made? If ye had ſaid, Chooſe us another Governour, it had beene a wicked and unthankfull motion, ye were too unworthy of a *Moſes*, that could ſo ſoone forget him: but to ſay, *Make us gods*, was abſurdly impious. Moſes was not your God, but your Governour: neither was the preſence of God tyed to *Moſes*: You ſaw God ſtill whē he was gone, in his pillar, and in his Manna, and yet ye ſay, *Make us gods*: Every word is full of ſenſeleſſe wickedneſſe. How many gods would yee have? or what gods are thoſe that can bee made? or (what ever the Idolatrous Ægyptians did) with what face can ye, after ſo many miraculous obligations, ſpeake of another God? Had the voyce of God ſcarce done thundring in your eares? Did you ſo lately heare and ſee him to be an infinite God? Did ye quake to heare him ſay out of the midſt of the flames, *I am Iehovah thy God: Thou ſhalt have no gods but me*? Did yee acknowledge E God your Maker, and doe yee now ſpeake of making of gods? If ye had ſaid, Make us another man to goe before us, it had beene an impoſſible ſuite. *Aaron* might help to marre you and himſelfe; He could not make one haire of a man: and doe yee ſay, *Make us gods*? And what ſhould thoſe gods doe? *Goe before you*. How could they goe before you that cannot ſtand alone? your help makes them to ſtand, and yet they muſt conduct you. Oh the impatient ingratitude of carnall mindes! Oh the ſottiſhneſſe of Idolatry! Who would not have ſaid, *Moſes* is not with us, but hee is with God for us? He ſtayes long: He that called him withholds him: His delay is for our ſakes, as well as his aſcent. Though we ſee him not, we will hope for him: his favours to us have deſerved not to be rejected: Or, if God will keepe him from us, hee that withholds him, can ſupply him: He that ſent him can leade us without him; His

A fire and Cloud is all-ſufficient; God hath ſaid and done enough for us, to make us truſt him: Wee will, we can have no other God; wee care not for any other guide. But behold here is none of this: *Moſes* ſtayes but ſome five and thirty dayes, and now he is forgotten, and is become but *this Moſes*: Yea, God is forgotten, with him; and, as if God and *Moſes* had beene loſt at once, they ſay; *Make us gods*. Naturall men muſt have God at their bent: and if hee come not at a call, hee is caſt off, and they take themſelves to their owne ſhifts: like as the Chinois whip their gods, when they anſwer them not; whereas his holy ones waite long, and ſeeke him; and not onely in their ſinking, but from the bottome of the deepes, call upon him; and though hee kill them, will truſt in him.

Superſtition beſots the mindes of men, and blindes the eye of reaſon; and firſt B makes them not men, ere it makes them Idolaters. How elſe could hee that is the Image of God fall down to the Images of creatures? how could our forefathers have ſo doted upon ſtockes and ſtones, if they had beene themſelves? As the *Syrians* were firſt blinded and then led into the midſt of *Samaria*: ſo are the Idolaters firſt bereaved of their wits and common ſenſe, and afterwards are carried brutiſhly into all palpable impiety.

Who would not have beene aſhamed to heare this anſwer from the brother of *Moſes*, *Plucke off your Earings*? He ſhould have ſaid, *Plucke this Idolatrous thought out of your hearts*: and now in ſtead of chiding he ſoothes them. And as if he had bin no kin to *Moſes*, he helps to leade them backe againe from God to Ægypt. The people importuned him, perhaps with threats. He that had waded through all the menaces of C *Pharaoh*, doth he now ſhrinke at the threats of his owne? *Moſes* is not afraid of the terrors of God: His faith that caried him thorow the water, led him up to the fire of Gods preſence; whiles his brother *Aaron* feares the faces of thoſe men, which he lately ſaw pale with the feare of their glorious Law-giver. As if he that forbad other gods, could not have maintained his owne act, and agent, againſt men. Sudden fears when they have poſſeſſed weak mindes, lead them to ſhamefull errors. Importunity or violence may leſſen, but they cannot excuſe a fault. Wherfore was he a Governor, but to depreſſe their diſordered motions? Facility of yeelding to a ſin, or wooing it with our voluntary ſuit, is a higher ſtaire of evill: but, even at laſt to bee won to ſin, is damnable. It is good to reſiſt any onſet of ſinne; but one condeſcent loſes all the thankes of our oppoſition. What will it availe a man, that others are plagued for ſol- D liciting him, whiles he ſmarteth for yeelding? If both bee in hell, what eaſe is it to him that another is deeper in the pit?

What now did *Aaron*? Behold, he that alone was allowed to climbe up the trembling and fiery Hill of *Sinai*, with *Moſes*, and heard God ſay, *Thou ſhalt not make to thy ſelfe any graven Image, for I am a Iealous God*: (as if hee meant particularly to prevent this act) within one moneth, cals for their earings, makes the graven Image of a Calfe, erects an Altar, conſecrates a day to it, cals it their god, and weepes not to ſee them dance before it. It is a miſerable thing, when Governours humour the people in their ſinnes; and in ſtead of making up the breach, enlarge it. Sinne will take heart by the approbation of the meaneſt looker on; but if authority once ſecond it, it grows impudent: As contrarily where the publike government oppoſes evill, (though it E bee under-hand practiſed, not without feare) there is life in that State.

Aaron might have learned better counſell of his brothers example. When they came to him with ſtones in their hands, and ſaid, *Give us water*, he ranne as roundly to God, with prayers in his mouth; ſo ſhould *Aaron* have done, when they ſaid, *Give us gods*: but he weakely runnes to their earings, that which ſhould be made their god: not to the True God, which they had and forſooke. Who can promiſe to himſelfe freedome from groſſe infirmities, when he that went up into the Mount, comes downe, and doth that in the valley, which he heard forbidden in the Hill?

I ſee yet, and wonder at the mercy of that God, which had juſtly called himſelfe jealous. This very *Aaron*, whoſe infirmity had yeelded to ſo foule an Idolatry, is after choſen by God, to bee a Prieſt to himſelfe: hee that had ſet up an Altar to the Calfe, muſt ſerve at the Altar of God: Hee that had melted and carved out the

Calfe for a god,muſt ſacrifice Calves and Rams,and Bullocks unto the True God : A He that conſecrated a day to the Idol, is himſelfe conſecrated to him, which was diſhonoured by the Idol;the groſeſt of all ſins cannot prejudice the calling of God ; Yea,as the light is beſt ſeene in darkneſſe,the mercy of God is moſt magnified in our unworthineſſe.

What a difference God puts betweene perſons and ſinnes! while ſo many thouſand Iſraelites were ſlaine,that had ſtomackfully deſired the Idol; *Aaron* that in weakneſſe condeſcended, is both pardoned the fact,and afterwards laden with honour from God.Let no man take heart to ſin,from mercy: He that can purpoſe to ſin upon the knowledge of Gods mercy,in the remiſſion of infirmities, preſumes, and makes himſelfe a wilfull offender. It is no comfort to the wilfull that there is remiſſion to the weake and penitent. B

The earings are pluckt off: Ægyptian jewels are fit for any Idolatrous uſe.This very gold was contagious. It had been better the Iſraelites had never borrowed theſe ornaments,thē that they ſhould pay them back to the Idolatry of their firſt owners. What coſt the ſuperſtitious Iſraelites are content to bee at for this lewd devotion ! The riches and pride of their outward habite,are they willing to part with, to their molten god;as glad to have their eares bare that they might fill their eyes. No gold is too deare,for their Idol;each man is content to ſpoile their wives and children,of that whereof they ſpoyled the Ægyptians.

Where are thoſe worldlings,that cannot abide to bee at any coſt for their Religion;which could be content to doe God chargeleſſe ſervice ? Theſe very Iſraelites that were ready to give gold, not out of their purſes, but from their very eares to C miſ-devotion,ſhall once condemne them. O Sacriledge ſucceeding to Superſtition! of old they were ready to give gold to the falſe ſervice of God; wee , to take away gold from the true : How doe wee ſee men prodigall to their luſts and ambitions, and we hate not to be niggards to God.

This gold is now growne to a Calfe;Let no man think that forme came forth caſually out of the melted earings: This ſhape was intended by the Iſraelites,and perfected by *Aaron :* they brought this god in their hearts with them out of Ægypt,& now they ſet it up in their eyes.Still doth Ægypt hurt them: Servitude was the leaſt evill that Iſrael receives from Ægypt; for that ſent them ſtill to the true God, but this Idolatrous example led them to a falſe.The very ſight of evill is dangerous: and it is hard for the heart not to runne into thoſe ſinnes,to which the eye and eare is in- D ured: Not out of love,but cuſtome,we fall into ſome offences.

The Iſraelites wrought ſo long in the furnaces of the Ægyptian bricke, that they have brought forth a molten Calfe. The blacke Calfe with the white ſpots, which they ſaw worſhipped in Ægypt,hath ſtollen their hearts : And they, which before would have beene at the Ægyptian fleſh-pots,would now be at their devotions. How many have fallen into a faſhion of ſwearing,ſcoffing,drinking,out of the uſuall practice of others;as thoſe that live in an ill ayre, are infected with diſeaſes! A man may paſſe thorow Æthiopia unchanged : but he cannot dwell there,and not be diſcoloured.

Their ſin was bad enough,let not our uncharitableneſſe make it worſe : No man may thinke they have ſo put off humanity,and ſenſe,with their Religion,as to thinke E that Calfe a god;or that this Idoll,which they ſaw yeſterday made, did bring them out of Ægypt,three moneths agoe.This were to make them more beaſts than that Calfe,which this Image repreſented : Or if they ſhould have beene ſo inſenſate, can we thinke that *Aaron* could be thus deſperately mad? The Image and the Holy-day were both to one Deity : *To morrow is the Holy-day of the Lord your God.* It was the True God they meant to worſhip in the Calfe:and yet at beſt this Idolatry is ſhamefull. It is no marvell if this foule ſinne ſeekes pretences; yet no excuſe can hide the ſhame of ſuch a face. Gods jealouſie is not ſtirred only by the rivality of a falſe god; but of a falſe worſhip : nothing is more dangerous than to mint Gods ſervice in our owne braine.

God ſends down *Moſes* to remedy this ſinne.He could as eaſily have prevented,as

A redreſſed it. He knew ere *Moſes* came up,what *Iſrael* would doe ere he came downe: like as he knew the two Tables would be broken,ere he gave them.God moſt wiſely permits,and ordains ſin to his owne ends,without our excuſe: And though he could eaſily by his owne hands remedy evils;yet he will doe it by meanes,both ordinary, & ſubordinate. It is not for us to look for any immediate redreſſe from God,when we have a *Moſes*,by whom it may be wrought: Since God himſelfe expects this from man,why ſhould man expect it from God?

Now might *Moſes* have found a time to have beene even with *Iſrael* for all their unthankfulneſſe,and mutinous inſurrections; *Let me alone: I will conſume them, and make thee a mighty Nation. Moſes* ſhould not need to ſollicite God for revenge; God ſollicites him,in a ſort,for leave to revenge. Who would look for ſuch a word from B God to Man,*Let me alone?* As yet *Moſes* had ſaid nothing; Before hee opens his mouth, God prevents his importunity as fore-ſeeing that holy violence, which the requeſts of *Moſes* would offer to him. *Moſes* ſtood trembling before the Majeſty of his Maker;and yet heares him ſay,*Let me alone.*The mercy of our God hath,as it were, obliged his power to the faith of men: The fervent prayers of the faithfull,hold the hands of the Almighty. As I finde it ſaid afterwards of Chriſt, That *hee could doe no miracles there becauſe of their unbeliefe*: So now,I heare God (as if hee could not doe execution upon *Iſrael*,becauſe of *Moſes's* faith) ſay, *Let mee alone,that I may conſume them.*

We all naturally affect propriety,and like our owne ſo much better,as it is freer from parteners. Every one would be glad to ſay,with that proud one,*I am,and there C is none beſide me*: ſo much the more ſweetly would this meſſage have ſounded to nature,*I will conſume them,and make of thee a mighty Nation*: How many indeavour that (not without danger of curſes and uproare) which was voluntarily tendred unto *Moſes*! Whence are our depopulations,and incloſures,but for that men cannot abide either fellowes or neighbours? But how graciouſly doth *Moſes* ſtrive with God, againſt his owne preferment? If God had threatned,*I will conſume thee, and make of them a mighty Nation*: I doubt whether he could have beene more moved.The more a man can leave himſelfe behinde him,and aſpire to a care of community, the more ſpirituall he is. Nothing makes a man ſo good a patriot,as Religion.

Oh the ſweet diſpoſition of *Moſes*;fit for him that ſhould be familiar with God! He ſaw they could be content to be merry and happy without him,he would not be D happy without them. They had profeſſed to have forgotten him: hee ſlacks not to ſue for them. He that will ever hope for good himſelfe,muſt returne good for evill unto others.

Yet was it not *Iſrael* ſo much that *Moſes* reſpected,as God in *Iſrael*.He was thrifty and jealous for his Maker;and would not have him loſe the glory of his mighty deliverances; nor would abide a pretence for any Ægyptian dogge to barke againſt the powerfull worke of God;*Wherefore ſhall the Egyptians ſay?* If *Iſrael* could have periſhed without diſhonour to God,perhaps his hatred to their Idolatry would have overcome his natural love,& he had *let God alone*.Now ſo tender is he over the Name of God,that he would rather have *Iſrael* ſcape with a ſinne,than Gods glory ſhould be blemiſhed in the opinions of men,by a juſt judgement.He ſaw that the eyes and tongues of all the world were intent upon *Iſrael*; E a people ſo miraculouſly fetcht from Ægypt,whom the Sea gave way to;whom heaven fed;whom the Rocke watered;whom the fire and cloud guarded,which heard the audible voyce of God. Hee knew withall,how ready the world would be to miſconſtrue,and how the Heathẽs would be redie to caſt imputations of levity or impotence upon God;and therefore ſayes,*What will the Egyptians ſay?*Happy is that man which can make Gods glory the ſcope of all his actions,and deſires; neither cares for his owne wel-fare,nor fears the miſeries of others,but with reſpect to God in both. If God had not given *Moſes* this care of his glory,hee could not have had it: and now his goodneſſe takes it ſo kindly,as if himſelfe had received a favor from his creature;and for a reward of the grace he had wrought,promiſes not to doe that which he threatned. But what needs God to care for the ſpeech of the Ægyptians,men,Infidels? And if they had beene good

yet their cenſure ſhould have bin unjuſt. Shall God care for the tongues of men; the A
holy God,for the tongues of Infidels? The very Iſraelites,now they were from under
the hands of Ægypt,cared not for their words; and ſhall the God of Heaven regard
that which is not worth the regard of men? Their tongues could not walke against
God,but from himſelfe;and if it could have beene the worſe for him; would
he have permitted it? But,O God,how dainty art thou of thine honour; that thou
canſt not endure the worſt of men ſhould have any colour to taint it! What doe we
men ſtand upon our juſtice and innocence,with neglect of all unjuſt cenſures; when
that infinite God,whom no cenſures can reach,wil not abide that the very Ægyptiãs
ſhould falſely taxe his power and mercy? Wiſe men muſt care,not onely to deſerve
well,but to heare well, and to wipe off,not onely crimes, but cenſures.

There was never ſo precious a Monument,as the Tables written with Gods owne B
hand. If we ſee but the ſtone which *Iacobs* head reſted on; or, on which the foot of
Chriſt did once tread; we looke upon it with more than ordinary reſpect: With
what eye ſhould we have beheld this ſtone,which was hewed and written with the
finger of God! Any manu-ſcript ſcroll written by the hand of a famous man, is laid
up amongſt our jewels; What place then ſhould we have given to the hand-writing
of the Almighty!

That which he hath dictated to his ſervants the Prophets,challedges iuſt honour
from us;how doth that deſerve veneration,which his own hand wrote immediately!

Propheſies and Euangelicall diſcourſes he hath written by others, never did hee
write any thing himſelfe but theſe Tables of the Law: neither did he ever ſpeak any
thing audibly to whole mankinde,but it;The hand,the ſtone,the Law were al his.By C
how much more precious this Record was,by ſo much was the fault greater, of defacing
it. What King holds it leſſe than rebelliõ,to teare his writing,& blemiſh his
Seale? At the firſt he ingraved his image in the table of mans heart; *Adam* blurred
the Image, but (through Gods mercy) ſaved the Tablet. Now hee writes his will in
the Tables of ſtone; *Moſes* breakes the Tables,and defaced the writing: if they had
beene given him for himſelfe,the Author,the matter had deſerved,that as they were
written in ſtone,for permanency;ſo they ſhould be kept for ever: and as they were
everlaſting in uſe,ſo they ſhould be in preſervation. Had they beene written in clay,
they could but have beene broken: but now they were given for all Iſrael; for all
mankinde.He was but the meſſenger,not the owner. Howſoever therefore Iſrael
had deſerved,by breaking this Covenant with God,to have this Monument of Gods D
Covenant with them broken by the ſame hand that wrote it: yet how durſt *Moſes*
thus careleſly caſt away the Treaſure of all the world;and by his hands vndoe that,
which was with ſuch coſt and care done by his Creator? How duſt he faile the truſt
of that God,whoſe pledge he received with awe,and reverence? He that expoſtulated
with God, to have Iſrael live and proſper, why would hee deface the rule of
their life,in the keeping wherof they ſhould proſper?I ſee,that forty daies talk with
God cãnot bereave a mã of paſſionate infirmity:he that was the meekeſt upon earth,
in a ſudden indignation abandons that,which in cold blood he would have held faſter
than his life: He forgets the Law written,when he ſaw it broken; His zeale for
God hath tranſported him from himſelfe,and his duty to the charge of God: Hee
more hates the Golden Calfe,wherein he ſaw ingraven the Idolatry of Iſrael, than E
hee honoured the Tables of ſtone,wherein God had ingraven his Commandements;
and more longed to deface the Idol,than he cared to preſerve the Tables. Yet that
God,which ſo ſharpely revenged the breach of one Law,upon the Iſraelites,checkes
not *Moſes* for breaking both the Tables of the Law. The Law of God is ſpirituall;
the internall breach of one Law, is ſo hainous,that in compariſon of it, God ſcarce
counts the breaking of the outward Tables,a breach of the Law.The goodneſſe of
God winks at the errours of honeſt zeale,and ſo loves the ſtrength of good affections,
that it paſſeth over their infirmities: How highly God doth eſteeme a well governed
zeale; when his mercy crownes it with all the faults!

The Tables had not offended: the Calfe had, and Iſrael in it. *Moſes* takes revenge
on both: Hee burnes and ſtamps the Calfe to powder,and gives it Iſrael to

A drinke;that they might have it in their guts,in ſtead of their eyes : How he haſteth
to deſtroy the Idol,wherein they ſinned ! that ,as an Idol is nothing, ſo it might bee
brought to nothing;and Atomes and duſt is neareſt to nothing : that in ſtead of going
before Iſrael,it might paſſe thorow them; ſo as the next day they might finde
their god in their excrements;to the juſt ſhame of Iſrael,when they ſhould ſee their
new god cannot defend himſelfe,from being either nothing, or worſe.

Who can but wonder to ſee a multitude of ſo many hundred thouſands (when
Moſes came running downe the Hill) to turne their eyes from their god, to him ;
And on a ſudden,in ſtead of worſhipping their Idol,to batter it in pieces,in the very
height of the novelty ? In ſtead of building Altars,and kindling fires to it,to kindle
an hotter fire than that, wherewith it was melted, to cõſume it?In ſtead of dancing
B before it,to abhorre,and deface it;in ſtead of ſinging,to weepe before it ? There was
never a more ſtiffe-necked people : yet I doe not heare any one man of them ſay,He
is but one man; We are many; how eaſily may wee deſtroy him,rather than hee our
god ? If his brother durſt not reſiſt our motion in making it : Why will wee ſuffer
him to dare reſiſt the keeping of it ? It is our act,and we will maintaine it. Here was
none of this;but an humble obeyſance to the baſeſt and bloodieſt revenge that *Moſes*
ſhall impoſe. God hath ſent ſuch an impreſſion of Majeſty in the face of lawfull authority,that
wickedneſſe is confounded in it ſelfe to behold it. If from hence viſible
powers were not more feared than the inviſible God,the world would be over-run
with out-rage.Sinne hath a guiltineſſe in it ſelfe,that when it is ſeaſonably checked,it
puls in his head,and ſeekes rather an hiding place than a fort.

C The Idol is not capable of a further revenge : It is not enough,unleſſe the Idolaters
ſmart : The gold was good,if the Iſraelites had not beene evill : ſo great a ſinne
cannot be expiated without blood.Behold, that meeke ſpirit, which in his plea with
God, would rather periſh himſelfe, than Iſrael ſhould periſh, armes the Levites againſt
their brethren,and rejoyces to ſee thouſands of the Iſraelites bleed, and bleſſes
their executioners.

It was the mercy of *Moſes* that made him cruell : He had been cruell to all,if ſome
had not found him cruell. They are mercileſſe hands,which are not ſometimes imbrued
in blood : There is no leſſe charity, than iuſtice, in puniſhing ſinners with
death;God delights no leſſe in a killing mercy,than in a pitifull iuſtice : ſome tender
hearts would be ready to cenſure the rigour of *Moſes*. Might not Iſrael have repented
D and lived ? Or if they muſt die,muſt their brethrens hand be upon them ? Or, if
their throats muſt be cut by their brethren,ſhall it be done in the very heate of their
ſinne ? But they muſt learne a difference betwixt pity, and fondneſſe;mercy and uniuſtice.
Moſes had an heart as ſoft as theirs, but more hot ; as pitifull, but wiſer. He
was a good Phyſitian,and ſaw that Iſrael could not live unleſſe hee bled : hee therefore
lets out this corrupt blood, to ſave the whole body.There cannot be a better
ſacrifice to God than the blood of Malefactors : and this firſt ſacrifice
ſo pleaſed God in the hands of the Levites,that he would have
none but them ſacrifice to him for ever. The blood of the
Idolatrous Iſraelites cleared that Tribe from
the blood of the innocent
E Sichemites.

Contemplations.

THE SIXTH BOOKE.

The Vaile of Moſes.

Nadab *and* Abihu.

Aaron *and* Miriam.

The Searchers of Canaan.

Corah's *Conſpiracy.*

By Ios. Hall, D. of Divinitie, and Deane
of VVorcester.

Imprinted at *London* in the yeare 1634.

TO
THE RIGHT
HONOVRABLE,

THOMAS,
LORD VISCOVNT
FENTON, CAPTAINE OF THE
ROYALL GVARD; ONE OF HIS
MAIESTIES MOST HONOVRABLE
PRIVIE COVNSELLORS;

ONE OF THE HAPPY RESCVERS
OF THE DEARE LIFE OF OVR GRA-
CIOVS SOVERAIGNE LORD;
A worthy Patterne of all true Honour:

J. H.
DEDICATES THIS PART OF HIS MEDI-
TATIONS; AND WISHETH ALL
increaſe of Grace and Happineſſe.

A

B

Contemplations.
THE SIXTH BOOKE.

Of the Vayle of MOSES.

C IT is a wonder, that neither *Moſes* nor any Iſraelite gathered up the ſhivers of the former Tables: Every ſheard of that ſtone,and every letter of that writing had been a Relike worth laying up: but he well ſaw how headlong the people were to Superſtition;and how unſafe it were to feed that diſpoſition in them.

The ſame zeale that burnt the Calfe to aſhes,concealed the ruines of this Monument. Holy things,beſides their uſe,challenge no further reſpect.The breaking of the Tables did as good as blot out all the Writings; the writings defaced, left no vertue in the ſtone, no reverence to it.

D If God had not beene friends with Iſrael,he had not renewed his Law. As the Iſraelites were wilfully blinde, if they did not ſee Gods anger in the Tables broken; ſo could they not but hold it a good ſigne of grace, that God gave them his Teſtimonies.

There was nothing wherein Iſrael out-ſtripped all the reſt of the world more,than in this priviledge; the pledge of his Covenant, the Law written with Gods owne hand. Oh what a favour then is it,where God beſtowes his Goſpell upon any Nation? That was but a killing letter: this is the power of God to ſalvation.

Never is God throughly diſpleaſed with any people,where that continues. For, like as thoſe which purpoſed love,when they fall off,cal for their tokens back againe; ſo when God begins once perfectly to miſlike, the firſt thing hee withdrawes,is his Goſpell. E

Iſrael recovers this favor,but with an abatement; *Hew thee two Tables.* God made the firſt Tables; The matter,the forme was his; now *Moſes* muſt hew the next: As God created the firſt man after his owne Image; but,that once defaced, *Adam* begat *Cain* after his owne; Or,as the firſt Temple razed, a ſecond was built;yet ſo far ſhort that the Iſraelites wept at the ſight of it. The firſt works of God are ſtill the pureſt: thoſe that he ſecondarily workes by us decline in their perfection. It was reaſon that though God had forgotten Iſrael,they ſhould ſtill find they had ſinned.They might ſee the footſteps of diſpleaſure in the differences of the Agent.

When God had told *Moſes* before, *I will not goe before Iſrael; but my Angell ſhall lead them;* *Moſes* ſo noted the difference,that he reſted not till God himſelfe undertook their conduct: So might the Iſraelites have noted ſome remainders of offence, whiles in ſtead of that which his owne hand did formerly make, he ſaith now, *Hew* A *thee*; And yet theſe ſecond Tables are kept reverently in the Arke, when the other lay mouldred in ſhivers upon Sinai; like as the repaired Image of God in our Regeneration is preſerved, perfited, and laid up at laſt, ſafe in Heaven; whereas the firſt Image of our created innocence is quite defaced; ſo the ſecond Temple had the glory of Chriſts exhibition, though meaner in frame. The mercifull reſpects of God are not tyed to glorious out-ſides; or the inward worthineſſe of things or perſons: Hee hath choſen the weake and ſimple, to confound the wiſe and mighty.

Yet God did this worke by *Moſes*; *Moſes* hewed, and God wrote: Our true *Moſes* repaires that Law of God which we in our nature had broken; Hee revives it for us, and it is accepted of God, no leſſe than if the firſt Characters of his law had been ſtill entire. We can give nothing but the Table; it is God that muſt write in it. Our hearts B are but a bare boord, till God by his finger engrave his Law in them, yea, Lord, wee are a rough Quarry; hew thou us out, and ſquare us fit for thee to write upon.

Well may we marvell, to ſee *Moſes*, after this overſight, admitted to this charge againe: Who of us would not have ſaid, Your care indeed deſerves truſt; you did ſo carefully keepe the firſt Tables, that it would doe well to truſt you with ſuch another burden.

It was good for *Moſes*, that hee had to doe with God, not with men: The God of mercy will not impute the ſlips of our infirmity to the prejudice of our faithfulneſſe. Hee that after the miſ-anſwer of the one Talent, would not truſt the evill ſervant with a ſecond, becauſe he ſaw a wilfull neglect; will truſt *Moſes* with his ſecond Law, becauſe he ſaw fidelity in the worſt error of his zeale. Our charity muſt learne C as to forgive, ſo to beleeve where we have beene deceived: Not that we ſhould wilfully beguile our ſelves in an unjuſt credulity, but that we ſhould ſearch diligently into the diſpoſition of perſons, and grounds of their actions; perhaps none may be ſo ſure as they that have once diſappointed us. Yea, *Moſes* brake the firſt; therefore, he muſt hew the ſecond: If God had broken them, he would have repaired them; The amends muſt be where the fault was. Both God and his Church looke for a ſatisfaction in that wherein we have offended.

It was not long ſince *Moſes* his former faſt of forty dayes: when he then came downe from the hill, his firſt queſtion was not for meat: and now going up againe to Sinai, he takes not any repaſt with him: That God which ſent the Quailes to the Hoſt of Iſrael, and Manna from Heaven, could have fed him with dainties: He goes D up confidently in a ſecure truſt of Gods proviſion. There is no life to that of faith; *Man lives not by bread onely*: The Viſion of God did not onely ſatiate but feaſt him. What a bleſſed ſatietie ſhall there be, when we ſhall ſee him as he is; and he ſhall bee all in all to us; ſince this very fraile mortality of *Moſes* was ſuſtained, and comforted but with repreſentations of his preſence!

I ſee *Moſes* the receiver of the Law, *Elias* the Reſtorer of the Law, Chriſt the Fulfiller of the old Law, and Author of the new, all faſting forty dayes: and theſe three great faſters I finde together glorious in Mount Tabor. Abſtinence merits not; For Religion conſiſts not in the belly, either full or empty: What are meats or drinkes to the Kingdome of God, which is like himſelfe, ſpirituall? But it prepares beſt for good duties. Full bellies are fitter for reſt: not the body, ſo much as the ſoule, is more active E with emptineſſe; Hence, ſolemne prayer takes ever faſting to attend it, and ſo much the rather ſpeeds in Heaven, when it is ſo accompanied. It is good ſo to diet the body, that the ſoule may be fatned.

When *Moſes* came downe before, his eyes ſparkled with anger; and his face was both interchangeably pale, and red with indignation: now it is bright with glory. Before there were the flames of fury in it, now the beames of Majeſty. *Moſes* had before ſpoken with God; why did not his face ſhine before? I cannot lay the cauſe upon the inward trouble of his paſſions, for this brightneſſe was externall. Whither ſhall we impute it, but to his more intireneſſe with God?

The more familiar acquaintance we have with God, the more doe we partake of him. He that paſſes by the fire, may have ſome gleames of heate, but he that ſtands by

A it, hath his colour changed. It is not poſſible a man ſhould have any long conference with God, and be no whit affected. Wee are ſtrangers from God, it is no wonder if our faces be earthly; but he that ſets himſelfe apart to God, ſhall finde a kinde of Majeſty and awfull reſpect put upon him, in the mindes of others.

How did the heart of *Moſes* ſhine with illumination, when his face was thus lightſome! And if the fleſh of *Moſes* in this baſe compoſition, ſo ſhined by converſing with God forty dayes in Sinai; what ſhall our glory be, when clothed with incorruptible bodies, we ſhall converſe with him in the higheſt Heavens?

Now his face onely ſhone: afterwards the three Diſciples ſaw all his body ſhining. The nature of a glorified body, the clearer Viſion, the immediate preſence of that fountaine of glory, challenge a farre greater reſplendence to our faces, than his. B O God, wee are content that our faces bee blemiſhed a while with contempt, and blubred with teares; how can we but ſhine with *Moſes*, when we ſhall ſee thee more than *Moſes*!

The brightneſſe of *Moſes's* face reflected not upon his own eyes; He ſhone bright, and knew not of it: he ſaw Gods face glorious, he did not think others had ſo ſeene his. How many have excellent graces, and perceive them not! Our owne ſenſe is an ill iudge of Gods favors to us; Thoſe that ſtand by, can convince us in that which we deny to our ſelves. Here below it is enough if we can ſhine in the eyes of others; above, we ſhall ſhine and know it. At this inſtant *Moſes* ſees himſelfe ſhine: then hee needed not. God meant not that he ſhould more eſteem himſelfe, but that he ſhould be more honoured of the Iſraelites: That other glory ſhall bee for our owne happi- C neſſe, and therefore requires our knowledge.

They that did but ſtand ſtill to ſee anger in his face; ranne away to ſee glory in it: Before, they had deſired that God would not ſpeake to them any more but by *Moſes*; and now that God doth but looke upon them in *Moſes*, they are afraid; and yet there was not more difference betwixt the voyces, than the faces of God and *Moſes*. This ſhould have drawne Iſrael to *Moſes* ſo much the more, to have ſeen this impreſſion of Divinity in his face.

That which ſhould have comforted, affrights them: Yea, *Aaron* himſelf, that before went up into the Mount to ſee and ſpeak with God, now is afraid to ſee him that had ſeene God: Such a feare there is in guiltineſſe, ſuch confidence in innocency. When the ſoule is once cleared from ſin, it ſhall run to that glory with ioy, the leaſt glimpſe D whereof now appales it, and ſends it away in terrour. How could the Iſraelites now chuſe but thinke; How ſhall wee abide to looke God in the face, ſince our eyes are dazeled with the face of *Moſes*! And well may we ſtill argue, If the Image of God, which he hath ſet in the fleſhly forehead of authority, dant us; how ſhall wee ſtand before the dreadfull Tribunall of Heaven?

Moſes marvels to ſee Iſrael run away from their Guide, as from their Enemy; and lookes backe to ſee if hee could diſcerne any new cauſe of feare; and not conceiving how his milde face could affray them, cals them to ſtay and retyre.

Oh my people, whom doe ye flee? It is for your ſakes that I aſcended, ſtaid, came downe: Behold, here are no armed Levites to ſtrike you, no Amalekites, no Ægyptians to purſue you, no fires and thunders to diſmay you. I have not that Rod of God E in my hand, which you have ſeene to command the Elements: Or if I had; ſo farre am I from purpoſing any rigour againſt you, that I now lately have appeaſed God towards you; and loe here the pledges of his reconciliation. God ſends me to you for good, and doe you runne from your beſt friend? Whither will ye goe from me, or without me? Stay and heare the charge of that God, from whom ye cannot flee.

They perceive his voyce the ſame, though his face were changed, and are perſwaded to ſtay, and returne and heare him, whom they dare not ſee; and now after many doubtfull paces, approaching nearer, dare tell him he was growne too glorious.

Good *Moſes*, finding that they durſt not look upon the Sunne of his face, clouds it with a vayle: Chooſing rather to hide the work of God in him, than to want opportunity of revealing Gods will to his people. I doe not heare him ſtand upon termes of reputation; If there be glory in my face, God put it there; he would not have pla-

ced it ſo conſpicuouſly, if he had meant it ſhould be hid: Hide ye your faces rather, A
which are blemiſhed with your ſinne; and looke not that I ſhould wrong God and
my ſelfe, to ſeeme leſſe happy in favour of your weakneſſe. But without all ſelfe reſpects,
he modeſtly hides his glorified face; and cares not their eyes ſhould pierce ſo
farre, as to his ſkinne, on condition, that his words may pierce into their eares. It is
good for a man ſometimes to hide his graces; Some Talents are beſt improved by
being laid up: *Moſes* had more glory by his Vaile, than by his face. Chriſtian modeſty
teaches a wiſe man, not to expoſe himſelfe to the faireſt ſhew, and to live at the
utmoſt pitch of his ſtrength.

There is many a rich ſtone laid up in the bowels of the Earth; many a faire Pearle
laid up in the boſome of the Sea, that never was ſeene, nor never ſhall bee. There is
many a goodly Starre, which becauſe of height comes not within our account. How B
did our true *Moſes*, with the Vaile of his fleſh, hide the glory of his Deity, and put
on vileneſſe, beſides the laying aſide of Majeſty: and ſhut up his great & Divine Miracles,
with, *See you tell no man*! How farre are thoſe ſpirits from this, which care only
to be ſeene; and wiſh onely to dazle others eyes with admiration, not caring for unknowne
Riches? But thoſe yet more, which deſire to ſeeme above themſelves, whether
in parts or graces, whoſe Vaile is fairer than their ſkinne. Modeſt faces ſhall
ſhine through their Vailes, when the vain-glorious ſhal bewray their ſhame through
their covering.

That God which gave his Law in ſmoke, delivered it againe through the Vaile of
Moſes. Iſrael could not looke to the end of that, which ſhould be aboliſhed; for the
ſame cauſe had God a Vaile upon his face, which hid his preſence in the Holy of C
Holies. Now as the Vaile of God did rend, when he ſaid, *It is finiſhed*; ſo the Vaile of
Moſes then pulled off, wee clearly ſee Chriſt, the end of the Law. Our *Ioſhua* that ſucceeded
Moſes, ſpeakes to us bare-faced: what a ſhame is it there ſhould bee a Vaile
upon our hearts, when there is none on his face?

When *Moſes* went to ſpeake with God, he pulled off his Vaile: It was good reaſon
he ſhould preſent to God that face which he had made. There had beene more
need of his Vaile, to hide the glorious face of God from him, than to hide his from
God: but his faith and thankfulneſſe ſerve for both theſe uſes. Hypocrites are contrary
to *Moſes*: he ſhewed his worſt to men, his beſt to God; they ſhew their beſt to
men, their worſt to God: but God ſees both their Vayle and their face: and I
know not whether he hates their vayle of diſſimulation, or their face of wickedneſſe. D

Of NADAB *and* ABIHU.

THat God which ſhewed himſelfe to men in fire when hee delivered his
Law, would have men preſent their Sacrifices to him in fire: and this
fire he would have his owne, that there might bee a juſt circulation in
this creature, as the water ſends up thoſe vapours, which it receives,
downe againe in raine. Hereupon it was, that fire came downe from
God unto the Altar: That as the charge of the Sacrifice was delivered in fire and
ſmoke, ſo God might ſignifie the acceptation of it in the like faſhion wherein it was E
commanded. The Baalites might lay ready their Bullock upon the wood, and water
in their Trench: but they might ſooner fetch the blood out of their bodies, and deſtroy
themſelves, than one flaſh out of Heaven to conſume the Sacrifice.

That Devill which can fetch downe fire from Heaven, either maliciouſly, or to
no purpoſe; (although he abound with fire; & did as fervently deſire this fire in emulation
to God, as ever he deſired mitigation of his own) yet now he could no more
kindle a fire for the Idolatrous Sacrifice, than quench the flames of his own torment.
Herein God approves himſelfe only worthy to be ſacrificed unto, that he creates the
fire of his owne ſervice; whereas the impotent Idols of the Heathen muſt fetch fire
from their neighbors Kitchen; and themſelves are fit matter for their borrowed fire.

The Iſraelites (that were led too much with ſenſe) if they had ſeene the Bullocke
conſumed

A consumed with a fire fetcht from a cōmon hearth, could never have acknowledged
what relation the Sacrifice had to God; had never perceived that God tooke notice
of the Sacrifice; but now they ſee the fire comming out from the preſence of God,
they are convinced both of the power and acceptation of the Almighty; They are at
once amazed, & ſatisfied to ſee the ſame God anſwer by fire, which before had ſpoken
by fire: God doth not leſſe approve our Euangelicall Sacrifices, than theirs under
the Law; but as our Sacrifices are ſpirituall, ſo are the ſignes of his acceptation;
Faith is our guide, as Senſe was theirs. Yea even ſtill doth God teſtifie his approbation
by ſenſible evidences: when by a lively faith and fervent zeale our hearts are
conſecrated to God, then doth this heavenly fire come downe upon our Sacrifices,
then are they holy, living, acceptable.

B This flame, that God kindled, was not as ſome momentany bonfire, for a ſudden
and ſhort triumph, nor as a domeſticall fire, to goe out with the day; but is given for
a perpetuity, and neither muſt dye, nor be quenched. God, as he is himſelfe eternal, ſo
he loues permanency and conſtancy of grace in us: If wee bee but a flaſh and away,
God regards us not; all promiſes are to perſeverance. Sure, it is but an elementary
fire, that goes out; that which is celeſtiall, continues: it was but ſome preſumptuous
heat in us that decayes upon every occaſion.

But he that miraculouſly ſent downe this fire at firſt, will not renew the miracle every
day, by a like ſupply; It began immediately from God, it muſt be nouriſhed by
means. Fuell muſt maintaine that fire which came from Heaven; God will not work
miracles every day: if he haue kindled his Spirit in us, we may not expect hee ſhall
C every day begin againe; we have the fuell of the Word and Sacraments, Prayers, and
Meditations, which muſt keep it in for ever. It is from God that theſe helps can nouriſh
his graces in us; like as every flame of our materiall fire hath a concourſe of providence,
but we may not expect new inſuſions: rather know; that God expects of us
an improvement of thoſe habituall graces we have received.

While the people with feare and joy ſee God lighting his owne fire, fire from heaven,
the two ſonnes of *Aaron*, in a careleſſe preſumption, will be ſerving him with a
common flame; As if he might not have leave to chooſe the formes of his own worſhip.
If this had beene done ſome ages after, when the memory of the originall of
this heavenly fire had been worne out, it might have beene excuſed with ignorance:
but now, when God had newly ſent his fire from above, newly commanded the cōtinuance
D of it; either to let it goe out, or whiles it ſtil flamed, to fetch prophane coales
to Gods Altar, could ſavour of no leſſe than preſumption and Sacriledge: when we
bring zeale without knowledge, miſconceits of faith, carnall affections, the devices
of our Will-worſhip, ſuperſtitious Devotions into Gods Service; wee bring common
fire to his Altar; theſe flames were never of *his kindling*; Hee hates both Altar,
Fire, Prieſt and Sacrifice. And now behold, the ſame fire which conſumed the Sacrifices
before, conſumes the Sacrificers. It was the ſigne of his acceptation, in conſuming
the beaſt; but whiles it deſtroyed men, the fearfull ſigne of his diſpleaſure. By
the ſame meanes can God bewray both love and hatred. Wee would have pleaded
for *Nadab* and *Abihu*; They are but young men, the ſonnes of *Aaron*, not yet warme
in their Function; let both age, and blood, and inexperience excuſe them as yet. No
E pretences, no priviledges can bear off a ſin with God: Men think either to patronize;
or mitigate evils, by their fained reaſons. That no man may hope the plea eyther of
birth, or of youth, or of the firſt commiſſion of evill, may challenge pardon; I ſee
here young men, ſonnes of the Ruler of Iſrael, for the firſt offence ſtrooke dead.

Yea, this made God the more to ſtomack, and the rather to revenge this impiety;
becauſe the ſons of *Aaron* did it. God had both pardoned and graced their father, hee
had honoured them; of the thouſands of Iſrael, culling them out for his Altar: and
now, as their father ſet up a falſe god, ſo they bring falſe fire unto the True God.

If the ſonnes of Infidels live godleſſely, they doe their kinde; their puniſhment
ſhall be, (though juſt) yet leſſe: but if the Children of religious Parents, after all
Christian nurture, ſhall ſhame their Education; God takes it more hainouſly, and revenges
it more ſharply. The more bonds of duty, the more plagues of neglect.

A If from the Agents,wee looke to the act it ſelfe;ſet aſide the originall deſcent,& what difference was there betwixt theſe fires? Both lookt alike,heated alike, aſcended alike,conſumed alike:both were fed with the ſame materiall wood, both vaniſhed into ſmoke; There was no difference,but the Commandement of God.

If God had injoyned ordinarie fire,they had ſinned to looke for celeſtiall: now he commanded onely the fire which he ſent; they ſinned in ſending up Incenſe, in that fire, which he commanded not. It is a dangerous thing in the ſervice of God to decline from his owne inſtitutions;wee have to doe with a power which is wiſe to preſcribe his owne worſhip, juſt to require what he hath preſcribed, powerfull to revenge that which he hath not required.

If God had ſtrooke them with ſome Leproſie in their forehead, as he did their B Aunt *Miriam*, ſoon after; or with ſome palſie, or lingring conſumption,the puniſhment had beene grievous:but he,whoſe judgements are ever juſt, ſometimes ſecret, ſaw fire the fitteſt revenge, for a ſinne of fire; his owne fire fitteſt to puniſh ſtrange fire; A ſudden judgement, fit for a preſent and exemplarie ſinne; He ſaw, that if he had winkt at this,his ſervice had been expoſed to prophanation.

It is wiſedome in governours to take ſinne at the firſt bound;and ſo to revenge it, that their puniſhments may bee preventions.Speed of death is not alwayes a judgement:ſuddenneſſe as it is ever juſtly ſuſpicable;ſo then certainely argues anger, whẽ it finds us in an act of ſinne.Leaſure of repentance is an argument of favour; when God gives a man Law,it implyes that he would not have judgement ſurprize him.

Doubtleſſe, *Aaron* lookt ſomewhat havily on this ſad ſpectacle; It could not but C appale him, to ſee his two ſonnes dead before him,dead in diſpleaſure,dead ſuddenly, dead by the immediate hand of God. And now hee could repent him of his new honour, to ſee it ſucceed ſo ill with the ſonnes of his loynes: neither could he chuſe but ſee himſelfe ſtriken in them.But his Brother *Moſes* that had learned not to know either Nephewes,or Brother, when they ſtood in his way to God, wiſely turned his eyes from the dead carkaſſes of his Sonnes, to his reſpect of the living God;My Brother,this event is fearfull,but juſt; Theſe were thy ſons,but they ſinned; it was not for God,it is not for thee, to looke ſo much who they were,as what they did.It was their honour & thine,that they were choſen to miniſter before the Lord: He that called them,juſtly required their Sanctification and obedience.If they have profaned God,and themſelves; can thy naturall affection ſo miſcary thee, that thou D couldeſt wiſh their impunity with the blemiſh of thy Maker? Our ſonnes are not ours,if they diſobey our Father: to pittie their miſery, is to partake of their ſinnes; If thou grudge at their judgement, take heed leſt the ſame fire of God come forth upon this ſtrange fire of nature. Shew now whether thou more loveſt God, or thy ſonnes; Shew whether thou be a better Father,or a Sonne.

Aaron,weighing theſe things,holds his peace,not out of an amazement, or ſullenneſſe,but out of patient and humble ſubmiſſion;and ſeeing Gods pleaſure, and their deſert,is content to forget that hee had ſonnes. He might have had a ſilent tongue, and a clamorous heart.There is no voyce louder in the eares of God, then a ſpeechleſſe repining of the ſoule.Heat is more intended with keeping in;but *Aarons* ſilence was no leſſe inward: He knew how little hee ſhould get by brawling with God. If E he breathed out diſcontentment, he ſaw God could ſpeake fire to him againe; And therefore he quietly ſubmits to the will of God; And held his peace, becauſe the Lord had done it.There is no greater proofe of grace,then to ſmart patiently; and humbly & contentedly to reſt the heart in the juſtice,& wiſedome of Gods proceeding;and to bee ſo farre from chiding, that we diſpute not.Nature is froward; and though ſhee well knowes we meddle not with our match, when we ſtrive with our Maker, yet ſhe pricks us forward to this idle quarrell; and bids us with *Iobs* wife, *Curſe and dye*.If God either chide or ſmite(as ſervants are charged to their Maſters) wee may not anſwer againe; when Gods hand is on our backe, our hand muſt be on our mouth: elſe, as mothers doe their children, God ſhall whip us ſo much the more for crying.

It is hard for a ſtander by,in this caſe,to diſtinguiſh betwixt hard-heartedneſſe, & piety.

A piety. There *Aaron* ſees his ſonnes lye; he may neither put his hand to them, to bury
them, nor ſhed a teare for their death. Never parent can have juſter cauſe of mourning,
then to ſee his ſonnes dead in their ſinne; if prepared, and penitent, yet who can
but ſorrow for their end? but to part with children to the danger of a ſecond death,
is worthy of more than teares. Yet *Aaron* muſt learne ſo farre to deny nature, that he
muſt more magnifie the juſtice of God, than lament the iudgement. Thoſe whom
God hath called to his immediate ſervice, muſt know, that hee will not allow them
the common paſſions and cares of others. Nothing is more naturall than ſorrow for
the death of our owne: if ever griefe be ſeaſonable, it becomes a funerall. And if *Nadab*
and *Abihu* had dyed in their beds, this favor had bin allowed them, the ſorrow of
their Father and brethren: for when God forbids ſolemne mourning to his Prieſts,
B over the dead, he excepts the caſes of this nearneſſe of blood. Now all Iſrael may
mourne for theſe two; onely the father and brethren may not: God is iealous
leſt their ſorrow ſhould ſeeme to countenance the ſin, which he had puniſhed: even
the fearfulleſt acts of God muſt be applauded by the heavieſt hearts of the faithfull.

That which the Father and Brother may not doe, the Couſins are commanded:
dead carcaſſes are not for the preſence of God; his iuſtice was ſhowne ſufficiently in
killing them: They are now fit for the grave, not the Sanctuary: neither are they
carryed out naked, but in their coates. It was an unuſuall ſight for Iſrael to ſee a linnen
Ephod upon the Beere; The iudgement was ſo much the more remarkable, becauſe
they had the badge of their calling upon their backs.

Nothing is either more pleaſing unto God, or more commodious to men, then
C that when he hath executed iudgment, it ſhould be ſeene and wondred at; for therefore
he ſtrikes ſome that he may warne all.

Of Aaron *and* Miriam.

THe Iſraelites are ſtayed ſeven dayes in the ſtation of Hazzeroth, for the
puniſhment of *Miriam*. The ſins of the Governours are a iuſt ſtop to the
people; all of them ſmart in one; all muſt ſtay the leaſure of *Miriams* recovery.
Whoſoever ſeekes the land of Promiſe, ſhall finde many lets:
Amalek, *Og*, *Sehon*, and the Kings of Canaan meet with Iſrael: theſe reſisted,
D but hindered not their paſſage, their ſinnes onely ſtay them from removing. Afflictions
are not croſſes to us, in the way to heaven, in compariſon to our ſinnes.

What is this I ſee? is not this *Aaron* that was brother in nature, & by office ioynt-Commiſſioner
with *Moſes*? Is not this *Aaron*, that made his Brother an interceſſor
for him, to God, in the caſe of his Idolatry? Is not this *Aaron*, that climbed up the Hil
of Sinai, with *Moſes*? Is not this *Aaron*, whom the mouth and hand of *Moſes* conſecrated
an high Prieſt unto God? Is not this *Miriam*, the elder Siſter of *Moſes*? Is not
this *Miriam*, that led the Triumph of the Women, and ſung gloriouſly to the Lord?
Is not this *Miriam*, which layd her Brother *Moſes* in the Reeds, and fetcht her Mother
to bee his Nurſe? Both, Prophets of God; both the fleſh and blood of *Moſes*:
And doth this *Aaron* repine at the honour of him, which gave himſelfe that honour,
E and ſaved his life? Doth this *Miriam* repine at the proſperity of him whoſe life ſhee
ſaved? Who would not have thought this ſhould have beene their glory, to have
ſeene the glory of their owne brother? what could have beene a greater comfort to
Miriam, than to thinke, How happily doth he now ſit at the Sterne of Iſrael, whom
I ſaved from periſhing in a Boate of Bul-ruſhes! It is to mee, that Iſrael owes this
Commander; But now envy hath ſo blinded their eyes, that they can neither ſee this
priviledge of nature, nor the honour of Gods choyce. *Miriam* and *Aaron* are in mutiny
againſt *Moſes*. Who is ſo holy that ſinnes not? What ſinne is ſo unnaturall that
the beſt can avoid without God: But what weakneſſe ſoever may plead for *Miriam*,
who can but grieve to ſee *Aaron* at the end of ſo many ſinnes? Of late I ſaw him carving
the molten Image, & conſecrating an Altar to a falſe god: now I ſee him ſecõding
an unkinde mutiny againſt his brother: Both ſinnes find him acceſſary; neither
principall.

principall. It was not in the power of the legall Prieſthood to performe, or promiſe innocency to her Miniſters: It was neceſſary wee ſhould have another high Prieſt, which could not be tainted. That King of righteouſneſſe was of another order; He being without ſinne, hath fully ſatisfied for the ſinnes of men. Whom can it now offend, to ſee the blemiſhes of the Euangelicall Prieſthood, when Gods firſt high Prieſt is thus miſcarried.

Who can looke for love and proſperity at once, when holy and meeke *Moſes* finds enmity in his owne fleſh and blood? Rather than we ſhall want, *A mans enemies ſhall be thoſe of his owne houſe.* Authority cannot faile of oppoſition, if it be never ſo mildly ſwayed: that common make-bate will rather raiſe it out of our owne boſome. To doe well, and heare ill, is Princely.

The Midianitiſh wife of *Moſes* coſt him deare. Before, ſhe hazzarded his life; now, the favour of his people: Vnequall matches are ſeldome proſperous. Although now this ſcandall was onely taken: Envy was not wiſe enough to chooſe a ground of the quarrell. Whether ſome ſecret and emulatory brawles paſſed betwene *Zipporah* and *Miriam*, (as many times theſe ſparkes of private brawles grow into a perillous and common flame) or whether now that *Iethro* and his Family was joyned with Iſrael, there were ſurmiſes of tranſporting the government to ſtrangers; or whether this unfit choyce of *Moſes* is now raiſed up to diſparage Gods gifts in him; Even in ſight, the exceptions were frivolous: Emulation is curious; and out of the beſt perſon, or act, will raiſe ſomething to cavill at.

Seditions doe not ever looke the ſame way they move; Wiſe men can eaſily diſtinguiſh betwixt the viſor of actions, and the face. The wife of *Moſes* is mentioned, his ſuperiority is ſhot at. Pride is lightly the ground of all ſedition. Which of their faces ſhined like *Moſes*? yea, let him but have drawne his vayle, which of them durſt looke on his face? Which of them had faſted twice forty dayes? Which of them aſcended up to the top of Sinai, and was hid with ſmoake and fire? Which of them received the Law twice in two ſeverall Tables, from Gods owne hand? And yet they dare ſay, *Hath God ſpoken only by Moſes?* They doe not deny *Moſes* his honor, but they challenge a part with him: and as they were the elder in nature, ſo they would be equall in dignity, equall in adminiſtration. According to her name, *Miriam* would be exalted. And yet how unfit were they? One, a woman, whom her ſexe debarred from rule; the other a Prieſt, whom his office ſequeſtred from earthly government. Selfe-love makes men unreaſonable, and teaches them to turne the glaſſe to ſee themſelves bigger, others leſſe thā they are. It is an hard thing for a man, willingly and gladly to ſee his equals lifted over his head, in worth and opinion. Nothing will more try a mans grace, than queſtions of emulation. That man hath true light which can be content to be a candle before the Sunne of others.

As no wrong can eſcape God; ſo leaſt of all thoſe which are offered to Princes: he that made the eare needs no intelligence of our tongues. Wee have to doe with a God, that is light of hearing, we cannot whiſper any evill ſo ſecretly, that hee ſhould not cry out of noyſe: and what need we any further evidence, when our Judge is our witneſſe.

Without any delation of *Moſes*, God heares and challenges them. Becauſe he was meek, therfore he complayned not: Becauſe he was meek and complayned not, therfore the Lord ſtruck in for him the more. The leſſe a man ſtrives for himſelfe, the more is God his Champion. It is the honour of great perſons, to undertake the patronage of their Clients: How much more will God revenge his Elect, which cry to him day and night! He that ſaid, *I ſeeke not mine owne glory*, addes, *But there is one that ſeekes it, and judges.* God takes his part ever that fights not for himſelfe.

No man could have given more proofes of his courage, than *Moſes*. He ſlew the Ægyptian; He confronted *Pharaoh* in his owne Court; he beate the *Midianite* ſhepherds; he feared not the troopes of Ægypt! He durſt looke God in the face, amidſt all the terrours of Sinai: and yet that ſpirit, which made and knew his heart, ſayes, *He was the mildeſt man upon earth.* Mildneſſe and fortitude may well lodge together in one breaſt; to correct the miſ-conceits of thoſe men, that think none valiant, but thoſe that are fierce and cruell.

No ſooner is the word out of *Miriams* mouth, than the Word of Gods reprooſe meets it; How he beſtirs him, and will be at once ſeene and heard, when the name of *Moſes* is in queſtion! *Moſes* was zealouſly carefull for Gods glory, and now God is zealous for his. The remunerations of the Almighty, are infinitely gratious. He cannot want honour and patronage, that ſeeks the honor of his Maker. The ready way to true glory, is goodneſſe.

God might have ſpoken ſo lowd, that Heaven & Earth ſhould have heard it, ſo as they ſhould not have needed to come forth for audience: but now, he calls them out to the barre, that they may be ſeene to heare. It did not content him, to chide them within doores: the ſhame of their fault had beene leſſe in a private rebuke: but the ſcandall of their repining was publike. Where the ſin is not affraid of the light, God loves not the reprooſe ſhould be ſmothered.

They had depreſſed *Moſes*, God advances him: They had equalled them to *Moſes*, God prefers him to them. Their plea was, that God had ſpoken by them, as well as by *Moſes*: Gods reply is, That he hath in a more intire faſhion ſpoken to *Moſes*, than them. God ſpake to the beſt of them, but either in their dream, ſleeping; or in viſion, waking. But to *Moſes* he ſpake with more inward illumination, with more lively repreſentation: To others, as a ſtranger; to *Moſes* as a friend. God had never ſo much magnified *Moſes* to them, but for their envy. We cannot deviſe to pleaſure Gods ſervants, ſo much as by deſpiting them.

God was angry when he chode them, but more angry when he departed. The withdrawing of his preſence, is the preſence of his wrath. Whiles he ſtayes to reprove, there is favour in his diſpleaſure: but when he leaves either man, or Church, there is no hope but of vengeance. The finall abſence of God, is hell it ſelfe. When he forſakes us (though for a time) it is an introduction to his utmoſt judgment. It was time to looke for a judgment, when God departed: ſo ſoone as he is gone from the eyes of *Miriam*, the leproſie appeares in her face: her foule tongue is puniſhed with a foule face. Since ſhe would acknowledge no difference betwixt her ſelfe and her brother *Moſes*, every Iſraelite now ſees his face glorious, hers leprous. Deformitie is a fit cure of Pride. Becauſe the venome of her tongue would have eaten into the reputation of her brother, therefore a poiſonous infection eates into her fleſh. Now both *Moſes* and *Miriam*, need to weare a vaile: the one to hide his glory; the other her deformity. That *Midianite Zipporah*, whom ſhe ſcorned, was beautiful in reſpect of her.

Miriam was ſtriken, *Aaron* eſcaped: both ſinned; his Prieſthood could not reſcue him; the greatneſſe of his dignity did but adde to the haynouſneſſe of his ſinne: his repentance freed him; Alaſſe, my Lord, I beſeech thee lay not this ſinne upon us, which we have fooliſhly committed. I wonder not to ſee *Aaron* free, while I ſee him penitent; This very confeſſion ſaved him before, from bleeding for Idolatry, which now preſerves him from Leproſie, for his envious repining. The univerſal Antidote, for all the judgments of God, is our humble repentance.

Yea, his ſad deprecation prevailed, both to cleare himſelfe, and recover *Miriam*; The brother ſues for himſelfe and his ſiſter, to that brother whom they both emulated, for pardon from himſelfe, and that God which was offended in him. Where now is that equality which was pretended? Behold, he that ſo lately made his brother his fellow, now makes him his God: *Lay not this ſinne upon us*; *Let her not be as one dead*: As if *Moſes* had impoſed this plague, and could remove it. Never any oppoſed the ſervants of God, but one time or other they have beene conſtrained to confeſſe a ſuperiority.

Miriam would have wounded *Moſes* with her tongue; *Moſes* would heale her with his, *O Lord, heale her now*: The wrong is the greater, becauſe his ſiſter did it. He doth not ſay, I ſought not her ſhame, ſhee ſought mine; if God have revenged it, I have no reaſon to looke on her, as a ſiſter, who lookt at me, as an adverſarie: But, as if her leproſie were his, he cries out for her cure. O admirable meekneſſe of *Moſes*! His people the Jewes rebelled againſt him; God profers revenge; He would rather dye, than they ſhould periſh: His ſiſter rebelled againſt him, God workes his re-

venge: He will not give God peace, till ſhe be recured. Behold a worthy and noble A
patterne for us to follow. How farre are they from this diſpoſition, who are not onely content God ſhould revenge; but are ready to prevent Gods revenge with their owne?

Gods love to *Moſes* ſuffers him not to obtaine preſently his ſute for *Miriam*; his good nature to his ſiſter, made him pray againſt himſelſe. If the judgment had beene at once inflicted, and removed, there had been no example of terror for others: God either denies, or defers the grant of our requeſts, for our good; It were wide for us, if our ſuits ſhould be ever heard. It was fit for all parts, *Miriam* ſhould continue ſome while leprous. There is no policie in a ſudden removall of juſt puniſhment: unleſſe the raine ſo fall that it lye, and ſoake into the earth, it profits nothing. If the B
Judgments of God ſhould be only as paſſengers, and not ſojourners at leaſt, they would be no whit regarded.

Of the Searchers of Canaan.

I Can but wonder at the counſell of God. If the Iſraelites had gone to Cannan, without inquiry; their confidence had poſſeſſed it: now they ſend to eſpie the Land, ſix hundred thouſand of them never lived to ſee it: And yet I ſee God enjoyning them to ſend; but enjoyning it, upon their inſtance. Some things God allowes in judgment; their importunity, and diſtruſt extorted from God this occaſion of their overthrow. That which the Lord moves unto, proſpers: but that which we move him to first, ſeldome ſucceedeth. What needed they doubt of the goodneſſe of that Land, which God told them did flow with milke and honey? What needed they doubt of obtaining that, which God promiſed to give? When we wil ſend forth our ſenſes, to be our ſcouts in matter of faith, and rather dare truſt men, than God, we are worthy to be deceived. C

The baſeſt ſort of men are commonly held fit enough for intelligencers; but *Moſes*, D
to make ſure work, chooſeth forth the beſt of Iſrael, ſuch as were like to be moſt judicious in their inquiry, and moſt credible in their report. Thoſe that ruled Iſrael at home could beſt deſcry for them abroad; What ſhould direct the body, but the head? Men can judge but by appearance; It is for him onely that ſees the event, ere hee appoint the meanes, not to be deceived. It had beene better for Iſrael to have ſent the offall of the multitude: By how leſſe the credit of their perſons is, by ſo much leſſe is the danger of ſeducement. The error of the mighty is armed with authority, and in a ſort commands aſſent; whether in good or evill, Greatneſſe hath ever a traine to follow it at the heeles.

Forty daies they ſpent in this ſearch; and this cowardly unbeliefe in the ſearch ſhall E
coſt thē forty yeares delay of the fruition. Who can abide to ſee the Rulers of Iſrael ſo baſely timorous? They commend the Land, the fruit commends it ſelſe, and yet they plead difficulty: *We be not able to go up.* Their ſhoulders are laden with the grapes; and yet their hearts are overlaid with unbeliefe: It is an unworthy thing to plead hardnes of atchieving, where the benefit wil more than requite the indeavour. Our Land of Promiſe is above; we know, the fruit therof is ſweet and glorious, the paſſage diſficult. The gyantly ſons of *Anak* (the powers of darkneſſe) ſtand in our way: If we ſit down and complaine, we ſhall once know, that *without ſhall be the fearefull.*

See the idle pleas of diſtruſt; *We are not able: They are ſtronger.* Could not God inable them? Was he not ſtronger than their Giants? Had he not promiſed to diſplace the Canaanites, to ſettle them in their ſtead? How much more eaſie is it for us to ſpy

A their weaknes, than for them to eſpie the ſtrength of their adverſaries? When wee meaſure our ſpirituall ſucceſſe by our owne power, wee are vanquiſhed before wee fight: He that would overcome, muſt neither looke upon his owne arme, nor the arme of his enemy, but the mouth and hand of him that hath promiſed, and can performe. Who are we fleſh and blood, with our breath in our noſtrils, that wee ſhould fight with Principalities, powers, ſpirituall wickedneſſes in heavenly places? The match is too unequall; we are not like Graſhoppers to theſe Giants; when wee compare our ſelves with them, how can we but deſpaire? when we compare them with God, how can we be diſcouraged? He that hath brought us into this field, hath promiſed us victory. God knew their ſtrength, ere he offered to commit us.

Well might they have thought, Were not the Amalekites ſtronger than we? were B not they armed, we naked? Did not the onely hand of *Moſes*, by lifting up, beate them downe? Were not the Ægyptians no leſſe our maſters? Did not Death come running after us in their Chariots? Did we not leave theſe buried in the Sea, the other unburied in the wilderneſſe? Whence had the Anakims their ſtrength, but from him that bids us goe up againſt them? Why have the bodies of our forefathers taken poſſeſſion of their Hebron, but for us? But now, their feare hath not left them ſo much reaſon, as to compare their adverſaries with others, but only with themſelves: Doubtleſſe, theſe Gyants were mighty, but their feare hath ſtretched them out ſome Cubits, beyond their ſtature. Diſtruſt makes our dangers greater, and our helps leſſe than they are, and forecaſts ever worſe than ſhall be; and if evils be poſſible, it makes them certaine.

C Amongſt thoſe twelve Meſſengers, whom our ſecond *Moſes* ſent thorow the Land of Promiſe, there was but one *Iudas*: but amongſt thoſe twelve, which the former *Moſes* addreſſed thorow the ſame Land, there is but one *Caleb*: and yet thoſe were choſen out of the meaneſt, theſe out of the heads of Iſrael. As there is no ſociety free from ſome corruption: ſo it is hard, if in a community of men, there bee not ſome faithfulneſſe.

Wee ſhall wrong God, if wee feare leſt good courſes ſhall bee quite forſaken; hee knowes how to ſerve himſelfe of the beſt, if the feweſt; and could as eaſily be attended with a multitude, if he did not ſeeke his owne glory, in unlikelihoods.

Ioſhua was ſilent, and wiſely ſpared his tongue for a further advantage; Only *Caleb* ſpake: I doe not heare him ſay, Who am I to ſtrive with a multitude? What can *Io-* D *ſhua* and I doe againſt ten Rulers? It is better to ſit ſtill, than to riſe and fall: But he reſolves to ſwimme againſt this ſtreame, and will either draw friends to the truth, or enemies upon himſelfe.

True Chriſtian fortitude teaches us not to regard the number, or quality of the opponents, but the equity of the cauſe; and cares not to ſtand alone, and challenge all commers: & if it could be oppoſed by as many worlds, as men, it may be overborne, but it cannot be daunted: Wheras popularity carries weak minds, and teaches them the ſafety of erring with a multitude.

Caleb ſaw the Gyantly Anakims, and the walled Cities, as well as the reſt; and yet he ſayes, *Let us goe up and poſſeſſe it*: As if it were no more, but to goe, and ſee, and conquer. Faith is couragious, and makes nothing of thoſe dangers, wherewith others E are quailed.

It is very materiall with what eyes wee looke upon all ſubjects. Feare doth not more multiply evils, than faith diminiſheth them; which is therefore bold, becauſe either it ſees not, or contemnes that terrour, which feare repreſents to the weake. There is none ſo valiant as the beleever.

It had beene happy for Iſrael, if *Calebs* counſell had beene as effectuall as good. But how eaſily have theſe Rulers diſcouraged a faint-hearted people! In ſtead of lifting up their enſignes, and marching towards Canaan; they ſit them downe, and lift up their voyce and cry. The rods of their Ægyptian Taſke-maſters had never beene ſo fit for them, as now, for crying. They had cauſe indeed to weepe for the ſinne of their infidelity: but now they weepe for feare of thoſe enemies they ſaw not. I feare if there had beene ten *Calebs* to perſwade, and but two faint ſpies to diſ-

courage them, thoſe two cowards would have prevailed againſt thoſe ten ſolicitors: A
How much more now ten oppoſe and but two incourage! An eaſie Rhetoricke
drawes us to the worſe part; yea, it is hard not to run downe the hill. The faction of
evill is ſo much ſtronger in our nature, than that of Good, that every leaſt motion
prevailes for the one: ſcarce any ſuite for the other.

Now is *Moſes* in danger of loſing all the coſt and care, that ever he beſtowed upon
Iſrael: His people are already gone backe to Ægypt, in their hearts; & their bodies
are returning. Oh ye rebellious Hebrewes, where ſhall God have you at laſt! Did
ever *Moſes* promiſe to bring you to a fruitfull Land without Inhabitants? To give
you a rich Country, without reſiſtance? Are not the graves of Canaan as good, as
thoſe of Ægypt? What can ye but die at the hands of the Anakims? Can yee hope
for leſſe from the Ægyptians? What madneſſe is this to wiſh to die, for feare of B
death? Is there leſſe hope from your enemies, that ſhall be, when ye goe under ſtrong
and expert Leaders, than from the enemies that were, when ye ſhall returne maſter-
leſſe? Can thoſe cruell Ægyptians ſo ſoone have forgottẽ the blood of their fathers,
children, brothers, huſbands, which periſhed in purſuing you? Had yee rather truſt
the mercy of knowne enemies, than the promiſe of a faithfull God? Which way wil
ye returne? Who ſhall devide the Sea for you? Who ſhall fetch you water out of
the Rocke? Or can ye hope that the Manna of God will follow you, while ye runne
from him? Feeble mindes, when they meet with croſſes they lookt not for, repent
of their good beginnings, and wiſh any difficulty rather than that they finde. How
many have pulled back their foot from the narrow way, for the troubles of a good
profeſſion! C

It had been time for the Iſraelites to have fallen down on their faces before *Moſes*
and *Aaron*, and to have ſaid, Yee led us thorow the Sea, make way for us into Cana-
an. Thoſe Giants are ſtrong, but not ſo ſtrong as the Rock of Rephidim; ye ſtroke that
and it yeelded; If they be tall, the Pillar of God is higher than they: when we look on
our ſelves, we ſee cauſe of fear; but whẽ we cõſider the miraculous power of you our
leaders, we cannot but cõtemn thoſe men of meaſures. Leave us not therfore, but go
before us in your directiõs, go to God for us in your praiers. But now cõtrarily *Moſes*
and *Aaron* fall on their faces to them, and ſue to them, that they would be content to
be conducted. Had they beene ſuffered to depart, they had periſhed; *Moſes* and his
few had been victorious: and yet, as if he could not be happy without them, he fals
on his face to them, that they would ſtay. We have never ſo much need to be impor- D
tuned as in thoſe things whoſe benefit ſhould make us moſt importunate. The ſweet-
neſſe of Gods Law, and our promiſed glory is ſuch, as ſhould draw all hearts after
it; And yet if we did not ſue to men (as for life) that they would bee reconciled to
God, and be ſaved, I doubt whether they would obey, yea, it were well, if our ſute
were ſufficient to prevaile.

Though *Moſes* and *Aaron* intreat upon their faces, and *Ioſhua* and *Caleb* perſwade
and rend their garments, yet they move nothing. The obſtinate multitude, growne
more violent with oppoſing, is ready to returne them ſtones for their prayers. Such
hath beene ever the thankes of fidelity and truth; croſſed wickedneſſe proves deſpe-
rate, and in ſtead of yeelding, ſeekes for revenge. Nothing is ſo hatefull to a reſolute
ſinner, as good counſell: Wee are become enemies to the world becauſe wee tell E
them truth.

That God which was inviſibly preſent whiles they ſinned, when they have ſinned
ſhewes himſelfe glorious. They might have ſeene him before, that they ſhould not
ſinne; now they cannot chooſe but ſee him in the height of their ſinne, They ſaw be-
fore, the Pillar of his ordinary preſence: now they ſee him unuſually terrible; that
they may with ſhame and horror, confeſſe him able to defend, able to revenge. The
helpe of God uſes to ſhew it ſelfe in extremity. He that can prevent evils, conceales
his ayde, till danger be ripe; and then he is fearefull, as before he ſeemed connivent.

Of Corah's Conſpiracy.

THe teares of Iſrael were ſcarce dry, ſince the ſmart of their laſt mutiny, and now they begin another. The multitude is like a raging Sea, full of unquiet billowes of diſcontentment, whereof one riſes in the fall of another. They ſaw God did but threaten, and therefore are they bold to ſinne: It was now high time they ſhould know what it is for God to be angry. There was never ſuch a revenge taken of Iſrael; never any better deſerved. When leſſer warnings will not ſerve, God looks into his Quiver for deadly arrows. In the meane time what a weary life did *Moſes* lead in theſe continuall ſucceſſions of conſpiracies? What did he gaine by his troubleſome government, but danger and deſpight? Who but he would not have wiſht himſelfe rather with the ſheepe of *Iethro*, thā with theſe Wolves of Iſrael? But, as he durſt not quit his hook, without the calling of God; ſo now he dare not his Scepter, except hee bee diſmiſſed of him that called him; no troubles, no oppoſitions can drive him from his place: wee are too weake, if we ſuffer men to chaſe us from that ſtation where God hath ſet us.

I ſee the Levites, not long ſince, drawing their ſwords for God and *Moſes*, againſt the reſt of Iſrael; and that fact wins them both praiſe and bleſſing: Now they are the forwardeſt in the rebellion againſt *Moſes* and *Aaron*, men of their owne Tribe. There is no aſſurance of a man for one act: whom one ſinne cannot faſten upon, another may. Yea, the ſame ſinne may finde a repulſe one while from the ſame hand, which another time gives it entertainment: and that yeeldance loſes the thanke of all the former reſiſtance. It is no praiſe to have done once well, unleſſe we continue.

Outward priviledges of blood can availe nothing, againſt a particular calling of God. Theſe Reubenites had the right of the naturall primogeniture; yet doe they vainly challenge preeminence, where God hath ſubjected thē. If all civill honor flow from the King, how much more from the God of Kings? his hand exalts the poore, & caſts downe the mighty from their throne. The man that will be lifting up himſelfe, in the pride of his heart, from under the foot of God, is juſtly trodden in the duſt.

Moſes is the Prince of Iſrael, *Aaron* the Prieſt; *Moſes* was milde, *Aaron* popular; yet both are conſpired againſt: their places are no leſſe brothers, than their perſons. Both are oppoſed at once; he that is a traitor to the Church, is a traitor to the King. Any ſuperiority is a marke of Envy. Had *Moſes* and *Aaron* beene but fellowes with the Iſraelites, none had beene better beloved; their diſpoſitions were ſuch, as muſt needs have forced favour from the indifferent; now they were advāced, their malice is not inferiour to their honour. High towers muſt look for lightnings; we offer not to undermine but thoſe wals, which we cannot ſcale. Nature in every man is both envious, and diſdainfull; and never loves to honour another, but where it may be an honour to it ſelfe.

There cannot be conceived an honor leſſe worth emulation, than this principality of Iſrael; a people that could give nothing; a people that had nothing, but in hope; a people whom their leader was faine to feed with bread and water; which paid him no tribute, but of ill words; whoſe command was nothing but a burden: and yet this dignity was an eye-ſore to theſe Levites and theſe Reubenites, *Yee take too much upon you, ye ſonnes of Levi.*

And this challenge (though thus unſeaſonable) hath drawne in two hundred and fifty Captaines of Iſrael. What wonder is it, that the tenne Rulers prevailed ſo much with the multitude to diſſwade them from Canaan; when three traytors prevailed thus with 250 Rulers, famous in the Congregation, and men of renowne? one man may kindle ſuch a fire, as all the world cannot quench. One plague-ſore may infect a whole Kingdome: The infection of evill is much worſe than the act.

It is not like, thoſe Leaders of Iſrael could erre without followers; Hee is a meane man that draws not ſome Clients after him. It hath been ever a dangerous policy of Satan, to aſſault the beſt: he knowes, that the multitude (as we ſay of Bees) will follow their Maſter.

Nothing can be more pleaſing to the vulgar ſort,than to heare their Governours A taxed,and themſelves flattered. *All the Congregation is holy;Every one of them; Wherefore lift ye up your ſelves* ? Every word is a falſhood. For *Moſes* dejected himſelfe(*Who am I* ?) God lifted him up,over Iſrael: And ſo was Iſrael holy,as *Moſes* was ambitious. What holineſſe was there in ſo much infidelity, feare, Idolatry,mutiny,diſobedience? What could make them uncleane,if this were holineſſe? They had ſcarce wip't their mouthes,or waſht their hands, ſince their laſt obſtinacy: and yet theſe pick-thankes ſay, *All Iſrael is holy.*

I would never deſire a better proofe of a falſe teacher,than flattery: true meaning need not uphold it ſelfe by ſoothing. There is nothing eaſier than to perſwade men well of themſelves;when a mans ſelfe-love meets with anothers flattery,it is an high praiſe that will not be beleeved.It was more out of oppoſition, than beleefe, that B theſe men plead the holineſſe of Iſrael.Violent adverſaries, to uphold a ſide, will maintaine thoſe things they beleeve not.

Moſes argues not for himſelfe, but appeales to God;neither ſpeakes for his owne right,but his brother *Aarons*; He knew that Gods immediate ſervice was worthy to be more precious, than his government: That, his Princedome ſerved but to the glory of his Maſter. Good Magiſtrates are more tender over Gods honor than their owne;and more ſenſible of the wrongs offered to Religion,than to themſelves.

It is ſafeſt to truſt God with his owne cauſes. If *Aaron* had beene choſen by Iſrael, *Moſes* would have ſheltred him under their authority: Now that God did immediately appoint him,his patronage is ſought, whoſe the election was. We may eaſily fault in the managing of divine affaires;and ſo our want of ſucceſſe cannot want ſin; C He knowes how to uſe,how to bleſſe his owne meanes.

As there was a difference betwixt the people and Levites, ſo betwixt the Levites and Prieſts. The God of order loves to have our degrees kept. Whiles the Levites would be looking up to the Prieſts, *Moſes* ſends downe their eyes to the people. The way not to repine at thoſe above us, is to look at thoſe below us. There is no better remedy for ambition,than to caſt up our former receits,and to compare them with our deſervings,and to confer our owne eſtate with inferiors; So ſhall we finde cauſe to be thankfull that we are above any,rather than of envy that any is above us.

Moſes hath chid the ſonnes of *Levi*, for mutining againſt *Aaron*;and ſo much the more,becauſe they were of his owne Tribe: now he ſends for the Reubenites,which roſe againſt himſelfe.They come not,and their meſſage is worſe than their abſence. *Moſes* is accuſed of injuſtice,cruelty,falſhood,trechery, uſurpation; and Ægypt it D ſelf muſt be cõmended,rather than *Moſes* ſhal want reproach.Innocency is no ſhelter from ill tongues;malice never regards how true any accuſation is,but how ſpightful.

Now it was time for *Moſes* to be angry.They durſt not have been thus bold,if they had not ſeene his mildneſſe. Lenity is ill beſtowed upon ſtubborne natures;It is an injurious ſenſleſneſſe,not to feele the wounds of our reputation.It well appeares he is angry,when he prayes againſt them.He was diſpleaſed before;but when he was moſt bitter againſt them,he ſtill prayed for them: but now hee bends his very prayers againſt them. *Looke not to their offering*.There can be no greater revenge, than the imprecation of the righteous;there can bee no greater judgement than Gods rejection of their ſervices. With us men,what more argues diſlike of the perſon, than the turning backe of his preſent? E What will God accept from us,if not prayers?

The innocence of *Moſes* cals for revenge on his Adverſaries. If hee had wronged them in his government,in vaine ſhould he have looked to Gods hand for right.Our ſinnes exclude us from Gods protection;whereas uprightneſſe challenges,and findes his patronage. An Aſſe taken had made him uncapable of favour. Corrupt Governours loſe the comfort of their owne breſt,and the tuition of God.

The ſame tongue that prayed againſt the Conſpiratours,prayes for the people.As lewd men thinke to carry it with number; *Corah* had ſo farre prevailed,that he had drawn the multitude to his ſide.God,the avenger of treaſons,would have conſumed them all at once; *Moſes* and *Aaron* pray for their Rebels. Although they were worthy of death,& nothing but death could ſtop their mouthes;yet their mercifull Leaders

A will not buy their owne peace,with the loſſe of ſuch enemies. Oh rare and imitable
mercy ! The people riſe up againſt their Governours;Their Governours fall on their
faces to God for the people;ſo farre are they from plotting revenge, that they will
not endure God ſhould revenge for them.

Moſes knew well enough that all thoſe Iſraelites muſt periſh in the Wilderneſſe;
God had vowed it for their former inſurrection;yet how earneſtly doth hee ſue to
God,not to conſume them at once ! The very reſpit of evils is a favour next to the
removall.

Corah kindled the fire;the two hundred and fifty Captaines brought ſticks to it;
All Iſrael warmed themſelves by it;onely the incendiaries periſh. Now doe the Iſraelites
owe their life to them,whoſe death they intended.God and *Moſes* knew to
B diſtinguiſh betwixt the heads of a faction & the traine; though neither be fautleſſe,
yet the one is plagued,the other forgiven. Gods vengeance,when it is at the hotteſt,
makes differences of men : *Get you away from about the Tabernacles of Corah.* Ever before
common judgements there is a ſeparation. In the univerſall judgment of all the
earth,the Judge himſelf wil ſeparate;in theſe particular executiōs,we muſt ſeparate
our ſelves. The ſociety of wicked men,eſpecially in their ſinnes, is mortally dangerous
; whiles we will not be parted,how can we complaine, if wee bee enwrapped in
their condemnation ? our very company ſinnes with them,why ſhould we not ſmart
with them alſo?

Moſes had well hoped, that when theſe Rebels ſhould ſee all the Iſraelites run frō
them,as from Monſters,and looking affrightedly upon their Tents,and ſhould heare
C that fearfull Proclamation of vengeance,againſt them, (howſoever they did before
ſet a face on their conſpiracy;yet now)their hearts would have miſgivē.But lo,theſe
bold Traytors ſtand impudently ſtaring in the doore of their Tents,as if they would
out-face the revenge of God;as if *Moſes* had never wrought miracle before them;as
if no one Iſraelite had ever bled for rebelling. Thoſe that ſhall periſh are blinded.
Pride and infidelity obdures the heart,and makes even cowards fearleſſe.

So ſoone as the innocent are ſevered,the guilty periſh : the earth cleaves and ſwallowes
up the Rebels.This element was not uſed for ſuch morſels. It devours the carkaſſes
of men;but bodies informed with living ſoules, never before. To have ſeene
them ſtruck dead upon the earth had been fearfull;but to ſee the earth at once their
executioner and grave,was more horrible. Neither the Sea,nor the earth are fit to
D give paſſage;The Sea is moiſt and flowing,and will not be divided,for the continuity
of it;The earth is dry and maſſie,and wil neither yeeld naturally,nor meet again,
when it hath yeelded;yet the waters did cleave to give way unto Iſrael,for their preſervation;
the earth did cleave,to give way to the Conſpirators, in judgment : Both
Sea and earth did ſhut their Jawes againe upon the adverſaries of God.

There was more wonder in this latter.It was a marvell that the waters opened : it
was no wonder that they ſhut againe;for, the retyring and flowing, was naturall.It
was no leſſe marvel,that the earth opened;but more marvell that it did ſhut againe,
becauſe it had no naturall diſpoſition to meet,when it was divided. Now might Iſrael
ſee,they had to doe with a God that could revenge with eaſe.

There were two ſorts of Traitors; the Earth ſwallowed up the one, the Fire the
E other. All the Elements agree to ſerve the vengeance of their Maker. *Nadab* and *Abihu*
brought fit perſons, but unfit fire to God; theſe Levites bring the right fire,
but unwarranted perſons before him;Fire from God conſumes both. It is a dangerous
thing to uſurpe ſacred functions.The Miniſtery will not grace the man;The
man may diſgrace the Miniſtery.

The common people were not ſo faſt gathered to *Corahs* flattering perſwaſion
before,as now they ranne from the ſight and feare of his judgement.
I marvell not if they could not truſt that earth whereon they
ſtood,whiles they knew their hearts had been falſe. It
is a madneſſe to run away from puniſhment,
and not from ſinne.

Contemplations.
THE SEVENTH BOOKE.

Aarons *Cenſer, and Rod.*
The Brazen Serpent.
Balaam.
Phineas.
The death of Moſes

By Ios. Hall, D. of Divinitie, and Deane
of VVORCESTER.

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TO
MY RIGHT
HONOVRABLE,
RELIGIOVS AND
Bountifull Patrone,

EDVVARD,

LORD DENNY, BARON
OF WALTHAM, THE CHIEFE
COMFORT OF MY LABOVRS:

J. H.
WISHETH ALL TRVE HAPPINESSE, AND DEDICATES THIS
part of his Meditations.

A

Contemplations.

THE SEVENTH BOOKE.

B

AARONS *Cenſer and Rod*.

WHen ſhall we ſee an end of theſe murmurings, and theſe judgments? Becauſe theſe men roſe up againſt *Moſes* and *Aaron*, therefore God conſumed them; and becauſe God conſumed them, therefore the people riſe up againſt *Moſes* and *Aaron:* and now becauſe the people thus murmure, God hath againe begun to conſume them. What a circle is here of ſinnes, and judgements? wrath is gone out from God; *Moſes* is quick-ſighted, & ſpies it at the ſetting out. By how much more faithfull and familiar we are with God, ſo much earlier doe wee diſcerne his judgments; as thoſe which are well acquainted with men, know by their lookes and geſtures C that which ſtrangers underſtand but by their actions; As finer tempers are more ſenſible of the changes of weather. Hence the Seers of God have ever frō their Watchtower deſcried the judgements of God a farre off. If another man had ſeene from Carmel a Cloud of a hand-breadth, he could not have told *Ahab* he ſhould be wet. It is enough for Gods Meſſengers, out of their acquaintance with their Maſters proceedings, to foreſee puniſhment: no marvell if thoſe ſee it not, which are wilfully ſinfull: we men reveale not our ſecret purpoſes either to enemies or ſtrangers; all their favour is to feele the plague, ere they can eſpie it.

Moſes, though he were great with God, yet he takes not upon him this reconciliation; he may adviſe *Aaron* what to do, himſelf undertakes not to act it: It is the work of the Prieſthood to make an atonemēt for the people; *Aaron* was firſt his brothers D tongue to *Paraoh*, now he is the peoples tongue to God: he only muſt offer up the Incenſe of the publike prayers to God. Who would not think it a ſmal thing to hold a Cenſer in his hand? yet if any other had done it, he had falne with the dead, & not ſtood betwixt the living and dead; in ſtead of the ſmoak aſcending, the fire had deſcended upon him; and ſhall there be leſſe uſe, or leſſe regard of the Evangelicall miniſtery, than the Legall? When the world hath poured out all his contempt, wee are they that muſt reconcile men to God, and without us they periſh.

I know not whether more to marvell at the courage or mercy of *Aaron*: his mercy, that he would yet ſave ſo rebellious a people; his courage, that he would ſave them, with ſo great a danger of himſelfe. For, as one that would part a fray, hee thruſts himſelfe under the ſtrokes of God; and puts it to the choice of the revenger, E whether he will ſmite him, or forbeare the reſt; He ſtands boldly betwixt the living and the dead, as one that wil either dye with them, or have them live with him; the ſight of fourteene hundred carcaſes diſmaid him not: hee that before feared the threats of the people, now feares not the ſtrokes of God. It is not for Gods Miniſters to ſtand upon their own perils in the common cauſes of the Church: their prayers muſt oppoſe the judgements of the Almighty; when the fire of Gods anger is kindled, their Cenſers muſt ſmoake with fire from the Altar. Every Chriſtian muſt pray the removall of vengeance; how much more they whom God hath appointed to mediate for his people? every mans mouth is his own; but they are the mouths of al.

Had *Aaron* thruſt in himſelf with empty hands, I doubt whether he had prevailed; now his Cenſer was his protection: when we come with ſupplications in our hands we need not feare the ſtrokes of God. We have leave to reſiſt the divine judgments by our prayers, with favour and ſucceſſe. So ſoone as the incenſe of *Aaron* aſcended up unto God,he ſmelt a ſavour of reſt;he will rather ſpare the offenders,than ſtrike their interceſſor. How hardly can any people miſcarry; that have faithfull Miniſters to ſue for their ſafety : Nothing but the ſmoke of hearty prayers can cleanſe the ayre from the plagues of God.

If *Aarons* ſacrifice were thus accepted; how much more ſhall the High-Prieſt of the New Teſtament,by interpoſing himſelfe to the wrath of his Father,deliver the offenders from death? The plague was entred upon all the ſons of men: O Saviour, thou ſtood'ſt betwixt the living and the dead,that all which beleeve in thee,ſhould not periſh. *Aaron* offered and was not ſtricken;but thou O Redeemer,wouldeſt offer and be ſtrucke,that by thy ſtripes we might be healed:So ſtood'ſt thou betwixt the dead and living,that thou wert both alive and dead;and all this that wee,when wee were dead, might live for ever.

Nothing more troubled Iſrael,than a feare leſt the two brethren ſhould cunningly ingroſſe the government to themſelves. If they had done ſo,what wiſe man would have envied them an office ſo little worth, ſo dearely purchaſed ? But becauſe this conceit was ever apt to ſtir them to rebellion,and to hinder the benefit of this holy ſoveraignty; therefore God hath endeavoured nothing more, than to let them ſee that theſe officers,whom they ſo much envied,were of his own proper inſtitution: They had ſcarce ſhut their eyes,ſince they ſaw the confuſion of thoſe two hundred and fifty uſurping ſacrificers;and *Aarons* effectual interceſſion for ſtaying the plague of Iſrael. In the one, the execution of Gods vengeance upon the competitors of *Aaron* for his ſake; In the other, the forbearance of vengeance upon the people for *Aarons* mediation, might have challenged their voluntary acknowledgment of his juſt calling from God; If there had beene in them either awe,or thankfulneſſe, they could not have doubted of his lawfull ſupremacy. How could they chooſe but argue thus : Why would God ſo fearefully have deſtroyed the rivals that durſt conteſt with *Aaron*,if he would have allowed him any equall? Wherefore ſerve thoſe plates of the Altar, which we ſee made of thoſe uſurped Cenſers, but to warne all poſterity of ſuch preſumption ? Why ſhould God ceaſe ſtriking, whiles *Aaron* interpoſed betwixt the living and the dead,if he were but as one of us? Which of us if wee had ſtood in the plague,had not added to the heape? Incredulous minds will not be perſwaded with any evidence. Theſe two brothers had lived aſunder forty yeares, God makes them both meet in one office of delivering Iſrael. One halfe of the miracles were wrought by *Aaron*; he ſtrooke with the Rod, whiles it brought thoſe plagues on Ægypt. The Iſraelites heard God call him up by name to mount Sinai; they ſaw him anointed from God: and (leſt the ſhould thinke this a ſet match betwixt the brethren)they ſaw the earth opening,the fire iſſuing from God upon their emulous oppoſites:they ſaw his ſmoake a ſufficient antidote for the plague of God; and yet ſtill *Aarons* calling is queſtioned. Nothing is more naturall to every man, than unbeliefe : but the earth never yeilded a people ſo ſtrongly incredulous, as theſe;and after ſo many thouſand generations,their children do inherit their obſtinacie ; ſtill do they oppoſe the true High Prieſt, the Anointed of God : ſixteene hundred yeares deſolation hath not drawne from them to confeſſe him whom God hath choſen.

How deſirous was God to give ſatisfaction even to the obſtinate ! There is nothing more materiall, than that men ſhould be aſſured their ſpirituall guides have their Commiſſion and Calling from God: The want whereof is a prejudice to our ſucceſſe. It ſhould not be ſo: but the corruption of men will not receive good,but from due meſſengers.

Before,God wrought miracles in the Rod of *Moſes*;now,in the Rod of *Aaron*. As *Pharaoh* might ſee himſelf in *Moſes* his Rod;who,of a rod of defence and protection, was turned into a venemous Serpent : So Iſrael might ſee themſelves in the Rod of *Aaron*. Every Tribe and every Iſraelite was,of himſelfe,as a ſere-ſticke,without life, without ſap ; and if any one of them had power to live, and flouriſh, hee muſt acknowledge it from the immediate power,and gift of God.

A Before Gods calling, all men are alike: Every name is alike written in their Rod; there is no difference in the letters, in the wood; neither the characters of *Aaron* are fairer, nor the ſtaffe more precious; It is the choice of God that makes the diſtinctiō: So is it in our calling of Chriſtianity; All are equally devoid of poſſibility of grace: All equally liveleſſe; by nature we are all ſonnes of wrath: If we be now better than others, who ſeparated us? We are all Crabſtockes in this Orchard of God, hee may graffe what fruit he pleaſes upon us, onely the grace and effectuall calling of GOD makes the difference.

Theſe twelve heads of Iſrael would never have written their names in their rods, but in hope they might be choſen to this dignity. What an honour was this Prieſthood, whereof all the Princes of Iſrael are ambitious? If they had not thought it an B high preferment, they had never ſo much envied the office of *Aaron*. What ſhall wee thinke of this change? Is the Euangelicall miniſtration of leſſe worth than the Leviticall? Whiles the Teſtament is better, is the ſervice worſe? How is it that the great thinke themſelves too good for this imployment? How is it, that under the Goſpell men are diſparaged with that which honoured them under the Law; that their ambition and ſcorne meet in one ſubject?

Theſe twelve rods are not laid up in ſeverall cabinets of their Owners; but are brought forth and laid before the Lord. It is fit God ſhould make choice of his own attendants. Even we men hold it injurious to have ſervants obtruded upon us by others; never ſhall that man have comfort in his Miniſtery whom God hath not choſen. The great Commander of the world hath ſet every man in his ſtation; To one he C hath ſaid, Stand thou in this Tower and watch; To another, Make thou good theſe Trenches; To a third, Digge thou in this Mine. Hee that gives and knowes our abilities, can beſt ſet us on worke.

This Rod was the paſtorall ſtaffe of *Aaron*, the great Shepheard of Iſrael. God teſtifies his approbation of his charge, by the fruit. That a rod cut off from the tree, ſhould bloſſome, it was ſtrange; but that in one night it ſhould beare buds, bloſſoms, fruit, and that both ripe and hard, it was highly miraculous. The ſame power that revives the dead plants of winter, in the Spring, doth it here without earth, without time, without Sunne; that Iſrael might ſee and grant, it was no reaſon his choyce ſhould be limited, whoſe power is unlimited.

Fruitfulneſſe is the beſt argument of the calling of God: Not only all the plants of D his ſetting, but the very boughs cut off from the body of them, will flouriſh. And that there may not want a ſucceſſion of increaſe, here are fruit, bloſſomes, buds; both proofe and hope inſeparably mixed.

It could not but be a great comfort unto *Aaron*, to ſee his rod thus miraculouſly flouriſhing; to ſee this wonderfull Teſtimony of Gods favour and Election: Sure he could not but thinke, Who am I, O God, that thou ſhouldeſt thus chooſe me out of all the Tribes of Iſrael? My weakneſſe hath been more worthy of thy rod of correction, than my rod hath been worthy of theſe bloſſomes. How haſt thou magnified me in the ſight of all thy people? How able art thou to uphold my imbecility with the rod of thy ſupport? how able to defend me with the rod of thy power, who haſt thus brought fruit out of the ſapleſſe rod of my profeſſion? That ſervant of God is E worthy to faint, that holds it not a ſufficient incouragement to ſee the evident proofes of his Maſters favour.

Commonly, thoſe fruits which are ſoone ripe, ſoone wither, but theſe Almonds of *Aarons* rod are not more early, than laſting: the ſame hand which brought them out before their time, preſerved them beyond their time; and for perpetuall memory, both rod and fruit muſt be kept in the Arke of God. The Tables of *Moſes*, the Rod of *Aaron*, the Manna of God, are monuments fit for ſo holy a ſhrine. The Doctrine, Sacraments and government of Gods people, are precious to him, and muſt be ſo to men. All times ſhall ſee and wonder, how his ancient Church was fed, taught, ruled. *Moſes* his rod did great miracles, yet I finde it not in the Arke. The Rod of *Aaron* hath this priviledge, becauſe it caried the miracle ſtill in it ſelfe; wheras the wonders of that other Rod were paſſed. Thoſe monuments would God have continued in his

Church, which carry in them the moſt manifeſt evidẽces of that which they import. A

The ſame God, which by many tranſient demonſtrations had approved the calling of *Aaron* to Iſrael, will now have a permanent memoriall of their conjunction, that whenſoever they ſhould ſee this relike, they ſhould be aſhamed of their preſumptiõ and infidelity. The name of *Aaron* was not more plainly written in that rod, than the ſinne of Iſrael was in the fruit of it; and how much Iſrael findes their rebellion beaten with this rod, appeares in their preſent relenting and complaint; *Behold, we are dead, we periſh.* God knowes how to pull downe the biggeſt ſtomack, and can extort glory to his owne Name from the moſt obſtinate gainſayers.

Of the Brazen Serpent. B

SEven times already hath Iſrael mutined againſt *Moſes*, & ſeven times hath either beene threatned, or puniſhed; yet now they fall to it afreſh. As a teaſtie man findes occaſion to chafe at every trifle; ſo this diſcontented people either finde or make all things troubleſome. One while they have no water; then bitter; One while no God; then one too many; One while no bread; then bread enough, but too light; One while they will not abide their Governours; then they cannot abide their loſſe. *Aaron* and *Miriam* were never ſo grudged alive, as they are bewayled dead. Before, they wanted Onions, Garlike, Fleſh-pots; now they want Figs, Vines, Pomegranates, Corne. And as crabid children that cry for every thing they can thinke of, are whipped by their wiſe mother: So C God juſtly ſerves theſe fond Iſraelites.

It was firſt their way that makes them repine; They were faine to goe round about Idumea, the journey was long and troubleſome. They had ſent intreaties to *Edom* for licence of paſſage the next way, reaſonably, ſubmiſſely; It was churliſhly denied them. *Eſau* lives ſtill in his poſterity; *Iacob* in Iſrael; The combate which they began in *Rebeccaes* belly, is not yet ended. *Amalec*, which was one limme of *Eſau*, followed them at the heeles; The Edomite, which was another, meets them in the face: So long as there is a world there will be oppoſition to the choſen of God. They may come at their perill; the way had beene nearer, but bloody; they dare not goe it, and yet complaine of length.

If they were afraid to purchaſe their reſting place with warre, how much leſſe D would they their paſſage? What ſhould God doe with impatient men? They will not goe the neareſt way, and yet complaine to goe about. He that will paſſe to the promiſed land, muſt neither ſtand upon length of way, or difficulty. Every way hath his inconveniencies; the neareſt hath more danger, the fartheſt hath more paine; either, or both muſt be overcome, if ever we will enter the reſt of God.

Aaron and *Miriam* were now paſt the danger of their mutinies; for want of another match, they joyne God with *Moſes*, in their murmurings: Though they had not mentioned him, they could not ſever him in their inſurrection; For, in the cauſes of his owne ſervants, he challenges even when he is not challenged. What will become of thee, O Iſrael, when thou makeſt thy Maker thine enemy? Impatience is the couſin to frenſie; this cauſes men not to care upon whom they run, ſo they may breathe E out ſome revenge. How oft have we heard men that have been diſpleaſed by others, teare the Name of their Maker in pieces? He that will judge, and can confound, is fetcht into the quarrell without cauſe. But if to ſtrive with a mighty man bee unwiſe and unſafe, what ſhall it be to ſtrive with the mighty God?

As an angry childe caſts away that which is given him, becauſe he hath not that he would; ſo doe theſe fooliſh Iſraelites; their bread is light, and their water unſatisfying, becauſe their way diſpleaſed them. Was ever people fed with ſuch bread or water? Twice hath the very Rock yeelded them water, and every day the heavẽ affords them bread. Did any one ſoule amongſt them miſcarry, either for hunger or thirſt? But no bread will downe with them, ſave that which the earth yeelds; no water but from the naturall Wels or Rivers. Unleſſe nature may bee allowed to bee her owne carver, ſhe is never contented.

A Manna had no fault,but that it was too good,& too frequent; the pulſe of Ægypt had beene fitter for theſe coorſe mouthes: This heavenly bread was unſpeakeably delicious,it taſted like wafers of honey; & yet even this Angels food is contemned. He that is full deſpiſeth an honey-combe. How ſweet & delicate is the Goſpel! Not onely the fathers of the Old Teſtament,but the Angels deſired to look into the glorious myſteries of it,and yet we are cloyed. This ſupernaturall food is too light: the bread-corne of our humane reaſon,and profound diſcourſe,would better content us.

Moſes will not revenge this wrong,God will; yet will he not deale with them himſelfe,but he ſends the fiery Serpents to anſwer for him: How fitly! They had carried themſelves like ſerpents to their governors; how oft had they ſtung *Moſes* & *Aaron*, neare to death? If the Serpent bite when he is not charmed, no better is a ſlanderer. B Now theſe venemous Adders revenge it,which are therefore called fiery; becauſe their poyſon ſcalded to death; God hath an hand in the annoyance and hurt of the baſeſt creature; how much leſſe can the ſting of an ill tongue, or the malice of an ill ſpirit,ſtrike us without him? Whiles they were in Goſhen,the Frogs,Lice, Caterpillers ſpared them,and plagued the Ægyptians; now they are rebellious in the deſart,the ſerpents find them out and ſting them to death. He that brought the Quailes thither to feed them,fetches theſe ſerpents thither to puniſh them. While we are at warres with God,we can looke for no peace with his creatures: Every thing rejoyces to execute the vengeance of his Maker. The ſtones of the field will not bee in league with us,while we are not in league with God.

Theſe men,when the Spies had told them newes of the Gyants of Canaan, a little C before had wiſht, *Would God we were dead in this wilderneſſe*: Now God hath heard their prayers,what with the plague,what with the ſerpents,many thouſands of them dyed. The ill wiſhes of our impatience are many times heard. As thoſe good things are not granted us which wee pray for without care, ſo thoſe evills which wee pray for and would not have,are oft granted. The eares of God are not onely open to the praiers of faith,but to the imprecations of infidelity. It is dangerous wiſhing evill to our ſelves or ours; it is juſt with God to take us at our word,and to effect that which our lips ſpeake againſt our heart.

Before,God hath ever conſulted with *Moſes*,and threatned ere he puniſht; now he ſtrikes and ſayes nothing. The anger is ſo much more,by how much leſſe notified. When God is not heard before he is felt,(as in the hewing of wood,the blow is not D heard till the axe be ſeen to have ſtrooke)it is a fearful ſigne of diſpleaſure: it is with God as with us men, that ſtill revenges are ever moſt dangerous. Till now all was well enough with Iſrael,and yet they grudged; Thoſe that will complaine without a cauſe,ſhall have cauſe to complaine for ſomething. Diſcontented humours ſeldome ſcape unpuniſhed,but receive that moſt juſtly whereat they repined unjuſtly.

Now the people are glad to ſeeke to *Moſes* unbidden. Ever heretofore they have beene wont to be ſued to,and intreated for without their owne intreaty; now their miſery makes them importunate; There needs no ſollicitor where there is ſenſe of ſmart. It were pitty men ſhould want affliction,ſince it ſends them to their prayers and confeſſions. All the perſwaſions of *Moſes* could not doe that which the Serpents have done for him. O God,thou ſeeſt how neceſſary it is wee ſhould be ſtung ſome- E times,elſe we ſhould runne wilde,and never come to a ſound humiliation; we ſhould never ſeek thee if thy hand did not finde us out.

They had ſpoken againſt God and *Moſes*, and now they humbly ſpeake to *Moſes* that he would pray to God for them. He that ſo oft prayed for the unbidden,cannot but much more doe it requeſted,and now obtaines the meanes of their cure. It was equally in the power of God to remove the ſerpents,and to heale their ſtinging; to have cured the Iſraelites by his word,and by his ſigne: But hee findes it beſt for his people(to exerciſe their faith)that the Serpents may bite,and their bitings may invenome,and that this venome may indãger the Iſraelites; & that they,thus affected, may ſeek to him for remedy,and ſeeking may find it from ſuch means as ſhould have no power but in ſignification; that while their bodies were cured by the ſigne,their ſoules might be cõfirmed by the matter ſignified. A ſerpent of Braſſe could no more heale,than ſting them. What remedy could their eyes give to their legges ? Or what A could a Serpent of cold braſſe prevaile againſt a living and fiery Serpent ? In this troubleſome Deſart we are al ſtung by that fiery and old Serpent; O Saviour,it is to thee we muſt look, and be cured; It is thou that wert their Paſchal Lamb,their Manna,their Rocke,their Serpent. To all purpoſes doſt thou vary thy ſelf to thy Church, that we may finde thee every where : Thou art for our nouriſhing,refreſhing, cure; as hereafter,ſo even now,all in all.

This Serpent which was appointed for cure to Iſrael,at laſt ſtings them to death, by Idolatrous abuſe. What poyſon there is in Idolatry, that makes even Antidotes deadly ! As *Moſes* therefore raiſed this Serpent,ſo *Ezekias* pulled it downe : GOD commanded the raiſing of it,God approved the demoliſhing of it. Superſtitious uſe can marre the very inſtitutions of God : how much more the moſt wiſe and well- B grounded devices of men ?

Of BALAAM.

Moab and *Midian* had been all this while ſtanders by,and lookers on; If they had not ſeene the patterne of their owne ruine in theſe neighbours; it had never troubled them,to ſee the kings of the Amorites and Baſhan to fall before Iſrael. Had not the Iſraelites camped in the plaines of *Moab*, their victories had beene no eye-ſore to *Balac*. Wicked men never care to obſerve Gods judgements till themſelves be touched; The fire of a neighbours houſe C would not ſo affect us, if it were not with the danger of our owne : Secure mindes never ſtartle till God come home to their very ſenſes.

Balac and his *Moabites* had wit enough to feare,not wit enough to prevent judgement : They ſee an enemy in their borders,and yet take no right courſe for their ſafety. Who would not have looked, that they ſhould have come to Iſrael with conditions of peace ? Or why did they not thinke,Either Iſraels God is ſtronger than ours, or he is not ? If he be not,Why are we afraid of him ? If hee bee,Why doe wee not ſerve him ? The ſame hand which gives them victory,can give us protection. Carnall men that are ſecure of the vengeance of God,ere it doe come,are maſtered with it, when it doth come;& not knowing wch way to turn thẽ,run forth at the wrong door.

The Midianites joyne with the Moabites in conſultation,in action againſt Iſrael : D One would have thought,they ſhould have looked for favour from *Moſes* for *Iethro's* ſake,which was both a Prince of their countrey,& father in law to *Moſes*; and either now,or not long before was with Iſrael in the Wilderneſſe. Neither is it like, but that *Moſes* having found forty yeares harbour amongſt them,would have been(what he might)inclinable to favourable treaties with them;but now they are ſo faſt linked to *Moab*,that they will either ſinke or ſwim together. Intireneſſe with wicked conſorts is one of the ſtongeſt chaines of Hell, and bindes us to a participation both of ſinne,and puniſhment : An eaſie occaſion will knit wicked hearts together in conſpiracy againſt the Church of God.

Their errand is devilliſh(*Come curſe Iſrael:*)That which Satan could not do by the ſwords of *Og* and *Sehon*,he will now try to effect by the tongue of *Balaam*. If either E ſtrength or policy would prevaile againſt Gods Church,it could not ſtand. And why ſhould not we be as induſtrious to promote the glory of God,and bend both our hands and heads to the cauſes of the Almighty ? When all helps faile Moab,the Magician is ſought to. It is a ſigne of a deſperate cauſe,to make Satan either our Counſellor,or our refuge.

Why did they not ſend to *Balaam* to bleſſe themſelves,rather than to curſe Iſrael? It had beene more eaſie to be defended from the hurt of their enemies,than to have their enemies laid open to be hurt by them. Pride & malice did not care ſo much for ſafety,as for conqueſt; it would not contẽt them to eſcape Iſrael,if Iſrael may eſcape them; it was not thank-worthy to ſave their own blood,if they did not ſpil the blood of others; As if their owne proſperity had beene nothing,if Iſrael alſo proſpered. If there be one project worſe than another, a wicked heart will finde it out: Nothing but deſtruction will content the malicious.

I know not whether *Balaam* were more famous, or *Balac* more confident. If the King had not been perſwaded of the ſtrength of his charme, he had not ſent ſo far, & paid ſo deare for it; now he truſts more to his inchantment, than to the forces of *Moab* and *Midian*; & (as if heaven and earth were in the power of the charmers tongue) he ſaith, *He that thou bleſſeſt, is bleſſed, and hee whom thou curſeſt, is curſed.* Magicke, through the permiſſion of God, is powerfull; for whatſoever the Devill can doe, the Magician may doe; but it is madneſſe to thinke either of them omnipotent. If either the curſes of men, or the indeavours of the powers of darkneſſe, ſhould be effectuall, all would be Hell. No, *Balac*: So ſhort is the power of thy *Balaam*, that neither thou, nor thy prophet himſelfe can avoid that curſe, which thou wouldſt have brought upon Iſrael. Had *Balaam* beene a true Prophet of God, this bold aſſurance had been but juſt. Both thoſe ancient Seers, and the Prophets of the Goſpell have the ratification of God in heaven, to their ſentences on earth. Why have we leſſe care of the bleſſings, and leſſe feare of the curſes and cenſures of Gods Miniſters? Who would not rather have *Eliſha's* guard, than both the Kings of Iſrael and Aſſyria? Hee himſelfe as he had the Angelicall chariots and horſemen about him, ſo was hee the chariots and horſemen of Iſrael. Why ſhould our faith be leſſe ſtrong than ſuperſtition? Or why ſhould Gods agents have leſſe vertue than Satans?

I ſhould wonder to heare God ſpeak with a falſe prophet, if I did not know, it hath beene no rare thing with him (as with men) to beſtow words, even where he will not beſtow favour. *Pharaoh*, *Abimelec*, *Nebuchadnezzar*, receive viſions from God: neither can I thinke this ſtrange, when I heare God ſpeaking to Satan in a queſtion no leſſe familiar than this of *Balaam*, *Whence com'ſt thou, Satan*? Not the ſound of the voice of God, but the matter which he ſpeakes argues love: He may ſpeake to an enemy; hee ſpeakes peace to none but his owne. It is a vaine bragge, God hath ſpoken to me. So may he doe to reprobates or devils. But what ſaid he? Did he ſay to my ſoule, I am thy ſalvation? Hath he indented with me that he will be my God, and I ſhall be his? I cannot heare this voyce and not live.

God heard all the conſultation and meſſage of theſe Moabites; theſe meſſengers could not have moved their foot or their tongue but in him; and yet he which aſked *Adam* where he was, aſkes *Balaam*, *What men are theſe*? I have ever ſeene, that God loves to take occaſion of proceeding with us from our ſelves, rather than from his owne immediate preſcience. Hence it is, that we lay open our wants, and confeſſe our ſinnes to him that knowes both, better than our owne hearts, becauſe hee will deale with us from our owne mouthes.

The prevention of God forbids both his journey and his curſe: And what if hee had beene ſuffered to goe and curſe? What corne had this winde ſhaken, when God meant to bleſſe them? How many Buls have bellowed out execrations againſt this Church of God? what are we the worſe? Yea I doubt, if we had been ſo much bleſſed, had not thoſe *Balaamitiſh* curſes beene ſpent upon us. Hee that knowes what waſte winde the cauſeleſſe curſes of wicked men are, yet will not have *Balaam* curſe Iſrael; becauſe he wil not allow *Balac* ſo much incouragement, in his oppoſitiõ, as the conceit of this helpe. Or perhaps, if *Balac* thought this Sorcerer a true Prophet, God would not have his Name, ſo much, as in the opinion of the Heathen, ſcandalized, in uſurping it to a purpoſe, which he meant not ſhould ſucceed.

The hand of God is in the reſtraint of many evils, which we never knew to be towards us. The Iſraelites ſate ſtill in their Tents, they little thought what miſchiefe was brewing againſt them: without ever making them of counſell, God croſſes the deſignes of their enemies. Hee that keepeth Iſrael is both a ſure and a ſecret friend.

The reward of the divination had eaſily commanded the journey, and curſe of the covetous prophet if God had not ſtayed him. How oft are wicked men curſed by a divine hand, even in thoſe ſinnes which their hearts ſtand to? It is no thank to lewd men that their wickedneſſe is not proſperous. Whence it is that the world is not over-runne with evill, but from this; that men cannot be ſo ill as they would?

A The firſt entertainment of this meſſage would make a ſtranger thinke *Balaam* wiſe and honeſt; he will not give a ſudden anſwer, but craves leaſure to conſult with God, and promiſes to returne the anſwer he ſhall receive. Who would not ſay; This man is free from raſhneſſe, from partiality? Diſſimulation is crafty, and able to deceive thouſands. The words are good: when he comes to action the fraud bewrayes itſelf; For, both he inſinuates his owne forwardneſſe, & caſts the blame of the prohibition, upon God, and (which is worſe) delivers but halfe his anſwer: he ſayes indeed, *God refuſes to give me leave to goe*: he ſaies not, as it was, *He charges me not to curſe them, for they are bleſſed.* So did *Balaam* deny, as one that wiſht to be ſent for againe. Perhaps a perēptory refuſall had hindred his further ſolicitation. Concealement of ſome truths is ſometimes as faulty as a deniall. True fidelity is not niggardly in her relations.

B Where wickedneſſe meets with power, it thinkes to command all the world; and takes great ſcorne of any repulſe. So little is *Balac* diſcouraged with one refuſal, that he ſends ſo much the ſtronger meſſage; *Mo Princes*, and *more honourable*. Oh that wee could be ſo importunate for our good, as wicked men are for the compaſſing of their owne deſignes! A deniall doth but whet the deſires of vehement ſuitors. Why are we faint in ſpirituall things, when we are not denied but delayed?

Thoſe which are themſelves tranſported with vanity, and ambition, think that no heart hath power to reſiſt theſe offers. *Balacs* Princes thought they had ſtrook it dead, when they had once mentioned promotion to great honour. Selfe-love makes them thinke they cannot be ſlaves, whiles others may be free; and that all the world would be glad to run on madding after their bait. Nature thinks it impoſſible to contemne honour and wealth; and becauſe too many ſoules are thus taken, cannot beleeve that C any would eſcape. But let carnall hearts know, there are thoſe can ſpit the world in the face, and ſay, *Thy gold and ſilver periſh with thee*: and that in compariſon of a good conſcience, can tread under foot his beſt proffers, like ſhadowes, as they are; and that can doe as *Balaam* ſaid.

How neere truth and falſhood can lodge together! Here was piety in the lips, & covetouſneſſe in the heart. Who can any more regard good words, that heares *Balaam* ſpeak ſo like a Saint? An houſeful of gold & ſilver may not pervert his tongue, his heart is won with leſſe; for if he had not already ſwallowed the reward, & found it ſweet, why did he againe ſolicit God, in that which was peremptorily denied him? If his minde had not been bribed already, why did he ſtay the meſſenger? why did he expect a change in God? why was he willing to feed thē with hope of ſucceſſe, which D had fed him with hope of recompence? One prohibition is enough for a good man. Whiles the delay of God doth but hold us in ſuſpence, importunity is holy and ſeaſonable; but when once he gives a reſolute deniall, it is prophane ſaucineſſe to ſolicite him. When we aske what we are bidden, our ſuites are not more vehement than welcome; but when we begge prohibited favours, our preſumption is troubleſome, and abominable: No good heart will endure to be twice forbidden.

Yet this importunity had obtained a permiſſion; but a permiſſion worſe than a deniall. I heard God ſay before, *Goe not, nor curſe them*; Now he ſayes, *Goe, but curſe not*; Anon, he is angry that he did goe. Why did he permit that which he forbade, if he be angry for doing that which he permitted? Some things God permits with an indignation; not for that he gives leave to the act, but that he gives a man over to his ſinne E in the act; this ſufferance implies not favour, but judgement: ſo did God bid *Balaam* to goe, as *Salomon* bids the young man follow the wayes of his owne heart. It is one thing to like, another thing to ſuffer; *Moſes* never approved thoſe legall divorces, yet he tolerated them: God never liked *Balaams* journey, yet he diſpleaſedly gives way to it: as if he ſaid; Well, ſince thou art ſo hot, ſet on this journey, be gone. And thus *Balaam* tooke it: elſe, when God after profeſſed his diſpleaſure for the journey, it had beene a ready anſwer, *Thou commandedſt me*; but herein his confeſſion argues his guilt. *Balaams* ſuite and Iſraels Quailes had both one faſhion of grant; in anger. How much better is it, to have gratious denials, than angry yeeldings?

A ſmall perſwaſion haſtens the willing: It booted not to bid the covetous Prophet haſten to his way. Now he makes himſelf ſure of ſucceſſe; His corrupt heart tels him,

that

A that as God had relented in his licence to goe, ſo he might perhaps in his licence to curſe; and he ſaw how this curſe might bleſſe him with abūdance of wealth: he roſe up early therefore and ſadled his Aſſe. The night ſeemed long to his forwardneſſe. Covetous men need neither clock nor bell to awaken them; their deſires make them reſtleſſe. Oh that we could with as much eagerneſſe ſeeke the true riches, which onely can make us happy!

We that ſee only the out-ſide of *Balaam*, may marvell, why he that permitted him to goe, afterward oppoſes his going; but God that ſaw his heart, perceived what corrupt affectiōs carried him: he ſaw, that his covetous deſires & wicked hopes, grew the ſtronger, the nearer he came to his end: An Angell is therefore ſent to with-hold the haſty Sorcerer. Our inward diſpoſition is the life of our actions, according to that B doth the God of ſpirits judge us, whiles men cenſure according to our externall motions. To goe at all when God had commanded to ſtay, was preſumptuous: but to goe with a deſire to curſe, made the act doubly ſinfull, and fetcht an Angel to reſiſt it. It is one of the worthy imployments of good Angels, to make ſecret oppoſition to evill deſignes: Many a wicked act have they hindered, without the knowledge of the agent. It is all one with the Almighty to worke by Spirits and men; It is therefore our glory to be thus ſet on worke: To ſtop the courſe of evill, either by diſſwaſion or violence, is an Angelicall ſervice.

In what danger are wicked men that have Gods Angels their oppoſites? The devil moved him to goe, a good Angell reſiſts him. If an heavenly Spirit ſtand in the way of a Sorcerers ſin, how much more ready are all thoſe ſpirituall powers, to ſtop the C miſcarriages of Gods deare children? how oft had we falne yet more, if theſe Guardians had not upheld us, whether by removing occaſions, or by caſting in good inſtincts? as our good indeavors are oft hindred by Satā, ſo are our evil by good angels; elſe were not our protection equal to our danger; & we could neither ſtand nor riſe.

It had beene as eaſie for the Angel to ſtrike *Balaam*, as to ſtand in his way; and to have followed him in his ſtarting aſide, as to ſtop him in a narrow path: But even the good Angels have their ſtints in their executions. God had ſomewhat more to doe with the tongue of *Balaam*, and therefore he will not have him ſlaine, but withſtood; and ſo withſtood, that he ſhall paſſe. It is not ſo much glory to God, to take away wicked men, as to uſe their evill to his owne holy purpoſes. How ſoone could the Commander of heaven and earth rid the world of bad members? But ſo ſhould hee D loſe the praiſe of working good by evill inſtruments. It ſufficeth that the angels of God reſiſt their actions, while their perſons continue.

That no man may marvell to ſee *Balaam* have viſions from God, and utter prophecies from him; his very Aſſe hath his eyes opened to ſee the Angell, which his Maſter could not; & his mouth opened to ſpeak more reaſonably than his Maſter. There is no beaſt deſerves ſo much wonder, as this of *Balaam*, whoſe common ſenſe is advanced above the reaſon of his Rider; ſo as for the time the Prophet is bruitiſh, and the beaſt propheticall. Who can but ſtand amazed at the eye, at the tongue of this ſilly creature? For ſo dull a ſight, it was much to ſee a bodily object, that were not too apparent; but to ſee that ſpirit which his rider diſcerned not, was far beyond nature. To heare a voyce come from that mouth, which was uſed onely to bray, it was E ſtrange and uncouth; but to heare a beaſt, whoſe nature is noted for incapacity, to out-reaſon his Maſter, a profeſſed Prophet, is in the very height of miracles: Yet can no heart ſticke at theſe, that conſiders the diſpenſation of the Almighty, in both. Our eye could no more ſee a beaſt, than a beaſt can ſee an Angell, if he had not given this power to it. How eaſie is it for him that made the eye of man and beaſt to dimme or inlighten it at his pleaſure! and if his power can make the very ſtones to ſpeake, how much more a creature of ſenſe? That evill ſpirit ſpake in the Serpent to our firſt Parents; Why is it more that a ſpirit ſhould ſpeake in the mouth of a beaſt? how ordinarily did the heathen receive their Oracles out of ſtones and trees? do not we our ſelves teach birds to ſpeak thoſe ſentences they underſtand not? we may wōder, we cannot diſtruſt, when we compare the act with the Author; which can as eaſily create a voyce without a body, as a body without a voice. Who now can hereafter plead his ſimplicity and dulneſſe of apprehending ſpirituall things, when he ſees how God exalts the eyes of a beaſt, to ſee a ſpirit? who can be proud of ſeeing viſions, ſince an Angell appeared to a beaſt? neither was his ſkin better after it than others of his kinde. Who can complaine of his owne rudeneſſe and inability to reply in a good cauſe, when the very beaſt is inabled by God to convince his Maſter? There is no mouth into which God cannot put words: and how oft doth he chooſe the weake, and unwiſe, to confound the learned and mighty!

What had it beene better for the Aſſe to ſee the Angell, if he had ruſhed ſtill upon his ſword? Evils were as good not ſeen, as not avoided; but now he declines the way and ſaves his burthen. It were happy for perverſe ſinners, if they could learne of this beaſt, to runne away from fore-ſeene judgements. The revenging Angell ſtands before us, and though we know we ſhall as ſure die, as ſinne, yet we have not the wit or grace to give backe, though it be with the hurt of a foot to ſave the body; with the paine of the body to ſave the ſoule.

I ſee, what fury and ſtripes the impatient Prophet beſtowes upon this poore beaſt, becauſe he will not goe on; yet if he had gone on, himſelfe had periſhed. How oft doe we wiſh thoſe things, the not obtaining whereof is mercy? We grudge to be ſtaid in the way to death, and flie upon thoſe which oppoſe our perdition.

I doe not (as who would not expect) ſee *Balaams* haire ſtand upright, nor himſelfe alighting, and appaled at this monſter of miracles: But, as if no new thing had happened, he returnes words to the beaſt, full of anger, void of admiration; Whether his trade of ſorcering had ſo inured him to receive voyces frō his Familiars, in ſhape of beaſts, that this event ſeemed not ſtrange to him; Or, whether his rage, and covetouſneſſe had ſo tranſported him, that he had no leaſure to obſerve the unnaturall unuſualneſſe of the event. Some men make nothing of theſe things, which overcome others with horrour and aſtoniſhment.

I heare the Angell of God taking notice of the cruelty of *Balaam* to his beaſt: his firſt words to the unmercifull Prophet, are in expoſtulating of his wrong. Wee little thinke it, but God ſhall call us to an account for the unkinde and cruell uſages of his poore mute creatures: He hath made us Lords, not tyrants; owners, not tormentors; he that hath given us leave to kill them, for our uſe, hath not given us leave to abuſe them at our pleaſure; they are ſo our drudges, that they are our fellowes by creation. It was a ſigne the Magician would eaſily wiſh to ſtrike Iſrael with a curſe, when hee wiſhed a ſword to ſtrike his harmeleſſe beaſt. It is ill falling into thoſe hands, whom beaſts finde unmercifull.

Notwithſtanding theſe rubs *Balaam* goes on, & is not afraid to ride on that beaſt, whoſe voyce hee had heard: And now, Poſts are ſped to *Balac* with the newes of ſo welcome a gueſt: He that ſent Princes to fetch him, comes himſelfe on the way to meet him; Although he can ſay (*Am not I able to promote thee?*) yet he gives this high reſpect to him as his better, from whom he expected the promotion of himſelfe, and his people. Oh the honour that hath been formerly done by heathens, to them that have borne but the face of Prophets! I ſhame, and grieve to compare the times and men: Onely, O God, be thou mercifull to the contempt of thy ſervants.

As if nothing needed but the preſence of *Balaam*, the ſuperſtitious King (out of the joy of his hope) feaſts his gods, his Prophet, his Princes; and on the morrow carries him up to the high places of his Idol. Who can doubt whether *Balaam* were a falſe prophet, that ſees him ſacrificing in the mount of *Baal*? Had he beene from the true God, he would rather have ſaid, *Pull me downe theſe altars of Baal*, than, *Build me here ſeven others*. The very place convinces him of falſhood and Idolatry; And why ſeven Altars? What needs all this pompe? When the true God never required but one at once, as himſelfe is one; why doth the falſe prophet call for no leſſe than ſeaven? as if God ſtood upon numbers? as if the Almighty would have his power either divided or limited? Here is nothing but a glorious and magnificent pretence of devotion. It hath beene ever ſeene, that the falſe worſhippers of God have made more pompous ſhewes, and fairer flouriſhes of their peity, and religion, than the true.

Now when *Balaam* ſees his ſeven bullocks and ſeavē rams ſmoking upon his ſeven

A Altars,he goes up higher into the mount(as ſome counterfeit *Moſes*) to receive the anſwer of God. But will God meet with a Sorcerer? Will he make a Prophet of a Magician? O man,who ſhall preſcribe God what inſtruments to uſe: he knows how to imploy,not only Saints,& Angels,but wicked men,Beaſts,devils,to his own glory: He that put words into the mouth of the Aſſe,puts words into the mouth of *Balaā*;the words do but paſſe from him;they are not polluted,becauſe they are not his; as the Trunke,thorow which a man ſpeaks, is not more eloquent for the ſpeech that is uttered thorow it. What a notable proclamation had the Infidels wanted of Gods favour to his people,if *Balaams* tongue had not bin uſed? How many ſhall once ſay, *Lord,we have propheſied in thy name*,that ſhall heare,*Verely I know you not.*

What madneſſe is this in *Balaam*? He that found himſelfe conſtant in ſolliciting, B thinkes to finde God not conſtant in denying; and,as if that infinite Deity were not the ſame every where,hopes to change ſucceſſe with places. Neither is that bold forehead aſhamed to importune God againe in that,wherein his own mouth had teſtified an aſſurance of deniall. The reward was in one of his eyes,the revenging Angell in the other: I know not whether (for the time) hee more loved the bribe, or feared the Angell. And whiles he is in this diſtraction,his tongue bleſſes againſt his heart,and his heart curſes againſt his tongue. It angers him that he dare not ſpeake what he would;and now at laſt rather than loſe his hopes,he reſolves to ſpeak worſe than curſes. The feare of Gods judgements in a worldly heart is at length overcome with the love of gaine.

C

Of Phineas.

Balaam pretended an haſt homeward;but he lingred ſo long that he left his bones in *Midian*. How juſtly did he periſh with the ſword of Iſrael,whoſe tongue had inſenſibly ſlaine ſo many thouſands of them? As it is uſually ſaid of the devill,that he goes away in a ſtench,ſo may it bee truly ſaid of this Prophet of his;according to the faſhion of all hypocrites,his words were good, his actions abominable;he would not curſe,but he would adviſe,and his counſell is worſe than a curſe;for his curſe had hurt none but himſelfe, his counſell coſt the blood of 24000 Iſraelites. He that had heard God ſpeak by *Balaam*, would not look D for the devill in the ſame mouth: and if God himſelf had not witneſſed againſt him, who could beleeve that the ſame tongue which uttered ſo divine prophecies,ſhould utter ſo villanous and curſed advice? Hypocriſie gaines this of men,that it may doe evill unſuſpected: But now he that heard what he ſpake in *Balac's* eare,hath bewrayed, and condemned his counſell,and himſelfe.

This policy was fetcht from the bottome of hell. It is not for lacke of deſire that I curſe not Iſrael; thou doeſt not more wiſh their deſtruction, than I doe thy wealth, and honour: But ſo long as they hold firme with God,there is no ſorcery againſt *Iacob*;withdraw God from them, and they ſhall fall alone,and curſe themſelves; draw them into ſinne,and thou ſhalt withdraw God from them. There is no ſinne more plauſible than wantonneſſe; One fornication ſhall draw in another, and both ſhall fetch the anger of God after them;ſend your faireſt womē into their tents,their ſight E ſhall draw them to luſt,their luſt to folly,their folly to Idolatry; and now God ſhal curſe them for thee,unaſked. Where *Balaam* did ſpeak wel,there was never any Prophet ſpake more divinely;where he ſpake ill,there was never any devill ſpake more deſperately: Ill counſell ſeldome ſucceedeth not: Gods ſeed fals often out of the way, and rootes not,but the tares never lightly amiſſe. This project of the wicked Magiciā was too proſperous. The daughters of *Moab* come into the tents of Iſrael, and have captived thoſe whom the Amorites & Amalekites could not reſiſt. Our firſt mother *Eve* bequeathed this dowry to her daughters,that they ſhould be our helpers to ſin; the weaker ſexe is the ſtronger in this conqueſt: had the *Moabites* ſent their ſubtilleſt Counſellors,to perſwade the Iſraelites to their Idol-ſacrifices,they had beene repelled with ſcorne;but now the beauty of their women is over-eloquent and ſucceſſfull.

full. That which in the firſt world betrayed the ſonnes of God, hath now inſnared Gods people; It had been happy for Iſrael if *Balaam* had uſed any charmes but theſe. As it is the uſe of God to fetch glory to himſelfe out of the worſt actions of Satan, ſo it is the guiſe of that evill one (through the juſt permiſſion of the Almighty) to raiſe advantage to himſelfe from the faireſt peeces of the workmanſhip of God: No one meanes hath ſo inriched hell, as beautifull faces.

All Idols are abominable; but this of *Baal-Peor* was, beſides the ſuperſtition of it, beaſtly; Neither did *Baal* ever put on a forme of ſo much ſhame, as this; yet very Iſraelites are drawne to adore it. When luſt hath blinded the eyes, it carries a man whither it liſts; even beyond all differences of ſinne. A man beſotted with filthy deſires, is fit for any villany.

Sinne is no leſſe crafty than Satan himſelfe; but give him but roome in the eye, & he will ſoone be poſſeſſed of body and ſoule. Theſe Iſraelites firſt ſaw the faces of theſe *Moabites* and *Midianites*, then they grew to like their preſence, from thence to take pleaſure in their feaſts: From their boords they are drawne to their beds, from their beds to their Idols, and now they are joyned to *Baal-Peor*, and ſeparated from God. Bodily fornication is the way to ſpirituall: If we have made Idols of fleſh, it is juſt to be given up to Idols of wood and ſtones. If we have not grace to reſiſt the beginnings of ſinne, where ſhall we ſtay? If our foot ſlip into the mouth of hell, it is a miracle to ſtop ere we come to the bottome.

Well might God be angry, to ſee his people goe a whoring in this double fornication; neither doth he ſmother his wrath, but himſelfe ſtrikes with his plague, and bids *Moſes* ſtrike with the ſword. He ſtrikes the body, and bids *Moſes* ſtrike the head. It had bin as eaſie for him to plague the Rulers, as the vulgar: and one would thinke theſe ſhould be more properly reſerved for his immediate hand; and theſe he leaves to the ſword of humane authority, that he might winne awe to his own ordinances. As the ſins of great men are exemplary, ſo are their puniſhments. Nothing procures ſo much credit to government, as ſtrict and impartiall executions of great and noble offenders. Thoſe whom their ſins have imbaſed, deſerve no favour in the puniſhment. As God knowes no honor, no royalty in matter of ſinne, no more may his Deputies. Contrarily, connivence at the outrages of the mighty, cuts the ſinewes of any State; neither doth any thing make good lawes more contemptible, than the making difference of offenders; that ſmall ſacriledges ſhould be puniſhed, when great ones ride in triumph. If good ordinations turne once to Spiders webs, which are broken thorow by the bigger Flies, no hand will feare to ſweepe them downe.

God was angry; *Moſes* and all good Iſraelites grieved; the heads hanged up; the people plagued: yet behold, one of the Princes of Iſrael feares not to brave God & his Miniſters, in that ſinne which he ſees ſo grievouſly revenged in others. I can never wonder enough at the impudence of this Iſraelite. Here is fornication, an odious crime, and that of an Iſraelite, whoſe name challenges holineſſe; yea, of a Prince of Iſrael, whoſe practice is a rule to inferiors; & that with a woman of Midian, with whō even a chaſte contract had bin unlawfull; and that with contempt of all government; and that in the face of *Moſes* and all Iſrael; and that in a time of mourning, and judgment for that ſame offence. Thoſe that have once paſſed the bounds of modeſty, ſoone grow ſhameleſſe in their ſinnes. Whiles ſinne hides it ſelfe in corners, there is yet hope; for, where there is ſhame, there is poſſibility of grace; but whē once it dare looke upon the Sunne, and ſends challenges to authority, the caſe is deſperate, and ripe for judgement. This great Simeonite thought he might ſinne by priviledge; He goes, as if he ſaid, Who dares controll me? His nobility hath raiſed him above the reach of correction. Commonly, the ſins of the mighty are not without preſumption, and therefore their vengeance is no leſſe than their ſecurity; and their puniſhment is ſo much greater, as their cōceit of impunity is greater. All Iſrael ſaw this bold lewdneſſe of *Zimri*, but their hearts & eyes were ſo full of griefe, that they had not roome enough for indignation. *Phineas* lookt on with the reſt, but with other affections. When he ſaw this defiance bidden to God, and this inſultation upon the ſorrow of his people, that whiles they were wringing their hands, a proud miſcreant durſt out-

A face their humiliation with his wicked dalliance; his heart boyles with a deſire of an holy revenge; and now that hand which was uſed to a Cenſer, and ſacrificing knife, takes up his Javelin, & with one ſtroke joynes theſe two bodies in their death, which were joyned in their ſin; and in the very flagrance of their luſt, makes a new way for their ſoules to their owne place. O noble and heroicall courage of *Phineas*! which as it was rewarded of God, ſo is worthy to bee admired of men. Hee doth not ſtand caſting of ſcruples; who am I to doe this? the ſon of the high Prieſt; My place is all for peace and mercy; It is for me to ſacrifice, & pray for the ſin of the people, not to ſacrifice any of the people for their ſin. My duty cals me to appeaſe the anger of God, what I may, not to revenge the ſins of men; to pray for their converſion, not to work the confuſion of any ſinner; and who are theſe? Is not the one a great Prince in B Iſrael, the other a Princeſſe of Midian? Can the death of two ſo famous perſons goe unrevenged? Or if it be ſafe, and fit, why doth my uncle *Moſes* rather ſhed his owne teares, than their blood? I will mourne with the reſt; let them revenge whom it concerneth. But the zeale of God hath barred out all weake deliberations; & he holds it now both his duty & his glory to be an executioner of ſo ſhameleſs a pair of offẽders.

God loves this heat of zeale, in all the cariages of his ſervants; and if it tranſport us too far, he pardoneth the errors of our fervency, rather thã the indifferences of lukewarmneſſe. As theſe two were more beaſts, than any that ever he ſacrificed, ſo the ſhedding of their blood was the acceptableſt ſacrifice, that ever he offered unto God, for both all Iſrael is freed from the plague, and all his poſterity have the Prieſthood entailed to them, ſo long as the Jewes were a people. Next to our prayers, there is no C better ſacrifice thã the blood of malefactors; not as it is theirs; but as it is ſhed by authority. Governors are faulty of thoſe ſins they puniſh not. There can bee no better ſight in any ſtate, thã to ſee a malefactor at the gallows. It is not enough for us to ſtãd gazing upon the wickednes of the times (yea although wth tears) unleſs we endeavor to redreſſe it; eſpecially publike perſõs cary not their Javelin in their hãd for nought.

Every one is ready to aſke *Phineas* for his commiſſion; and thoſe that are willing to ſalve up the act, plead extraordinary inſtinct from God, who (no doubt) would not have accepted that which himſelf wrought not. But what need I run ſo farre for this warrant? when I heare God ſay to *Moſes*, *Hang up all the heads of Iſrael*; and *Moſes* ſay to the Vnder-Rulers, *Every one ſlay his men that are joyned to Baal-Peor*. Every Iſraelite is now made a Magiſtrate for this execution; and why not *Phineas* amongſt the reſt? D Doth his Prieſthood exempt him from the blood of ſinners? How then doth *Samuel* hew *Agag* in pieces? Even thoſe may make a carkaſſe, which may not touch it. And if *Levi* got the Prieſthood, by ſhedding the blood of Idolaters; why may it not ſtand with that Prieſthood, to ſpill the blood of a fornicator and Idolater? Ordinary juſtice will beare out *Phineas* in this act: It is not for every man to challenge this office, this which double proclamation allowed to *Phineas*. All that private perſons can doe, it is either to lift up their hands to heaven for redreſſe of ſinne, or to lift up their hands againſt the ſinne, not againſt the perſon. *Who made thee a Iudge*, is a lawfull queſtion, if it meet with a perſon unwarranted.

Now the ſinne is puniſhed, the plague ceaſeth. The revenge of God ſets out ever after the ſin; but if the revenge of men (which commonly comes later) can overtake E it, God gives over the chaſe. How oft hath the infliction of a leſſe puniſhment, avoyded a greater. There are none ſo good friends to the State, as couragious and impartiall Miniſters of juſtice. Theſe are the reconcilers of God and the people, more than the prayers of them that ſit ſtill, and doe nothing.

Of the death of Moses.

AFter many painfull and perillous enterpriſes, now is *Moſes* drawing to his reſt. He hath brought his Iſraelites from Ægypt, thorow the Sea and wilderneſſe, within the ſight of their promiſed Land; and now himſelfe muſt take poſſeſſion of that Land whereof Canaan was but a type. When wee have done that we came for, it is time for us to be gone; This earth is made only for action, not for fruition: the ſervices of Gods children ſhould be ill rewarded, if they muſt ſtay here alwayes. Let no man think much that thoſe are fetcht away which are faithfull to God; they ſhould not change, if it were not to their preferment. It is our folly that we would have good men live for ever, and account it a hard meaſure, that they were. He that lends them to the world, owes them a better turne than this earth can pay them. It were injurious to wiſh, that goodneſſe ſhould hinder any man from glory. So is the death of Gods Saints precious, that it is certaine.

Moſes muſt goe up to mount Nebo, and die. The time, the place, and every circumſtance of his diſſolution is determined. That one dies in the field, another in his bed, another in the water: one in a forraine Nation, another in his own, is fore-decreed in heaven. And, though we heare it not vocally, yet God hath called every man by his name, and ſaith, Die thoú there. One man ſeemes to die caſually, another by an inexpected violence: both fal by a deſtiny; & all is ſet down to us by an eternal decree. He that brought us into the world, will carry us out according to his own purpoſes.

Moſes muſt aſcend up to the hill to die. He received his charge for Iſrael upon the hill of Sinai; and now he delivers up his charge upon the hill of Nebo: His brother *Aaron* dyed on one hill, he on another. As Chriſt was transfigured on an hill, ſo was this excellent type of his; neither doubt I, but that theſe hils were types to thē of that heaven wither they were aſpiring. It is the goodneſſe of our God, that hee will not have his children dye any where, but where they may ſee the Land of Promiſe before them; neither can they depart without much comfort, to have ſeene it: Contrarily, a wicked man that lookes downe, and ſees hell before him, how can he chooſe but finde more horror in the end of death, than in the way?

How familiarly doth *Moſes* heare of his end! It is no more betwixt God and *Moſes*, but, Goe up and dye. If he had invited him to a meale, it could not have been in a more ſociable compellation; no otherwiſe than he ſaid to his other Prophet, Vp and eate. It is neither harſh, nor newes to Gods children, to heare or thinke of their departure; To them death hath loſt his horror, through acquaintance: Thoſe faces which at firſt ſight ſeemed ill-favoured, by oft viewing, grow out of diſlike: They have ſo oft thought and reſolved of the neceſſity, and of the iſſue of their diſſolution, that they cannot hold it either ſtrange or unwelcome: He that hath had ſuch entire converſation with God, cannot feare to goe to him. Thoſe that know him not, or know that he will not know them, no marvell if they tremble.

This is no ſmall favour, that God warnes *Moſes* of his end; he that had ſo oft made *Moſes* of his counſell, what hee meant to doe with Iſrael, would not now doe ought with himſelfe, without his knowledge. Expectation of any maine event, is a great advantage to a wiſe heart; If the fiery chariot had fetcht away *Elias* unlookt for, wee ſhould have doubted of the favour of his tranſportation: It is a token of judgment, to come as a theefe in the night. God forewarnes one by ſickneſſe, another by age, another by his ſecret inſtincts, to prepare for their end: If our hearts be not now in readineſſe, we are worthy to be ſurprized.

But what is this I heare? Diſpleaſure mixed with love? and that to ſo faithfull a ſervant as *Moſes*? he muſt but ſee the Land of Promiſe, he ſhall not tread upon it; becauſe he once, long agoe, ſinned in diſtruſting. Death, though it were to him an entrance into glory, yet ſhall be alſo a chaſtiſement of his infidelity. How many noble proofes had *Moſes* given of his courage and ſtrength of faith? How many gracious ſervices had he done to his Maſter? Yet for one act of diſtruſt, he muſt bee gathered to his Fathers. All our obediences cannot beare out one ſinne againſt God; How vainly ſhall we hope to make amends to God for our former treſpaſſes, by our better behaviour, when *Moſes* hath this ſinne laid in his diſh, after ſo many and worthy teſtimonies of his fidelity? When we have forgotten our ſinnes, yet God remembers them, and (although not in anger, yet) he cals for our arrerages. Alas, what ſhall become of them with whom God hath tenne thouſand greater quarrels; that amongſt many millions of ſinnes, have ſcattered ſome few acts of formall ſervices? If *Moſes* muſt die the firſt death for one fault, how ſhall they eſcape the ſecond for ſinning alwayes?

A wayes? Even where God loves, he will not winke at ſinne; and if he doe not puniſh,
yet he will chaſtiſe: How much leſſe can it ſtand with that eternall Juſtice, to let
wilfull ſinners eſcape judgement?

It might have beene juſt with God, to have reſerved the cauſe to himſelfe; and in
a generalitie, to have told *Moſes*, that his ſinne muſt ſhorten his journey: but it is
more of mercy, than juſtice, that his children ſhall know why they ſmart; That God
may at once both juſtifie himſelfe, and humble them for their particular offences:
Thoſe to whom he meanes vengeance, have not the ſight of their ſinnes till they bee
paſt repentance. Complaine not that God upbraids thee with thy old ſinnes, whoſoever
thou art: but know it is an argument of love; whereas concealement is a
fearefull ſigne of a ſecret diſlike from God.

B But what was that noted ſinne which deſerves this late exprobation, and ſhall cary
ſo ſharpe a chaſtiſement? Iſrael murmured for water; God bids *Moſes*, take the
rod in his hand, and ſpeake to the rock to give water; *Moſes* in ſtead of ſpeaking, and
ſtriking the rock with his voice, ſtrikes it with the rod: Here was his ſinne; An overreaching
of his commiſſion; a fearefulnes and diſtruſt of the effect. The rod, he knew,
was approved for miracles; he knew not how powerfull his voice might be; therefore
he did not ſpeake, but ſtrike, and he ſtroke twice for failing; And now, after
theſe many yeares, he is ſtriken for it of God. It is a dangerous thing in divine matters,
to goe beyond our warrant: Thoſe ſinnes which ſeeme triviall to men, are hainous
in the account of God; Any thing that ſavours of infidelity, diſpleaſes him more
than ſome other crimes of morality. Yet the moving of the Rod was but a diverſe
C thing from the moving of the tongue, it was not contrary; Hee did not forbid the
one, but he commanded the other: This was but acroſſe the ſtreame, not againſt it;
where ſhall they appeare, whoſe whole courſes are quite contrary to the Commandements
of God?

Upon the act done, God paſſeth the ſentence of reſtraining *Moſes* with the reſt,
from the promiſed Land: Now he performes it: Since that time, *Moſes* had many
favours from God; all which could not reverſe this decreed caſtigation; That everlaſting
rule is grounded upon the very eſſence of God, I am *Iehovah*, I change not.
Our purpoſes are as our ſelves, fickle and incertaine; His are certaine, and immutable:
ſome things which he reveales, he alters; nothing that he hath decreed. Beſides
the ſoule of *Moſes* (to the glory whereof God principally intended this change) I
D finde him carefull of two things: His Succeſſor, and his Body: *Moſes* moves for the
one: the other God doth unasked: He that was ſo tender over the welfare of Iſrael,
in his life, would not ſlacken his care in death; He takes no thought for himſelfe
(for he knew how gainfull an exchange he muſt make.) All his care is for his charge.
Some envious natures deſire to be miſſed, when they muſt goe; and wiſh that the
weakneſſe, or want of a Succeſſor, may be the ſoile of their memory, and honour:
Moſes is in a contrary diſpoſition; It ſufficeth him not, to finde contentment in his
owne happineſſe, unleſſe he may have an aſſurance, that Iſrael ſhall proſper after
him. Carnall mindes are all for themſelves, and make uſe of government, onely for
their owne advantages; But good hearts looke ever to the future good of the
Church, above their owne, againſt their owne. *Moſes* did well, to ſhew his good affection
E to his people; but in his ſilence God would have provided for his owne: He
that called him from the ſheepe of *Iethro*, will not want a governour for his choſen,
to ſucceed him; God hath fitted him, whom he will chooſe. Who can be more meet,
than he whoſe name, whoſe experience, whoſe graces might ſupply, yea revive *Moſes*
to the people? He that ſearched the Land before, was fitteſt to guide Iſrael into
it; He that was indued with the Spirit of God, was the fitteſt deputy for God:
He that abode ſtill in the Tabernacle of Ohel-moed, as Gods attendant, was fitteſt
to be ſent forth from him, as his Lieutenant: But, oh the unſearchable counſell of
the Almighty! Aged *Caleb*, and all the Princes of Iſrael are paſt over; and *Ioſhua* the
ſervant of *Moſes*, is choſen to ſucceed his maſter; The eye of God is not blinded either
with gifts, or with blood, or with beauty, or with ſtrength: but as in his eternall
elections, ſo in his temporary, he will have mercy on whom he will.

A And well doth *Ioſhua* ſucceed *Moſes*; The very acts of God of old were allegories: where the Law ends, there the Saviour begins; we may ſee the Land of Promiſe in the Law; Onely JESVS the mediator of the new Teſtament can bring us into it. So was he a ſervant of the Law, that he ſupplies all the defects of the Law to us: Hee hath taken poſſeſſion of the promiſed Land for us, he ſhall carry us from this wilderneſſe, to our reſt.

It is no ſmall happineſſe to any State, when their Governours are choſen by worthineſſe; and ſuch elections are ever from God; whereas the intruſions of bribery and injuſt favour or violence, as they make the common-wealth miſerable, ſo they come from him which is the author of confuſion: Woe be to that State that ſuffers it; woe be to that perſon that workes it; for both of them have ſold themſelves; the one to ſervitude, the other to ſinne.

B I doe not heare *Moſes* repine at Gods choyce, and grudge that this Scepter of his is not hereditary; but he willingly laies hands upon his ſervant, to conſecrate him for his ſucceſſor. *Ioſhua* was a good man, yet he had ſome ſparkes of envy; for when *Eldad* and *Medad* propheſied, he ſtomackt it; (*My Lord* Moſes, *forbid them.*) Hee that would not abide two of the Elders of Iſrael to propheſie, how would hee have allowed his ſervant to ſit in his throne? What an example of meekneſs (beſides all the reſt) doth he here ſee in this laſt act of his maſter, who without all murmuring aſſignes his chair of State to his Page? It is all one to a gracious heart, whom God will pleaſe to advance: Emulation and diſcontentment are the affections of carnall mindes. Humility goes ever with regeneration; which teaches a man to thinke (what ever honour be put upon others) I have more than I am worthy of.

C The ſame God that by the hands of his Angels caried up the ſoule of *Moſes* to his glory, doth alſo by the hand of his Angels cary his body downe into the valley of *Moab*, to his ſepulture. Thoſe hands which had taken the Law from him, thoſe eyes that had ſeene his preſence, thoſe lips that had conferred ſo oft with him, that face that did ſo ſhine with the beames of his glory, may not be neglected when the ſoule is gone: He that tooke charge of his birth & preſervation in the Reeds, takes charge of his cariage out of the world: The care of God ceaſeth not over his owne, either in death or after it. How juſtly doe we take care of the comely burials of our friends, when God himſelfe gives us this example!

D If the miniſtery of man had beene uſed in this grave of *Moſes*, the place might have beene knowne to the Iſraelites; but God purpoſely conceales this treaſure, both from men and Devils; that ſo he might both croſſe their curioſity, and prevent their ſuperſtition. If God had loved the adoration of his ſervants relikes, he could never have had a fitter oportunity for this devotiõ, than in the body of *Moſes*. It is folly to place Religion in thoſe things, which God hides on purpoſe from us; It is not the property of the Almighty, to reſtraine us from good.

Yet that divine hand which lockt up this treaſure, and kept the key of it, brought it forth afterwards, glorious. In the transfiguration, this body which was hid in the valley of *Moab*, appeared in the hill of Tabor; that wee may know, theſe bodies of ours are not loſt, but laid up; and ſhall as as ſure bee raiſed in glory, as they are layd downe in corruption. We know that when hee ſhall appeare, we ſhall alſo appeare with him in Glory. E

Contemplations.

THE EIGHTH BOOKE.

Rahab.
Jordan divided.
The ſiege of Jericho.
Achan.
The Gibeonites.

By IOS. HALL, D. of Divinitie, and Deane
of VVORCESTER.

Imprinted at *London* in the yeare 1634.

TO
THE TRVLY
NOBLE, AND WORTHILY
HONOVRED
GENTLEMAN,

Maſter ROBERT HAY,

ONE OF THE ATTENDANTS OF HIS MAIESTIES
BED-CHAMBER:

A SINCERE FRIEND OF VERTVE, AND LOVER OF LEARNING,

J. H.

WITH APPRECATION OF ALL
HAPPINES, DEDICATES THIS PART
OF HIS MEDITATIONS.

Contemplations.

THE EIGHTH BOOKE.

Of RAHAB.

IOSHVA was one of thoſe twelve ſearchers which were ſent to view the Land of Canaan; yet now he addreſſes two Spies, for a more particular Survey: Thoſe twelve were only to enquire of the generall condition of the people, and Land; theſe two finde out the beſt entrance into the next part of the Countrey, and into their greateſt City. *Ioſhua* himſelfe was full of Gods Spirit, and had the Oracle of God ready for his direction: yet now he goes not to the Propitiatory for conſultation, but to the Spies. Except where ordiary meanes faile us, it is no appealing to the immediate help of God; we may not ſeek to the poſterne, but where the common gate is ſhut. It was promiſed *Ioſhua*, that he ſhould lead Iſrael into the promiſed Land; yet he knew it was unſafe to preſume. The condition of his provident care was included in that aſſurance of ſucceſſe. Heaven is promiſed to us, but not to our careleſneſſe, infidelity, diſobedience. He that hath ſet this bleſſed Inheritance before us, preſuppoſes our wiſedome, faith, holineſſe.

Either force or policy are fit to be uſed unto Canaanites. He that would be happy in this ſpirituall warfarre, muſt know where the ſtrength of his enemy lyeth, and muſt frame his guard according to the others aſſault. It is a great advantage to a Chriſtian, to know the faſhion of Satans onſets, that he may the more eaſily compoſe himſelfe to reſiſt. Many a ſoule hath miſcaried, through the ignorance of his enemy; which had not periſhed, if it had well knowne that the weakneſſe of Satan ſtands in our faith.

The Spies can finde no other lodging, but *Rahabs* houſe. Shee was a victualler by profeſſion, and (as thoſe perſons and trades, by reaſon of the commonneſſe of entertainment, were amongſt the Jewes infamous by name, and note) ſhee was *Rahab* the Harlot, I will not thinke ſhe profeſſed filthineſſe: onely her publike trade (through the corruption of thoſe times) hath caſt upon her this name of reproach; yea, rather will I admire her faith, than make excuſes for her calling. How many womē in Iſrael (now *Miriam* was dead) have given ſuch proofes of their knowledge and faith? How noble is that confeſſion, which ſhe makes of the power and truth of God? Yea, I ſee A here, not only a Diſciple of God, but a Propheteſſe. Or if ſhe had once been publike, as her houſe was; now ſhe is a chaſte and worthy Convert; and ſo approved her ſelfe for honeſt and wiſe behaviour, that ſhe is thought worthy to be the great Grandmother of *Davids* Father; and the holy Line of the Meſſias, is not aſhamed to admit her into that happy Pedigree. The mercy of our God doth not meaſure us by what we were; It would be wide with the beſt of us, if the eye of God ſhould looke backward to our former eſtate: there he ſhould ſee *Abraham* an Idolater, *Paul* a Perſecutor, *Manaſſes* a Necromancer, *Mary Magdalen* a Curtizan; and the beſt vile enough to be aſhamed of himſelfe. Who can deſpaire of mercy that ſees even *Rahab* fetcht into the blood of Iſrael, and Line of Chriſt?

If *Rahab* had not received theſe Spies, but as unknowne paſſengers, with reſpect to B their money, and not to their errand, it had been no praiſe; for in ſuch caſes the thank is rather to the gueſt, than to the Oaſt; but now ſhee knew their purpoſe; ſhee knew that the harbour of them was the danger of her owne life; and yet ſhe hazzards this entertainment. Either faith or friendſhip are never tried, but in extremities. To ſhew countenance to the meſſengers of God, whiles the publike face of the State ſmiles upon them, is but a curteſie of courſe; but to hide our owne lives in theirs, when they are perſecuted, is an act that lookes for a reward. Theſe times need not favour; we know not what may come: Alas! how likely is it that they would ſhelter them in danger, which reſpect them not in proſperity?

All intelligences of State come firſt to the Court; It moſt concerns Princes to harken after the affaires of each other. If this poore Inholder knew of the Sea dryed up before Iſrael, and of the diſcomfiture of *Og* and *Sehon*; Surely this rumour was ſtale C with the King of Iericho; he had heard it and feared; and yet in ſtead of ſending Ambaſſadours for peace, he ſends Purſuivants for the Spies. The ſpirit of *Rahab* melted with that ſame report, wherewith the King of *Iericho* was hardened: All make not one uſe of the meſſages of the proceedings of God.

The King ſends to tell her what ſhe knew; ſhee had not hid them, if ſhee had not known their errand. I know not whether firſt to wonder at the gracious proviſion of God for the Spies, or at the ſtrong faith which hee hath wrought in the heart of a weake woman; two ſtrangers, Iſraelites, Spies (and noted for theſe) in a forraine, in an hoſtile Land, have a ſafe harbour provided them, even amongſt their enemies; In *Iericho*, at the very Court-gate, againſt the Proclamation of a King, againſt the indeavours of the people. D Where cannot the God of heaven either find or raiſe up friends to his owne cauſe and ſervants?

Who could have hoped for ſuch faith in *Rahab*? which contemned her life for the preſent, that ſhe might ſave it for the future; neglected her own King and Countrey, for ſtrangers which ſhe never ſaw; and more feared the deſtruction of that City, before it knew that it had an adverſary, than the diſpleaſure of her King, in the mortall revenge of that, which he would have accounted trechery. She brings them up to the roofe of her houſe, and hides them with ſtalkes of flaxe: That plant which was made to hide the body from nakedneſſe and ſhame, now is uſed to hide the Spies from death. Never could theſe ſtalkes have beene improved ſo well with all her houſewifry, after they were bruiſed, as now before they were fitted to her wheele: Of theſe E ſhe hath woven an everlaſting webbe, both of life and propagation. And now her tongue hides them no leſſe than her hand: her charity was good, her excuſe was not good. *Evill may not be done, that good may come of it*; we may doe any thing but ſinne, for promoting a good cauſe: And if not in ſome maine occaſions; how ſhall God take it, that we are not dainty of falſhoods in trifles?

No man will looke that theſe Spies could take any ſound ſleepe in theſe beds of ſtalkes; it is enough for them that they live, though they reſt not. And now when they heard *Rahab* comming up the ſtaires, doubtleſſe they looked for an executioner: but behold, ſhe comes up with a meſſage better than their ſleepe, adding to their protection, advice for their future ſafety; whereto ſhe makes way by a faithfull report of Gods former wonders, and the preſent diſpoſition of her people; and by wiſe capitulations

A lations for the life and ſecurity of her Family. The newes of Gods miraculous proceedings
for Iſrael, have made her reſolve of their ſucceſſe, and the ruines of Jericho.
Then onely doe we make a right uſe of the works of God, when by his judgements
upon others, we are warned to avoid our owne. He intends his acts for preſidents of
juſtice.

The parents and brethren of *Rahab* take their reſt; They are not troubled with the
feare & care of the ſucceſſe of Iſrael, but ſecurely goe with the current of the preſent
condition: She watches for them all, and breakes her mid-night ſleepe to prevent
their laſt. One wiſe and faithfull perſon does well in an houſe; where all are careleſſe
there is no comfort, but in periſhing together. It had been an ill nature in *Rahab*, if ſhe
had been content to be ſaved alone: that her love might be a match to her faith, ſhe
B covenants for all her Family; and ſo returnes life to thoſe, of whom ſhee received it.
But the bond of nature, and of grace, will draw all ours to the participation of the
ſame good, with our ſelves.

It had been never the better for the Spies, if after this nights lodging they had been
turned out of doores to the hazard of the way; for ſo the purſuers had light upon
them, and prevented their returne with their death. *Rahabs* counſell therefore was
better than her harbour; which ſent them (no doubt, with victuals in their hands) to
ſeek ſafety in the mountains, till the heat of that ſearch were paſt. He that hath givē
us charge of our lives, will not ſuffer us to caſt them upon wilfull adventures: Had
not theſe Spies hid themſelves in thoſe Deſart hils, Iſrael had wanted directors for
their enterpriſes. There is nothing more expedient for the Church, than that ſome of
C Gods faithfull meſſengers ſhould withdraw themſelves, and give way to perſecutions.
Courage in thoſe that muſt die, is not a greater advantage to the Goſpell, than a
prudent retiring of thoſe, which may ſurvive, to maintaine and propagate it.

It was a juſt and reaſonable tranſaction betwixt them, that her life ſhould be ſaved
by them, which had ſaved theirs; They owe no leſſe to her, to whom they were not
ſo much gueſts as priſoners: and now they paſſe not their promiſe onely, but their
oath. They were ſtrangers to *Rahab*, and for ought ſhe knew, might have been godleſſe:
yet ſhe dares truſt her life upon their oath. So ſacred and inviolable hath this
bond ever beene, that an heathen woman thought her ſelfe ſecure upon the oath of
an Iſraelite.

Neither is ſhe more confident of their oath taken, than they are careful both of taking
D and performing it. So farre are they from deſiring to ſalve up any breach of promiſe,
by equivocation, that they explaine all conditions; and would prevent all poſſibilities
of violation. All *Rahabs* Family muſt be gathered into her houſe; and that red
cord, which was an inſtrument of their delivery, muſt be a ſigne of hers. Behold, this
is the ſaving colour: The deſtroying Angell ſees the doore-cheekes of the Iſraelites
ſprinkled with red, and paſſes them over. The Warriours of Iſrael ſee the window of
Rahab died with red, and ſave her family from the common deſtruction. If our ſoules
have this tincture of the precious blood of our Saviour, upon our doores or windowes,
we are ſafe.

But if any one of the brethren of *Rahab* ſhall fly from this red flag, and rove about
the City, and not containe himſelfe under that roofe, which hid the Spies, it is vaine
E for him to tell the avengers, that he is *Rahabs* brother: That title will not ſave him
in the ſtreet, within doores it will. If we will wander out of the limits that God hath
ſet us, we caſt out ſelves out of his protection; we cannot challenge the benefit of his
gracious Preſervation, and our moſt precious Redemption, when we fly out into the
by-wayes of our owne hearts; not for innocence, but for ſafety and harbour: The
Church is that houſe of *Rahab*, which is ſaved when all Jericho ſhall periſh. Whiles
we keepe us in the liſts thereof, we cannot miſ-cary, through miſ-opinion; but when
once we runne out of it, let us looke for judgement from God, and errour in our own
judgement.

Of Jordan divided.

A THe two Spies returned with newes of the victory that ſhould be. I doe not heare them ſay, The Land is unpeopled, or the people are unfurniſhed with armes; unſkilfull in the diſcipline of warre; but (*They faint becauſe of us; therefore their Land is ours.*) Either ſucceſſe or diſcomfiture begins ever at the heart. A mans inward diſpoſition doth more than preſage the event. As a man raiſes up his owne heart before his fall, and depreſſes it before his glory; ſo God raiſes it up before his exaltation, and caſts it downe before his ruine. It is no otherwiſe in our ſpirituall conflicts; If Satan ſee us once faint, he gives himſelfe the day. There is no way to ſafety, but that our hearts be the laſt that ſhall B yeeld. That which the Heathens attributed to Fortune, we may juſtly to the hand of God; that he ſpeedeth thoſe that are forward. All the ground that wee looſe, is given to our adverſaries.

This newes is brought but over-night; *Ioſhua* is on his way by morning, and prevents the Sunne for haſt. Delayes, whether in the buſineſſe of God or our owne, are hatefull and prejudiciall. Many a one looſes the Land of Promiſe by lingring; if wee neglect Gods time, it is juſt with him to croſſe us in ours.

Ioſhua haſtens till he have brought Iſrael to the verge of the promiſed Land: Nothing parts them now but the river of Jordan. There he ſtayes a time; that the Iſraelites might feed themſelves a while with the ſight of that, which they ſhould afterwards enjoy. That which they had beene forty yeares in ſeeking, may not bee ſeized C upon too ſuddenly: God loves to give us cooles and heats in our deſires; and will ſo allay our joyes, that their fruition hurt us not. He knowes, that as it is in meates, the long forbearance whereof cauſes a ſurfet, when we come to full feed: ſo it fares in the contentments of the minde; therefore he feeds us not with the diſh, but with the ſpoone; and will have us neither cloyed nor famiſhed. If the mercy of God have brought us within ſight of heaven, let us be content to pauſe a while, and upon the bankes of Jordan, fit our ſelves for our entrance.

Now that Iſrael is brought to the brim of Canaan, the cloud is vaniſhed which led them all the way: and as ſoone as they have but croſſed Jordan, the Manna ceaſeth, which nouriſht them all the way. The cloud and Manna were for their paſſage, not for their reſt; for the wilderneſs, not for Canaã. It were as eaſie for God to work miracles alwayes; but he knows, that cuſtome were the way to make them no miracles. D He goes by-wayes but till hee have brought us into the Roade, and then hee refers us to his ordinary proceedings. That Iſraelite ſhould have beene very fooliſh, that would ſtill have ſaid, I will not ſtir till I ſee the cloud, I will not eate unleſſe I may have that food of Angels. Wherefore ſerves the Arke but for their direction? wherefore ſerves the Wheat of Canaan but for bread? So, fond is that Chriſtian, that will ſtill depend upon expectation of miracles, after the fulneſſe of Gods Kingdome. If God beare us in his armes when we are children, yet when we are well growne hee lookes we ſhould goe on our owne feet; it is enough that he upholds us, though hee carry us not.

He that hitherto had gone before them in the cloud, doth now goe before them in E the Arke; the ſame guide, in two divers ſignes of his preſence. The cloud was for *Moſes*, the Ark for *Ioſhua's* time: the cloud was fit for *Moſes*; the Law offered us Chriſt, but enwrapped in many obſcurities. If he were ſeene in the cloud, he was heard from the cover of the Ark. Why was it the Arke of the Teſtimony, but becauſe it witneſſed both his preſence and love? And within it, were his Word, the Law; and his Sacrament, the Manna. Who can wiſh a better Guide, than the God of Heaven, in his Word, and Sacraments? Who can know the way into the Land of Promiſe, ſo well as he that ownes it? And what meanes can better direct us thither, than thoſe of his Inſtitution?

That Ark which before was as the heart, is now as the head; It was in the middeſt of Iſrael, whiles they camped in the Deſart; now when the cloud is removed, it is in

A the front of the Army; That as before they depended upon it for life, ſo now they
ſhould for direction. It muſt goe before them on the ſhoulders of the ſons of *Levi*;
they muſt follow it, but within ſight, not within breathing. The Levites may not
touch the Arke, but onely the barres: The Iſraelites may not approach nearer than a
thouſand paces to it. What awfull reſpects doth God require to bee given unto the
teſtimony of his preſence? *Vzzah* paid deare for touching it; the men of Bethſhemeſh
for looking into it. It is a dangerous thing to be too bold with the Ordinances of
God. Though the Iſraelites were ſanctified, yet they might not come neare either
the mount Sinai, when the Law was delivered, or the Arke of the Covenant, wherein
the Law was writtē. How fearfull ſhal their eſtate be, that come with unhallowed
hearts and hands to the Word of the Goſpell, and the true Manna of the Euangelicall
B Sacrament? As we uſe to ſay of the Court and of fire, ſo may we of theſe Divine
Inſtitutions, We freeze if we be far off from them; and if we be more neare than befits
us, we burne. Vnder the Law we might looke at Chriſt aloofe, now under the
Goſpell we may come neare him: He cals us to him; yea, he enters into us.

Neither was it onely for reverence that the Arke muſt be, not ſtumbled at, but
waited on, a farre; but alſo for convenience, both of ſight and paſſage: Thoſe things
that are neare us, though they be leſſe, fill our eye; Neither could ſo many thouſand
eyes ſee the ſame object upon a level, but by diſtance; It would not content God, that
one Iſraelite ſhould tell another, Now the Arke goes, now it turnes, now it ſtands;
but he would have every one his owne witneſſe. What can bee ſo comfortable to a
good heart, as to ſee the pledges of Gods preſence and favour? To heare the loving
C kindneſſes of God is pleaſant, but to behold and feele the evidences of his mercy, is
unſpeakeably delectable: Hence the Saints of God, not contenting themſelves with
faith have ſtill praied for ſight and fruition, and mourned when they have wanted it.
What an happy proſpect hath God ſet before us, of Chriſt Jeſus crucified for us,
and offered unto us?

Ere God will worke a miracle before Iſrael, they have charge to bee ſanctified.
There is an holineſſe required to make us either patients or beholders of the great
workes of God; how much more when wee ſhould bee actors in his ſacred ſervices?
There is more uſe of ſanctification, when we muſt preſent ſomething to God, than
when he muſt doe ought to us.

The ſame power that divided the Red-ſea before *Moſes*, divides Jordan before *Ioſhua*;
D that they might ſee the Arke no leſſe effectuall than the cloud, and the hand of
God as preſent with *Ioſhua*, to bring them into Canaan, as it was with *Moſes* to bring
them out of Ægypt: The bearers of the Arke had need bee faithfull; they muſt firſt
ſet their foot into the ſtreams of Jordan, and beleeve that it will give way; The ſame
faith that led *Peter* upon the water, muſt carry them into it. There can be no Chriſtian
without beliefe in God; but thoſe that are neare to God in his immediate ſervices,
muſt goe before us no leſſe in beleeving, than they doe in example.

The waters know their Maker: That Jordan that flowed with full ſtreams when
Chriſt went into it to bee baptized, now gives way when the ſame God muſt paſſe
thorow it in ſtate: then there was uſe of his water, now of his ſand: I heare no news
of any Rod to ſtrike the waters; the preſence of the Arke of the Lord God, the Lord
E of all the World, is ſigne enough to theſe Waves; which now, as if a ſinew were broken,
run backe to their Iſſues, and dare not ſo much as wet the feet of the Prieſts that
bore it; *What ayled thee, O Sea, that thou fleddeſt, and thou Iordan, that thou wert driven*
back? Ye mountaines, that ye leaped like Rammes, and ye little hils, like Lambes? The earth
trembled at the preſence of the Lord; at the preſence of the God of Iacob. How obſervant are
all the Creatures to the God that made them? How glorious a God doe we ſerve?
whom all the powers of the Heavens and Elements are willingly ſubject unto; and
gladly take that nature which he pleaſes to give them. He could have made Jordan
like ſome ſolid pavement of Chryſtall for the Iſraelites feet to have trod upon, but
this worke had not been ſo magnificent. Every ſtrong Froſt congeales the water in a
naturall courſe; but for the River to ſtand ſtill, and runne on heapes, and to bee made
a liquid wall for the paſſage of Gods people, is, for Nature to runne out of it ſelfe, to

doe homage to her Creator : Now muſt the Iſraelites needs think; How can the Ca- A
naanites ſtand out againſt us when the Seas and Rivers give us way? With what joy
did they now trample upon the dry channell of Jordan, whiles they might ſee the dry
Deſarts overcome; the promiſed Land before them; the very waters ſo glad of them
that they ranne backe to welcome them into Canaan? The paſſages into our promi-
ſed Land are troubleſome and perillous; and even at laſt, offer themſelves to us the
main hindrances of our ſalvation; which after al our hopes threaten to defeat us: for
what will it availe us to have paſſed a Wilderneſſe, if the waves of Jordan ſhould
ſwallow us up? But the ſame hand that hath made the way hard, hath made it ſure:
He that made the Wilderneſſe comfortable, will make Jordan dry; he will maſter
all difficulties for us; and thoſe things which we moſt feared, will he make moſt ſo-
veraigne and beneficiall to us. O God, as we have truſted thee with the beginning, ſo B
will we with the finiſhing of our glory. Faithfull art thou that haſt promiſed, which
wilt alſo doe it.

He that led them about, in forty yeares journey, thorow the wilderneſſe, yet now
leads them the neareſt cut to Jericho; Hee will not ſo much as ſeeke for a Foord for
their paſſage; but divides the waters. What a ſight was this to their heathen adver-
ſaries, to ſee the waters make both a lane, and a wall for Iſrael? their hearts could not
chooſe but be broken, to ſee the ſtreames broken off for a way to their enemies. I do
not ſee *Ioſhua* haſting thorow this channell, as if hee feared leſt the Tide of Jordan
ſhould returne; but as knowing that watery wall ſtronger than the walls of Jericho,
he paces ſlowly: And leſt this miracle ſhould paſſe away with themſelves, he com-
mands twelve ſtones to be taken out of the channell of Jordan, by twelve ſelected C
men from every Tribe, which ſhall be pitched in Gilgal; and twelve other ſtones to
be ſet in the midſt of Jordan, where the feet of the Prieſts had ſtood with the Arke;
That ſo both land and water might teſtifie the miraculous way of Iſrael, whiles it
ſhould be ſaid of the one, Theſe ſtones were fetcht out of the pavement of Jordan; of
the other, There did the Arke reſt whiles we walked dry-ſhod thorow the deepes of
Jordan: of the one, Jordan was once as dry as this Gilgal; of the other; Thoſe waves
which drowne theſe ſtones, had ſo drowned us, if the power of the Almighty had not
reſtrained them. Many a great worke had God done for Iſrael, which was now for-
gotten: *Ioſhua* therefore will have monuments of Gods mercy, that future Ages
might be both witneſſes, and applauders of the great workes of their God.

D

Of the ſiege of Jericho.

IOſhua begins his warres with the Circumciſion and Paſſeover; Hee knew
that the way to keepe the blood of his people from ſhedding, was to let
out the Paganiſh blood of their uncircumciſion. The perſon muſt bee in
favour, ere the worke can hope to proſper: His predeceſſor *Moſes* had like
to have beene ſlaine for neglect of this Sacrament, when he went to call the people
out of Ægypt: hee juſtly feares his owne ſafty, if now hee omit it, when they are
brought into Canaan: wee have no right of inheritance in the ſpirituall Canaan, the
Church of God, till we have received the Sacrament of our matriculation: So ſoon E
as our covenants are renued with our Creator, wee may well looke for the viſion of
God for the aſſurance of victory.

What ſure work did the King of Jericho thinke he had made! he blocked up the
paſſages, barred up the gates, defended the wals, and did enough to keepe out a com-
mon enemy: If we could doe but this to our ſpirituall adverſaries, it were as impoſſi-
ble for us to be ſurpriſed, as for Jericho to be ſafe. Me thinkes I ſee how they called
their councel of warre, debated of all meanes of defence, gathered their forces, trai-
ned their ſouldiers, ſet ſtrong guards to the gates and wals; & now would perſwade
one another, that unleſſe Iſrael could fly into their City, the ſiege was vaine. Vaine
worldlings thinke their Rampiers and Barricadoes can keepe out the vengeance of
God; their blindneſſe ſuffers them to looke no further than the means: The ſupreme
hand

A hand of the Almighty comes not within the compaſſe of their feares. Every carnall
heart is a Jericho ſhut up; God ſets downe before it, and diſplayes mercy and judgment
in ſight of the wals thereof; it hardens it ſelfe in a wilfull ſecurity, and ſaith,
Tuſh, I ſhall never be moved.

Yet their courage and feare fight together within their wals, within their boſomes,
Their courage tels them of their owne ſtrength; their feare ſuggeſts the miraculous
ſucceſſe of this (as they could not but thinke) inchanted generation; and now whiles
they have ſhut out their enemy, they have ſhut in their own terror. The moſt ſecure
heart in the world hath ſome flaſhes of feare; for it cannot but ſometimes looke out
of it ſelfe, and ſee what it would not. *Rahab* had notified that their hearts fainted:
& yet now their faces bewray nothing but reſolution. I know not whether the heart
B or the face of an hypocrite be more falſe; and as each of them ſeeks to beguile the other,
ſo both of them agree to deceive the beholders: In the midſt of laughter their
heart is heavy; who would not thinke him merry that laughes? yet their rejoycing is
but in the face: who would not think a blaſphemer or prophane man reſolutely careleſſe?
If thou hadſt a window into his heart, thou ſhouldeſt ſee him tormented with
horrors of conſcience.

Now the Iſraelites ſee thoſe walled cities and towers, whoſe height was reported
to reach to heaven; the ſame whereof had ſo affrighted them ere they ſaw them, and
were ready doubtleſſe to ſay in their diſtruſt, Which way ſhall we ſcale theſe invincible
fortifications? what ladders, what Engines ſhall we uſe to ſo great a work? God
prevents their infidelity; *Behold, I have given Iericho into thine hand.* If their wals had
C their foundations laid in the center of the earth; If the battlements had been ſo high
built that an Eagle could not ſoare over them; this is enough, *I have given it thee.* For
on whoſe earth have they raiſed theſe caſtles? Out of whoſe treaſure did they digge
thoſe piles of ſtone? whence had they their ſtrength and time to build? Cannot hee
that gave recall his owne? O ye fooles of Jericho, what if your wals be ſtrong, your
men valiant, your leaders ſkilfull, your King wiſe, when God hath ſaid, *I have given
thee the Citie*: What can ſwords or ſpeares doe againſt the Lord of Hoſts? Without
him meanes can doe nothing; how much leſſe againſt him? How vaine & idle is that
reckoning, wherein God is left out? Had the Captaine of the Lords hoſt drawn his
ſword for Jericho, the gates might have been opened; Iſrael could no more have entred,
than they can now be kept from entring, whẽ the wals were falne. What courſes
D ſo ever we take for our ſafety, it is good making God of our ſide: Neither men nor
devils can hurt us againſt him; neither men nor Angels can ſecure us from him. There
was never ſo ſtrange a ſiege as this of Jericho: Here was no mount raiſed, no ſword
drawne, no Engine planted, no Pioners undermining; Here were trumpets ſounded,
but no enemy ſeene; here were armed men, but no ſtroke given: They muſt walk and
not fight, ſeven ſeverall dayes muſt they pace about the wals, which they may not
once looke over to ſee what was within. Doubtleſſe, the inhabitants of Jericho made
thẽſelves merry with this ſight; when they had ſtood ſix dayes upon their wals & beheld
none but a walking enemy; What (ſay they) could Iſrael find no walk to breathe
them with, but about our wals? Have they not travelled enough in their forty years
Pilgrimage, but they muſt ſtretch their limmes in this circle? Surely if their eyes
E were engines our wals could not ſtand: wee ſee they are good footmen, but when
ſhall we try their hands? What, doe theſe vaine men thinke Jericho will bee wonne
with looking at? Or, doe they onely come to count how many paces it is about our
City? If this be their manner of ſiege we ſhall have no great cauſe to feare the ſword
of Iſrael. Wicked men thinke God in jeſt, when hee is preparing for their judgement.
The Almighty hath wayes and counſels of his owne, utterly unlike to ours:
which becauſe our reaſon cannot reach, we are ready to condemne of fooliſhneſſe and
impoſſibility. With us there is no way to victory but fighting, and the ſtrongeſt carries
the ſpoile: God can give victory to the feet as well as to the hands, and when he
will, makes weaknes no diſadvantage. What ſhould we doe but follow God thorow
by-wayes, and know, that he will in ſpight of nature lead us to our end:

All the men of warre muſt compaſſe the City, yet it was not the preſence of the great warriors of Iſrael that threw downe the wals of Jericho. Thoſe foundations A were not ſo ſlightly laid, as that they could not indure either a look, or a march, or a battery: It was the Arke of God, whoſe preſence demoliſhed the wals of that wicked City. The ſame power that drave backe the waters of Jordan before, and afterwards laid *Dagon* on the floore, caſt down all thoſe forts. The Prieſts beare on their ſhoulders that mighty engine of God, before which thoſe wals, if they had beene of molten braſſe, could not ſtand. Thoſe ſpirituall wickedneſſes, yea, thoſe gates of hell, which to nature are utterly invincible, by the power of the Word of God (which he hath committed to the carriage of his weake ſervants) are overthrowne and triumphed over. Thy Arke, O God, hath beene long amongſt us; how is it that the wals of our corruptiõs ſtill ſtand unruined? It hath gone before us; his Prieſts have caried it, we have not followed it, our hearts have not attended upon it; and therefore how B mighty ſoever it is in it ſelfe, yet to us it hath not beene ſo powerfull, as it ſhould.

Seven dayes together they walke this round; They made this therfore their Sabbaths dayes journey; and who knowes whether the laſt and longeſt walke, which brought victory to Iſrael, were not on this day? Not long before, an Iſraelite is ſtoned to death for but gathering a few ſticks that day: Now all the hoſt of Iſrael muſt walke about the wals of a large and populous City, and yet doe not violate the day; Gods precept is the rule of the juſtice & holines of all our actions: Or was it for that revenge upon Gods enemies is an holy worke, and ſuch as God vouchſafes to priviledge with his own day? or, becauſe when we have undertaken the exploits of God, he will abide no intermiſſion till we have fulfilled them? He allowes us to breathe, not to breake off till we have finiſhed. C

It had beene as eaſie for God to have given this ſucceſſe to their firſt dayes walke, yea to their firſt pace, or their firſt ſight of Iericho; yet he will not give it untill the end of the ſeven dayes toyle: It is the pleaſure of God to hold us both in worke and in expectation; and though he require our continuall indeavours for the ſubduing of our corruptions, during the ſixe dayes of our life, yet we ſhall never finde it perfectly effected till the very evening of our laſt day: In the meane time it muſt content us that we are in our walk, and that theſe wals cannot ſtand, when we come to the meaſure and number of our perfection. A good heart groanes under the ſenſe of his infirmities, faine would be rid of them, and ſtrives and prayes; but when hee hath all done, untill the end of the ſeventh day, it cannot bee: If a ſtone or two moulder off from theſe wals in the meane time, that is all; but the foundations will not be removed D till then,

When we heare of ſo great a deſigne as the miraculous winning of a mighty City, who would not looke for ſome glorious meanes to worke it? when we heare that the Arke of God muſt beſiege Iericho, who would not look for ſome royall equipage? But behold; here ſeven Prieſts muſt goe before it, with ſeven Trũpets of Rams horns. The Iſraelites had trumpets of ſilver, which God had appointed for the uſe of aſſembling and diſſolving the Congregation, for warre, and for peace. Now I doe not heare them called for; but in ſtead thereof Trumpets of Rams hornes; baſe for the matter, and not loud for ſound; the ſhortneſſe and equall meaſure of thoſe inſtruments could not afford, either ſhrilneſſe of noyſe, or variety. How meane and homely are thoſe meanes which God commonly uſes in the moſt glorious workes! No E doubt, the Citizens of Jericho anſwered this dull alarum of theirs, from their wals, with other inſtruments of louder report, and more martiall oſtentation: and the vulgar Iſraelites thought, We have as cleare and as coſtly trumpets as theirs; yet no man dares offer to ſound the better, when the worſe are commanded. If we finde the ordinances of God poore and weake, let it content us that they are of his own chooſing, and ſuch as whereby he will ſo much more honour himſelfe, as they in themſelves are more inglorious. Not the outſide, but the efficacie, is it that God cares for.

No Ram of iron could have been ſo forcible for battery as theſe Rammes hornes: For when they ſounded long, and were ſeconded with the ſhout of the Iſraelites, all the wals of Jericho fell downe at once: They made the heaven ring with their ſhout; but the ruine of thoſe wals drowned their voyce, and gave a pleaſant kinde of horror

A to the Iſraelites: The earth ſhooke under them with the fall; but the hearts of the Inhabitants ſhooke yet more: many of thē doubtleſſe were ſlaine with thoſe walles, wherein they had truſted. A man might ſee death in the faces of al the reſt that remained; who now being halfe dead with aſtoniſhment, expected the other halfe frō the ſword of their enemies; They had now, neither meanes, nor will to reſiſt; for if onely one breach had beene made (as it uſes in other ſieges) for the entrance of the enemy; perhaps new ſupplyes of defendants might have made it up with their carkaſſes: but now, that at once Jericho is turned to a plaine field, every Iſraelite, without reſiſtance, might runne to the next booty, and the throats of their enemies ſeemed to invite their ſwords to a diſpatch.

If but one Iſraelite had knockt at the gates of Jericho, it might have been thought, B their hand had helped to the victory: Now, that God may have all the glory, without the ſhow of any rivall, yea of any meanes, they doe but walke and ſhout, and the walls give way. He cannot abide to part with any honour, from himſelfe: As hee doth all things, ſo he would be acknowledged.

They ſhout all at once. It is the preſence of Gods Arke & our conjoyned prayers, that are effectuall to the beating downe of wickedneſſe. They may not ſhout, till they be bidden. If we will be unſeaſonable in our good actions, we may hurt, and not benefit our ſelves.

Every living thing in Jericho, man, woman, child, cattell, muſt die: our folly would thinke this mercileſſe: but there can be no mercy in injuſtice, and nothing but injuſtice in not fulfilling the charge of God: The death of Malefactors, the condemna- C tion of wicked men, ſeeme harſh to us; but we muſt learne of God, that there is a puniſhing mercy. Curſed be that mercy, that oppoſes the God of mercy.

Yet was not *Ioſhua* ſo intent upon the ſlaughter, as not to be mindful of Gods part, and *Rahabs*: Firſt, he gives charge (under a curſe) of reſerving al the treaſure for God; Then of preſerving the Family of *Rahab*. Thoſe two Spyes, that received life from her, now returne it to her, & hers: They call at the window with the red cord, and ſend up newes of life to her, the ſame way which they received theirs: Her houſe is no part of Jericho; neither may fire be ſet to any building of that City, till *Rahab* & her family be ſet ſafe without the hoſt. The actions of our faith and charity will be ſure to pay us; if late, yet ſurely. Now *Rahab* findes what it is to beleeve God; whiles out of an impure idolatrous Citie, ſhe is tranſplanted into the Church of God; and D made a mother of a Royall and holy poſteritie.

Of ACHAN.

WHen the wals of Jericho were falne, *Ioſhua* charged the Iſraelites but with two precepts; Of ſparing *Rahabs* houſe, & of abſtaining from that treaſure, which was anathematized to God; and one of them is broken: As in the entrance to Paradiſe, but one tree was forbidden, and that was eaten of. God hath provided for our weakneſſe in the paucity of commands: but our innocency ſtands not ſo much in ha- E ving few precepts as in keeping thoſe we have. So much more guilty are wee in the breach of one, as wee are more favoured in the number.

They needed no command to ſpare no living thing in Jericho: but to ſpare the treaſure, no command was enough. Impartialitie of execution is eaſier to performe, then contempt of theſe worldly things; becauſe we are more prone to covet for our ſelves, then to pity others. Had *Ioſhuah* bidden ſave the men, and divide the treaſure, his charge had been more plauſible, then now to kill the men, & ſave the treaſure; or, if they muſt kill, earthly minds would more gladly ſhead their enemies blood, for a bootie, thē out of obedience, for the glory of their Maker. But now, it is good reaſon, ſince God threw downe thoſe wals, & not they; that both the blood of that wicked Citie ſhould be ſpilt to him, not to their owne revenge; & that the treaſure ſhould bee reſerved for his uſe, not for theirs. Who but a miſcreant can grudge, that God ſhould ſerve himſelfe of his own? I cannot blame the reſt of Iſrael, if they were well A pleaſed with their conditions; onely one *Achan* troubles the peace, and his ſinne is imputed to Iſrael: the innocence of ſo many thouſand Iſraelites, is not ſo forcible to excuſe his one ſinne, as his one ſinne is to taint all Iſrael.

A lewd man is a pernicious creature: That hee damnes his owne ſoule, is the leaſt part of his miſchiefe; he cōmonly drawes vengeance upon a thouſand, either by the deſert of his ſinne, or by the infection. Who would not have hoped that the ſame God, which for ten righteous men would have ſpared the five wicked Cities, ſhould not have been content to drowne one ſinne, in the obedience of ſo many righteous? But ſo venemous is ſinne, (eſpecially, when it lights among Gods people) that one dram of it is able to infect the whole maſſe of Iſrael.

Oh righteous people of Iſrael, that had but one *Achan*! How had their late circumciſion cut away the uncleane foreſkin of their diſobedience? How had the blood of B their Paſchal Lambe ſcoured their ſoules frō covetous deſires? The world was well mended with thē, ſince their ſtubborne murmurings in the Deſart. Since the death of *Moſes*, & the government of *Ioſhua*, I doe not find them in any diſorder. After that the Law hath brought us under the conduct of the true Ieſus, our ſins are more rare & our lives are more cōſcionable. Whiles we are under the Law, we do not ſo keepe it, as when we are delivered from it: our Chriſtian freedome is more holy than our ſervitude. Then have the Sacraments of God their due effect; when their receit purgeth us from our old ſinnes; and makes our converſation cleane and ſpirituall.

Little did *Ioſhua* know, that there was any ſacriledge cōmitted by Iſrael: that ſinne is not halfe cunning enough, that hath not learned ſecrecie: *Ioſhua* was a vigilāt Leader, yet ſome ſinnes will eſcape him: Onely that eye which is every where, findes us C out in our cloſe wickedneſſe. It is no blame to authority, that ſome ſinnes are ſecretly committed: The holieſt congregation, or family, may be blemiſht with ſome malefactors: it is juſt blame, that open ſinnes are not puniſhed; wee ſhall wrong government, if wee ſhall expect, the reach of it ſhould be infinite. Hee therefore, which if he had known the offence, would have ſent up prayers & teares to God, now ſends Spyes for a further diſcovery of Ai; They returne, with newes of the weaknes of their adverſaries: & (as contemning their paucity) perſwades *Ioſhua*, that a wing of Iſrael is enough to overſhadow this citie of Ai. The Iſraelites were ſo fleſhed with their former victorie, that now they thinke no wals or men can ſtand before them. Good ſucceſſe lifts up the heart with too much confidence; and whiles it diſſwades D men from doing their beſt, oft-times diſappoints them. With God, the meanes can never bee too weake; without him, never ſtrong enough.

It is not good to contemne an impotent enemy. In this ſecond battell the Iſraelites are beaten: it was not the fewneſſe of their aſſailants that overthrew them, but the ſin that lay lurking at home. If all the hoſt of Iſrael had ſet upon this poore village of Ai, they had beene all equally diſcomfited: the wedge of *Achan* did more fight againſt them, than all the ſwords of the Cananites. The victories of God goe not by ſtrength, but by innocence.

Doubtleſſe, theſe men of Ai inſulted in this foyle of Iſrael, and ſaid; Loe, theſe are the men, frō whoſe preſence the waters of Jordan ran backe; now they runne as faſt away from ours: Theſe are they, before whom the wals of Jericho fell downe; now they are falne as faſt before us; & all their neighbours tooke heart from this victory. E Wherein I doubt not, but beſides the puniſhment of Iſraels ſinne, God intended the further obduration of the Cananites: Like as ſome ſkilfull player loſes on purpoſe at the beginning of the game, to draw on the more abetments. The newes of their overthrow ſpred as farre as the fame of their ſpeed; & every City of Canaan could ſay, Why not we as well as Ai?

But good *Ioſhua* that ſucceeded *Moſes*, no leſſe in the care of Gods glory than in his government, is much dejected with this event. Hee rends his clothes, fals on his face, caſts duſt upon his head, and (as if he had learned of his Maſter, how to expoſtulate with God) ſayes, *What wilt thou doe to thy mighty Name?*

That *Ioſhua* might ſee, God tooke no pleaſure to let the Iſraelites lye dead upō the

A earth,before their enemies;himſelfe is taxed for but lying all day, upon his face, before the Arke. All his expoſtulations are anſwered in one word, *Get thee up*, Iſrael *hath ſinned.* I doe not heare God ſay, Lye ſtill, & mourne for the ſin of Iſrael. It is to no purpoſe to pray againſt puniſhment, while the ſinne continues.And though God loves to be ſued to; yet he holds our requeſts unſeaſonable,till there bee care had of ſatisfactiō.When we have riſen,& redreſſed ſin,then may we fall downe for pardon.

Victory is in the free hand of God,to diſpoſe were he will;& no man can marvell that the dice of Warre run ever with hazard,on both ſides: ſo as God needed not to have given any other reaſon of this diſcomfiture of Iſrael,but his owne pleaſure:yet *Ioſhua* muſt now know, that Iſrael which before prevailed for their faith, is beaten for their ſin.When we are croſſed in juſt and holy quarrels,we may well thinke there B is ſome ſecret evil unrepented of,which God would puniſh in us; which though we ſee not,yet he ſo hates,that he wil rather be wanting to his owne cauſe,than not revenge it.When we goe about any enterpriſe of God, it is good to ſee that our hearts be cleere from any pollution of ſin;and when we are thwarted in our hopes,it is our beſt courſe to ranſack our ſelves,& to ſearch for ſome ſin hid from us in our boſome but open to the view of God.

The Oracle of God,which told him,a great offence was cōmitted,yet reveales not the perſon:It had been as eaſie for him,to have named the man,as the crime.Neither doth *Ioſhua* requeſt it;but refers that diſcovery to ſuch a meanes, as whereby the offender(finding himſelfe ſingled out by the lot) might bee moſt convinced. *Achan* thought he might have lyen as cloſe in al that throng of Iſrael, as the wedge of gold C lay in his Tent. The ſame hope of ſecreſie which moved him to ſinne, moved him to confidence in his ſinne: but now, when hee ſaw the lot fall upon his Tribe, hee began to ſtart a little;when upon his Family,he began to change countenance:when upon his houſhold,to tremble & feare;when upon his perſon,to be utterly confounded in himſelfe. Fooliſh men thinke to runne away with their privie ſinnes; and ſay,Tuſh,no eye ſhal ſee me:but when they thinke themſelves ſafeſt,God puls them out with ſhame.The man that hath eſcaped juſtice,and now is lying downe in death, would thinke; My ſhame ſhall never be diſcloſed:but before men and Angels ſhall he be brought on the ſcaffold,and finde confuſion,as ſure as late.

What needed any other evidence,when God had accuſed *Achan*? Yet *Ioſhua* will have the ſinne out of his mouth,in whoſe heart it was hatched; *My ſon, I beſeech thee* D *give glory to God.* Whō God had convinced as a malefactor, *Ioſhua* beſeeches as a ſon. Some hot ſpirit would have ſaid;Thou wretched traitor,how haſt thou pilfred from thy God, and ſhed the blood of ſo many Iſraelites, and cauſed the Hoſt of Iſrael to ſhew their backes,with diſhonour,to the Heathen? now ſhall we fetch this ſin out of thee with tortures; and plague thee with a condigne death.But like the Diſciple of him whoſe ſervāt he was,he meekely intreats that,which he might have extorted by violence,(*My ſonne,I beſeech thee.*)Sweetnes of compellation, is a great help towards the good entertainment of an admonition:roughneſſe & rigor, many times hardens thoſe hearts,which meekneſſe would have melted to repentance:whether we ſue,or convince,or reprove,little good is gotten by bitterneſſe.Deteſtatiō of the ſinne,may well ſtand with favour to the perſon: and theſe two not diſtinguiſhed, cauſe great E wrong either in our charity,or juſtice; for, either we uncharitably hate the creature of God,or unjuſtly affect the evill of men. Subjects are, as they are called, ſonnes to the Magiſtrate: All Iſrael was not onely of the family, but as of the loynes of *Ioſhua*; ſuch muſt be the corrections, ſuch the proviſions of Governours, as for their children;as againe,the obedience and love of Subjects muſt be filiall.

God had glorified himſelfe ſufficiently, in finding out the wickedneſſe of *Achan*; neither need he honour from men,much leſſe from ſinners;They can diſhonour him by their iniquities: but what recompence can they give him for their wrongs? yet *Ioſhua* ſayes, *My ſonne,give glory to God.* Iſrael ſhould now ſee,that the tongue of *Achan* did juſtifie God in his lot.The confeſſion of our ſins doth no leſſe honour God,than his glory is blemiſhed by their commiſſion. Who would not be glad to redeeme the honour of his Redeemer, with his owne ſhame?

The lot of God, and the mild words of *Ioſhua*, wonne *Achan* to accuſe himſelfe, ingenuouſly, impartially: a ſtorme perhaps would not have done that, which a Sunſhine had done. If *Achan* had come in uncalled; and before any queſtion made, out of an honeſt remorſe, had brought in his ſacrilegious booty, and caſt himſelfe and it at the foot of *Ioſhua*; doubtleſſe, Iſrael had proſpered, and his ſinne had caried away pardon: now he hath gotten thus much thanke, that he is not a deſperate ſinner. God will once wring from the conſcience of wicked men their owne inditements; They have not more carefully hid their ſinne, then they ſhall one day freely proclaime their owne ſhame.

Achans confeſſion, though it were late, yet was it free & ful: For he doth not onely acknowledge the act, but the ground of his ſinne; *I ſaw, and coveted, and tooke.* The eye betrayed the heart; and that, the hand; & now all conſpire in the offence. If we liſt not to flatter our ſelves, this hath beene the order of our crimes. Evill is uniforme; & beginning at the ſenſes, takes the inmoſt fort of the ſoule, and then armes our own outward forces againſt us; This ſhall once be the laſcivious mans ſong, I ſaw, and coveted, and tooke: This the theeves; this the Idolaters; this the gluttons & drunkards: All theſe receive their death by the eye. But, oh fooliſh *Achan*! with what eyes didſt thou looke upon that ſpoile, which thy fellowes ſaw and contemned? Why couldeſt thou not before, as well as now, ſee ſhame hid under that gay Babyloniſh garment? and an heape of ſtones covered with thoſe ſhekles of ſilver? The over-prizing, and over-deſiring of theſe earthly things, caries us into all miſchiefe; and hides from us the ſight of Gods judgements: whoſoever deſires the glory of metals, or of gay cloathes, or honour, cannot be innocent.

Well might *Ioſhua* have proceeded to the execution of him, whom God and his owne mouth accuſed: but as one that thought no evidence could bee too ſtrong, in a caſe that was capital; he ſends to ſee, whether there was as much truth in the cōfeſſion, as there was falſhood in the ſtealth. Magiſtrates & Judges muſt pace ſlowly, & ſure, in the puniſhment of offenders. Preſumptions are not ground enough for the ſentence of death; no, not in ſome caſes the confeſſions of the guilty: It is no warrant for the Law to wrong a man, that he hath before wronged himſelfe. There is leſſe ill in ſparing an offender, then in puniſhing the innocent.

Who would not have expected, ſince the confeſſion of *Achan* was ingenuous, and his pillage ſtill found entire, that his life ſhould have beene pardoned? But here was, Confeſſe and die; he had beene too long ſicke of this diſeaſe, to be recovered. Had his confeſſion beene ſpeedy and free, it had ſaved him. How dangerous it is, to ſuffer ſin to lye fretting into the ſoule! which if it were waſht off betimes with our repentāce, could not kill us. In mortall offences, the courſe of humane juſtice is not ſtayd by our penitence: It is wel for our ſoules that we have repented; but the lawes of men take not notice of our ſorrow. I know not whether the death, or the teares of a malefactor, be a better ſight: The cenſures of the Church are wip't off with weeping, not the penalties of Lawes.

Neither is *Achan* alone called forth to death, but all his family, all his ſubſtance. The actor alone doth not ſmart with ſacriledge; al that concernes him, is enwrapped in the judgment. Thoſe that defile their hands with holy goods, are enemies to their owne fleſh and blood. Gods firſt revenges are ſo much the more fearefull, becauſe they muſt be exemplary.

Of the Gibeonites.

THe newes of Iſraels victory had flowne over all the Mountaines & Valleys of Canaan; and yet thoſe Heatheniſh Kings and people, are muſtered together againſt them. They might have ſeene themſelves in Jericho & Ai; and have well perceived, it was not an arme of fleſh, that they muſt reſiſt, yet they gather their forces, and ſay, Tuſh, we ſhall ſpeed better. It is madnes in a man, not to be warned, but to run upon the point of thoſe judgments, where-

A wherewith he ſees others miſcary, and not to beleeve, till he cannot recover. Our aſſent is purchaſed too late, when we have overſtayed prevention; and truſt to that experience which we cannot live to redeeme.

Onely the Hivites are wiſer then their fellowes, & will rather yeeld & live. Their intelligence was not diverſe from the reſt; all had equally heard of the miraculous conduct, and ſucceſſe of Iſrael: but their reſolution was diverſe. As *Rahab* ſaved her Family, in the midſt of Jericho: ſo theſe foure cities preſerved themſelves, in the midſt of Canaan; and both of them by beleeving what God would doe. The efficacy of Gods marvellous workes, is not in the acts themſelves, but in our apprehenſion; ſome are overcome with thoſe motives, which others have contemned for weake.

Had theſe Gibeonites joyned with the forces of all their neighbours, they had periſhed B in their common ſlaughter; If they had not gone away by themſelves, death had met them; It may have more pleaſure, it cannot have ſo much ſafety to follow the multitude. If examples may lead us, the greateſt part ſhuts out God upon earth, & is excluded from God elſewhere. Some few poore Hivites yeeld to the Church of God, & eſcape the condemnation of the world. It is very like, their neighbours flouted at this baſe ſubmiſſion of the Gibeonites, and out of their termes of honour, ſcorned to beg life of an enemy, whiles they were out of the compaſſe of mercy: but when the bodies of theſe proud Jebuſites and Perizzites lay ſtrewed upon the earth, and the Gibeonites ſurvived; whether was more worthy of ſcorne and inſultation?

If the Gibeonites had ſtayed till Iſrael had beſieged their Cities, their yeeldance had beene fruitleſſe; now they make an early peace, and are preſerved. There C is no wiſdome in ſtaying till a judgement come home to us; the onely way to avoid it, is to meet it halfe way. There is the ſame remedy of warre and of danger: To provoke an enemy in his owne borders, is the beſt ſtay of invaſion; and to ſollicit God betimes in a manifeſt danger, is the beſt antidote for death.

I commend their wiſedome in ſeeking peace; I doe not commend their falſhood, in the manner of ſeeking it: who can looke for any better of Pagans? But as the faith of *Rahab* is ſo rewarded, that her lye is not puniſhed: ſo the fraud of theſe Gibeonites is not an equall match of their beleefe, ſince the name of the Lord God of Iſrael brought them to this ſuit of peace.

Nothing is found fitter to deceive Gods people, then a counterfait copy of age: Here are old ſacks, old bottles, old ſhooes, old garments, old bread. The Iſraelites that D had worne one ſuit forty yeares, ſeemed new clad in compariſon of them. It is no new policy, that Satan would beguile us with a vaine colour of antiquity, clothing falſhood in rags. Errors are never the elder for their patching: Corruption can doe the ſame that time would doe: we may make age as well as ſuffer it. Theſe Gibeonites did teare their bottles, and ſhooes and clothes, & made them naught, that they might ſeeme old: ſo doe the falſe patrons of new errours. If we be caught with this Gibeonitiſh ſtratagem, it is a ſigne we have not conſulted with God.

The ſentence of death was gone out againſt all the inhabitants of Canaan. Theſe Hivites acknowledge the truth, and judgements of God, and yet ſeeke to eſcape by a league with Iſrael. The generall denunciations of the vengeance of God, enwrap all ſinners; Yet may we not deſpaire of mercy. If the ſecret counſell of the Almighty E had not deſigned theſe men to life, *Ioſhua* could not have beene deceived with their league In the generality there is no hope: Let us come in old rags of our vileneſſe, to the true *Ioſhua*, and make our truce with him; we may live, yea, we ſhall live. Some of the Iſraelites ſuſpect the fraud; and notwithſtanding all their old garments, & proviſions can ſay, *It may be thou dwelleſt amongſt us.* If *Ioſhua* had continued this doubt, the Gibeonites had torne their bottles in vaine. In caſes and perſons unknowne, it is ſafe not to be too credulous: Charity it ſelfe will allow ſuſpition, where wee have ſeene no cauſe to truſt.

If theſe Hivites had not put on new faces, with their old cloathes, they had ſurely changed countenance, when they heard this argument of the Iſraelites, (*It may bee thou dwelleſt amongſt us; how then can I make a league with thee*?) They had (perhaps) hoped, their ſubmiſſion would not have been refuſed, whereſoever they had dwelt:

but leſt their neighbourhood might be a prejudice, they come diſguiſed; and now A heare, that their neereneſſe of abode was an unremoveable barre of peace. It was quarrell enough, that they were Cananites; God had forbidden both the league, and the life of the native inhabitants. He that cals himſelf the God of peace, proclaimes himſelfe the God of Hoſts: and not to fight where he hath commanded, is to breake the peace with God, whiles wee nouriſh it with men. Contention with brethren is not more hatefull to him than leagues with Idolaters. The condition that hee hath ſet to our peace is our poſſibility and power. That fals not within the poſſibility of our power which we cannot doe lawfully.

What a ſmooth tale did theſe Gibeonites tell for themſelves? of the remoteneſſe of their Countrey; the motives of their journey, the conſultation of their Elders; the ageing of their proviſions in the way: that it might ſeeme not onely ſafe, but deſerved B on their parts, that they ſhould be admitted to a peace, ſo farre ſought and purchaſed with ſo much toyle, and importunity. Their cloathes & their tongues agreed together; and both diſagree from the truth. Deceit is ever lightly wrapped up in plauſibility of words; as faire faces oft-times hide much unchaſtity. But this guile ſped the better, becauſe it was clad with much plainneſſe: For who would have ſuſpected, that clouted ſhooes, and ragged coats could have covered ſo much ſubtilty? The caſe ſeemed ſo cleare, that the Iſraelites thought it needleſſe to conſult with the mouth of the Lord. Their owne eyes and eares were called onely to counſell; and now their credulity hath drawne them into inconvenience.

There is no way to convince the Gibeonitiſh pretences of antiquity, but to have recourſe to the Oracle of God. Had this beene adviſed with, none of theſe falſe rags C had ſhamed the Church of God: whether in our practice, or judgement, this direction cannot faile us, whereas what wee take upon the words of men, proves ever either light, or falſe wares.

The facility of Iſrael had led them into a league, to an oath, for the ſafety of the Gibeonites: and now within three dayes they finde both their neighbourhood and deceit. Thoſe old ſhooes of theirs would eaſily hold to cary them backe to their home. The march of a great Army is eaſie: yet within three dayes the Iſraelites were before their Cities. *Ioſhua* might now have taken advantage of their owne words, to diſſolve his league, and have ſaid; Ye are come from a farre Country, theſe Cities are neere; Theſe are not therefore the people, to whom wee are ingaged by our promiſe, and oath: And if theſe Cities be yours, yet yee are not your ſelves. Erewhile, ye were D ſtrangers, now ye are Hivites borne, and dwelling in the midſt of Canaan: we will therfore deſtroy theſe Cities neere-hand, and doe you ſave your people afarre off. It would ſeeme very queſtionable, Whether *Ioſhua* needed to hold himſelfe bound to this oath; for fraudulent conventions oblige not; and Iſrael had put in a direct caveat of their vicinity: yet dare not *Ioſhua* and the Princes truſt to ſhifts, for the eluding their oath; but muſt faithfully performe, what they have raſhly promiſed.

Ioſhuaes heart was cleare from any intention of a league with a Canaanite, when hee gave his oath to theſe diſguiſed ſtrangers: yet he durſt neither repeale it himſelfe, neither doe I heare him ſue to *Eleazar* the High-Prieſt, to diſpence with it; but takes himſelfe tied to the very ſtrict words of his oath; not to his owne purpoſe. His tongue had bound his heart and hands, ſo as neither might ſtirre; leſt while he was curious of fulfilling the will of God, he ſhould violate the oath of God. And if the E Gibeonites had not knowne theſe holy bonds indiſſoluble, they neither had beene ſo importunate to obtaine their vow, nor durſt they have truſted it being obtained. If either diſpenſation with oathes, or equivocation in oathes, had beene knowne in the world, or at leaſt approved, theſe Gibeonites had not lived, & Iſrael had ſlaine them without ſinne. Either Iſrael wanted ſkill; or our reſervers, honeſty.

The multitude of Iſrael, when they came to the walls of theſe foure exempted Cities, itched to be at the ſpoile: Not out of a deſire to fulfill Gods cōmandement, but to enrich themſelves, would they have falne upon theſe Hivites; They thought all loſt that fell beſides their fingers. The wealthy City of Jericho was firſt altogether interdicted them; the wals and houſes either fell, or muſt be burnt; the men & cattell killed;

A killed; the goods and treaſure confiſcate to God. *Achans* booty ſhewes, that City was
both rich and proud: yet Iſrael might be no whit the better for them, carying away
nothing but empty victory: and now foure other Cities muſt be exempted from
their pillage. Many an envious looke did Iſrael therefore caſt upon theſe wals; and
many bitter words did they caſt out againſt their Princes, the enemies of their
gaine; whether for ſwearing, or for that they would not forſweare: But howſoever,
the Princes might have ſaid in a returne to their fraud, We ſwore indeed to you, but
not the people: yet, if any Iſraelite had but pulled downe one ſtone from their wals,
or ſhed one drop of Gibeonitiſh blood; he had no leſſe plagued all Iſrael for perjury,
than *Achan* had before plagued them for ſacriledge. The ſequell ſhewes how God
would have taken it: For, when three hundred yeares after, *Saul* (perhaps forgetting
B the vow of his fore-fathers) ſlew ſome of theſe Gibeonites, although out of a well-meant
zeale; all Iſrael ſmarted for the fact, with a three yeares famine, and that in
Davids reigne, who received this Oracle from God; *It is for Saul, and for his bloody
houſe; becauſe he ſlue the Gibeonites.* Neither could this wrong be expiated, but by the
blood of *Sauls* ſeven ſonnes, hanged up at the very Court-gates of their father.

Ioſhua and the Princes had promiſed them life, they promiſed them not liberty:
no Covenant was paſt againſt their ſervitude. It was juſt therefore with the Rulers
of Iſrael; to make ſlavery the price both of their lives, and their deceit. The Iſraelites
had themſelves beene drudges, if the Gibeonites had not beguiled them, and lived.
The old rags therefore wherwith they came diſguiſed, muſt now be their beſt ſuits,
and their life muſt be toileſomely ſpent in hewing of wood, and drawing of water
C for all Iſrael. How deare is life to our nature, that men can be content to purchaſe it
with ſervitude? It is the wiſedome of Gods children to make good uſe of their
over-ſights. The raſh oath of Iſrael proves their advantage: Even wicked
men gaine by the outſide of good actions: Good men
make a benefit of their
ſinnes.

CONTEMPLATIONS VPON THE PRINCIPALL PASSAGES OF THE HOLY *HISTORY.*

The third Volume.

IN THREE BOOKES.

By IOS. HALL, D. of Diuinity, and Deane of *Worceſter*;

AT LONDON
Printed by IOHN BEALE
1624.

CONTEMPLATIONS.

The ninth Booke.

CONTAINING
- *The Reſcue of* Gibeon.
- *The Alter of the Reubenites.*
- Ehud *and* Eglon.
- Iael *and* Ciſera.
- Gideons *calling.*
- Gideons *preparation and victory.*
- *The reuenge of* Succoth *and* Penuel.
- Abimelechs *vſurpation.*

AT LONDON
Printed by IOHN BEALE and NATHANIEL BVTTER.
1624.

TO

THE RIGHT
HONOVRABLE MY
SINGVLAR GOOD LORD.
SIR *THOMAS EGERTON* KNIGHT,
LORD ELLESMERE, LORD CHANCELLOR OF
ENGLAND, CHANCELLOR OF THE VNIVERSITY OF
OXFORD, THE SINCERE AND GRAVE ORACLE OF
EQVITIE, THE GREAT AND SVRE FRIEND OF
THE CHVRCH, THE SANCTVARY OF THE
CLERGIE, THE BOVNTIFVLL EN-
COVRAGER OF LEARNING:

I. H.

With Thankfull Acknovvledgement
OF GODS BLESSING VPON
THIS STATE, IN SO WORTHY AN INSTRVMENT,
AND HVMBLE PRAYERS FOR HIS
HAPPIE CONTINVANCE, DEDICATES
THIS POORE AND VNWORTHY PART OF HIS
LABOVRS.

CONTEMPLATIONS.

THE NINTH BOOKE.

The Reſcue of GIBEON.

THe life of the Gibeonites muſt coſt them ſeruitude from Iſrael, and dangers from their neighbors: if *Ioſhua* will but ſit ſtill, the deceit of the Gibeonites ſhall be reuenged by his enemis. Fiue Kings are vp in Armes againſt them, and are ready to pay their fraud with violence. What ſhould theſe poore men doe? If they make not their peace, they die by ſtrangers; if they do make their peace with Forrainers, they muſt die by Neighbors. There is no courſe that threatens not ſome danger: Wee haue ſped well, if our choice hath light vpon the eaſieſt inconuenience.

If theſe Hiuites haue ſinned againſt God, againſt Iſrael; yet what haue they done to their Neighbours? I heare of no trechery, no ſecret information, no attempt. I ſee no ſinne but their league with Iſrael, and their life: yet (for ought we finde) they were freemen; no way either obliged, or obnoxious. As Satan, ſo wicked men cannot abide to loſe any of their community: If a Conuert come home, the Angels welcome him with Songs, the Deuils follow him with vprore and fury, his old Partners, with ſcornes and obliquie.

I finde theſe Neighbour Princes halfe dead with feare, and yet they can finde time to be ſicke of enuy. Malice in a wicked heart, is the King of Paſſions: all other vaile and bow when it comes in place; euen their owne life was not ſo deare to them as reuenge. Who would not rather haue lookt, that theſe Kings ſhould haue tried to haue followed the copy of this League? Or if their fingers did itch to fight, why did they not rather thinke of a defenſiue warre againſt Iſrael, then an offenſiue againſt the Gibeonites? *Gibeon* was ſtrong, and would not be wonne without bloud; yet theſe Amorites, which at their beſt were too weake for Iſrael, would ſpend their forces before hand on their Neighbours. Here was a ſtrong hatred in weake breſts: they feared, and yet began to fight; they feared Iſrael, yet began to fight with *Gibeon*. If they had ſate ſtill, their deſtruction had not been ſo ſudden: the malice of the wicked, haſtens the paſe of their owne iudgement. No rod is fit for a miſchieuous man as his owne.

Gibean, and theſe other Cities of the Hiuites, had no King. and none yeelded and eſcaped but they. Their elders conſulted before for there League; neither is there any challenge ſent to the King, but to the City: And now theſe fiue Kings of the Amorites haue vniuſtly compacted againſt them. Soueraigntie abuſed, is a great ſpurre to outrage: the conceit of authority in great perſons, many times lies in the way of their owne ſafety, whiles it will not let them ſtoope to the ordinary courſes of inferiours. Hence it is, that heauen is peopled with ſo few Great-ones: hence it is, that true contentment ſeldome dwels high; whiles meaner men of humble ſpirits, enioy both earth and heauen.

The Gibeonites had well proued, that though they wanted an Head, yet they wanted not wit; and now the ſame wit that wonne *Ioſhua* and Iſrael to their friendſhip and protection, teacheth them to make vſe of thoſe they had won. If they had not more truſted *Ioſhua*, then their wals, they had neuer ſtolne that League; & when ſhould they haue vſe of their new Protectors, but now that they were aſſailed? Whither ſhould we flie, but to our *Ioſhua*, when the powers of darkenes (like mighty Amorites) haue beſieged vs? If euer we will ſend vp our prayers to him, it will be when we are beleagured with euils. If we truſt to our owne reſiſtance, we cannot ſtand; we cannot miſcarry, if we truſt to his: in vaine ſhall we ſend to our *Ioſhua* in theſe ſtraits, if we haue not before come to him in our freedome.

Which of vs would not haue thought *Ioſhua* had a good pretence for his forbearance, and haue ſaid, You haue ſtolne your League with me; why do you expect helpe from him whom ye haue deceiued? All that we promiſed you, was a ſufferance to liue: enioy what we promiſed, we will not take your life from you. Hath your faithfulneſſe deſerued to expect more then our couenant? We neuer promiſed to hazard our liues for you, to giue you life with the loſſe of our owne. But that good man durſt not conſtrue his owne couenant to ſuch an aduantage: he knew little difference betwixt killing them with his owne ſword, and the ſword of an Amorite: whoſoeuer ſhould giue the blow, the murder would be his. Euen permiſſion in thoſe things we may remedy, makes vs no leſſe Actors then conſent: ſome men kill as much by looking on, as others by ſmiting: We are guiltie of all the euill we might haue hindred.

The noble diſpoſition of *Ioſhua*, beſides his ingagement, will not let him forſake his new Vaſſals: Their confidence in him, is argument enough to draw him into the Field. The greateſt obligation to a good mind, is anothers truſt; which to diſappoint, were mercileſly perfidious. How much leſſe ſhall our true *Ioſhua* faile the confidence of our faith? Oh, my Sauiour, if we ſend the meſſengers of our praiers to thee into thy Gilgal, thy mercy bindes thee to reliefe: neuer any ſoule miſcarried that truſted thee; we may be wanting in our truſt, our truſt can neuer want ſucceſſe.

Speed in beſtowing, doubles a gift; a benefit deferred, loſes the thankes, and proues vnprofitable. *Ioſhua* marches all night, and fights all day for the Gibeonites: They tooke not ſo much paines in comming to deceiue him, as he in going to deliuer them. It is the nobleſt victorie to ouercome euill with good: If his very Iſraelites had been in danger, he could haue done no more: God, and his *Ioſhua*, make no difference betwixt Gibeonites Iſraelited, and his owne naturall people. All are Iſraelites whom he hath taken to league: we ſtrangers of the Gentiles, are now the true Iewes; God neuer did more for the naturall Oliue, then for that wilde Impe which hee hath graffed in. And as theſe Hiuites could neuer bee thankfull enough to ſuch a *Ioſhua*; no more can we to ſo gracious a Redeemer, who forgetting our worthineſſe, deſcended to our Gibeon, and reſcued vs from the powers of hell and death.

Ioſhua fought, but God diſcomfited the Amorites. The praiſe is to the workman, not the inſtrument: Neither did God ſlay them onely with *Ioſhuas* ſword, but with his own haile-ſtones; that now the Amorites may ſee both theſe reuenges come from one hand. Theſe bullets of God doe not wound, but kill: It is no wonder that theſe fiue Kings flie; they may ſoone runne away from their hope, neuer from their horror. If they looke behind, there is the ſword of Iſrael, which they dare not turne vpon, becauſe God had taken their heart from them, before their life: If they looked vpwards, there is the haile-ſhot of God fighting againſt them out of heauen; which they can neither reſiſt, nor auoid.

If they had no enemie but Iſrael, they might hope to runne away from death, ſith feare is a better footman, then deſire of reuenge; but now whither-ſoeuer they runne, heauen will be about their heads: And now, all the reaſon that is left them in this confuſion of their thoughts, is to wiſh themſelues well dead; there is no euaſion, where God intends a reuenge. We men haue deuiſed to imitate theſe inſtruments of death, & ſend forth deadly bullets out of a cloud of ſmoke; wherin yet, as there is much danger;

ſo much vncertainty: but this God, that diſcharges his Ordnance from heauen, directs euery ſhot to an head; and can as eaſily kill as ſhoot. It is a fearefull thing to fall into the hands of the liuing God: he hath moe wayes of vengeance, then he hath creatures. The ſame heauen that ſent forth water to the old world, fire to the Sodomites, Lightning and Thunder-bolts to the Egyptians, ſends out haile-ſtones to the Amorites. It is a good care how wee may not anger God; it is a vaine ſtudy how we may flie from his iudgements, when we haue angred him; if we could runne out of the world, euen there ſhall we finde his reuenges farre greater.

Was it not miracle enough that God did braine their Aduerſaries from heauen, but that the Sun and Moone muſt ſtand ſtill in heauen? Is it not enough that the Amorites flie, but that the greateſt Planets of heauen muſt ſtay their owne courſe, to witneſs and wonder at the diſcomfiture? For him which gaue them both being and motion, to bid them ſtand ſtill, it ſeemes no difficulty, although the rareneſſe would deſerue admiration: but for a man to command the chiefe Stars of heauen, (by whoſe influence he liueth) as the Centurian would doe his ſeruant; Sunne, ſtay in Gibeon, and Moone ſtand ſtill in Aialon, it is more then a wonder. It was not *Ioſhua*, but his faith that did this; not by way of precept, but of prayer, If I may not ſay, that the requeſt of a faithfull man (as wee ſay of the great) commands. Gods glory was that which *Ioſhua* aimed at: he knew that all the world muſt needes be witneſſes of that, which the Eye of the world ſtood ſtill to ſee. Had he reſpected but the ſlaughter of the Amorites, he knew the Haile-ſtones could doe that alone; the Sunne needed not ſtand ſtill to direct that cloud to perſecute them; but the glory of the ſlaughter was ſought by *Ioſhua*, that he might ſend that vp, whence thoſe Haile-ſtones and that Victory came: All the Earth might ſee the Sunne and Moone; all could not ſee the Cloud of Haile, which becauſe of that heauy burden flew but low. That all Nations might know, the ſame hand commands both in Earth, in the Clouds, in Heauen, *Ioſhua* now praies, that he which diſheartned his enemies vpon earth, and ſmote them from the cloud, would ſtay the Sunne and Moone in Heauen. God neuer got himſelfe ſo much honour by one dayes worke amongſt the Heathen; and when was it more fit then now, when fiue Heathen Kings are banded againſt him?

The Sun and the Moone were the ordinary gods of the world: and who would not but thinke, that their ſtanding ſtill but one houre, ſhould be the ruine of nature? And now all Nations ſhal well ſee, that there is an higher then their higheſt; that their gods are but ſeruants to the God whom themſelues ſhould ſerue, at whoſe pleſure both they and Nature ſhall ſtand at once. If that God which meant to work this mirace, had not raiſed vp his thoughts to deſire it, it had beene a blameable preſumption, which now is a faith worthy of admiration. To deſire a miracle without cauſe, is a tempting of God. O powerfull God that can effect this! O power of faith that can obtain it! What is there that God cannot doe? and what is there which God can doe, that faith cannot doe?

The Altar of the Reubenites.

Reuben and *Gad* were the firſt that had an inheritance aſſigned them; yet they muſt enioy it laſt: So it falls out oft in the heauenly Canaan, the firſt in title are the laſt in poſſeſſion. They had their lot aſſigned them beyond Iordan; which though it were allotted them in peace, muſt be purchaſed with their war: that muſt be done for their brethren, which needed not be done for themſelues: they muſt yet ſtill fight, and fight formoſt, that as they had the firſt patrimony, they might endure the firſt encounter. I doe not heare them ſay, This is our ſhare, let vs ſit down, and inioy it quietly, fight who will for the reſt:

but when they knew their own portion, they leaue wiues and children to take poſſeſſion, and march armed before their brethren; til they had Conquerd all Canaan. Whether ſhould we more commend their courage, or their charity? Others were moued to fight with hope, they onely with loue: they could not win more, they might loſe themſelues; yet they will fight, both for that they had ſomething, and that their brethren might haue. Thankefulneſſe and loue can doe more with Gods children, then deſire to merit, or neceſſity: No true Iſraelite can (if he might chuſe) abide to ſit ſtill beyond Iordan, when all his brethren are in the field. Now when all this warre of God was ended, and all Canaan is both won and diuided, they returne to their owne; yet not till they were diſmiſſed by *Ioſhua*: all the ſweet attractiues of their priuate loue cannot haſten their pace. If heauen be neuer ſo ſweet to vs, yet may we not run from this earthen warfare, till our great Captaine ſhall pleaſe to diſcharge vs. If theſe Reubenites had departed ſooner, they had been recalled, if not as cowards, ſurely as fugitiues; now they are ſent backe with victory and bleſſing. How ſafe and happy it is to attend both the call and the diſpatch of God!

Being returned in peace to their home, their firſt care is, not for Trophees, nor for houſes, but for an Altar to God; and Altar, not for ſacrifice, which had been abominable, but for a memoriall what God they ſerued. The firſt care of true Iſraelites, muſt bee the ſafety of Religion; the world, as it is inferiour in worth, ſo muſt it be in reſpect: hee neuer knew God aright, that can abide any competition with his Maker.

The reſt of the Tribes no ſooner heare newes of their new Altar, but they gather to Shiloh, to fight againſt them: they had ſcarce breathed from the Canaanitiſh war, and now they will goe fight with their brethren: if their brethren will (as they ſuſpected) turne Idolaters, they cannot hold them any other then Canaanites. The Reubenites and their fellowes had newly ſetled the reſt of Iſrael in their poſſeſſions, and now ere they can be warm in their ſeats, Iſrael is vp in Arms to thruſt them out of their owne. The hatred of their ſuſpected Idolatry, makes them forget either their blood, or their benefits. Iſrael ſayes, Theſe men were the firſt in our battels, and ſhall be the firſt in our reuenge: they fought well for vs; we wil try how they can fight for themſelues. What if they were our Champions? Their reuolt from God hath loſt them the thank of their former labours; their Idolatry ſhall make them of brethren, aduerſaries; their owne bloud ſhall giue handſell to their new Altar. O noble and religious zeale of Iſrael! Who would thinke theſe men the ſonnes of them that danced about the molten Calfe? That conſecrated an Altar to that Idoll? Now they are ready to die or kill, rather then endure an Altar without an Idoll. Euery ouerture in matter of Religion, is worthy of ſuſpition, worthy of our ſpeedy oppoſition: God looks for an early redreſſe of the firſt beginnings of impiety. As in treaſons or mutinies, wiſe States-men finde it ſafeſt to kill the ſerpent in the egge; ſo in motions of ſpiritual alterations, one ſpoonefull of water will quench that fire at the firſt, which afterwards whole buckets cannot abate.

Yet doe not theſe zealous Iſraelites run raſhly and furiouſly vpon their brethren, nor ſay, What need we expoſtulate? The fact is cleere: what care we for words, when wee ſee their Altar? What can this meane, but either ſeruice to a falſe god, or diuiſion in the ſeruice of the true? There can be no excuſe for ſo manifeſt a crime: why doe wee not rather thinke of puniſhment, then ſatisfaction? But they ſend ere they go, and conſult ere they execute. *Phineas* the ſonne of *Eleazar* the Prieſt, and ten Princes (for euery Tribe one) are addreſſed both to inquire, and diſſwade; to inquire of the purpoſe of the fact; to diſſwade from that which they imagined was purpoſed. Wiſdome is a good guide to zeale, and onely can keepe it from running out into fury: If diſcretion doe not hold in the reynes, good intentions will both breake their owne necks, and the ryders: yea, which is ſtrange, without this, the zeale of God may lead vs from God.

Not onely wiſedome, but charity moued them to this meſſage. For, grant they had been guilty, muſt they periſh vnwarned? Peaceable meanes muſt firſt be vſed to recall them, ere violence be ſent to perſecute them. The old rule of Iſrael hath been, ſtill to inquire of *Abel*; No good Shepheard ſends his dog to pull out the throat of his ſtrayed ſheepe, but rather fetches it on his ſhoulders to the fold: Sudden cruelty ſtands not with Religion: He which will not himſelfe breake the bruiſed reede, how will hee allow vs, either to bruiſe the whole, or to breake the bruiſed, or to burne the broken?

Neither yet was here more charity in ſending, then vncharitableneſſe in the miſconſtruction. They begin with a challenge; and charge their brethren deeply with tranſgreſſion, apoſtaſie, rebellion. I know not how two contrary qualities fall into loue; it is not naturally ſuſpicious, and yet many times ſuggeſts iealous feares of thoſe wee affect. If theſe Iſraelites had not loued their brethren, they would neuer haue ſent ſo far to reſtraine them; they had neuer offered them part of their owne patrimony: if they had not been exceſſiuely iealous, they had not cenſured a doubtfull action ſo ſharply. They met at Shilo, where the Tabernacle was, but if they had conſulted with the Arke of God, they had ſaued both this labour, and this challenge: This caſe ſeemed ſo plaine, that they thought aduice needleſſe: Their inconſideratenes therefore brands their brethren with crimes whereof they were innocent; and makes themſelues the onely offenders. In caſes which are doubtfull and vncertaine, it is ſafe either to ſuſpend the iudgement, or to paſſe it in fauour; otherwiſe, a plaine breach of charity in vs, ſhall be worſe then a queſtionable broach of iuſtice in another.

Yet this little gleame of their vncharitable loue began at themſelues; if they had not feared their owne iudgements in the offence of *Reuben*, I know not whether they had beene ſo vehement: The fearefull reuenges of their brethrens ſin are ſtill in their eye. The wickedneſſe of *Peor* ſtretched not ſo far as the plague; Achan ſinned, and Iſrael was beaten: therefore by iuſt induction, they argue (Yee rebell to day againſt the Lord; to morrow will the Lord be wroth with all the Congregation.) They ſtill tremble at the vengeance paſſed; and finde it time to preuent their owne puniſhment, in puniſhing their brethren. Gods proceedings haue then their right vſe, when they are both carefully remembred, and made patterns of what he may doe.

Had theſe Reubenites been as hot in their anſwere, as the Iſraelites were in their charge, heere had growne a bloudy warre out of miſpriſion: But now their anſwer is milde and moderate, and ſuch as well ſhewed, that though they were further from the Arke, yet no leſſe neere to God. They thought in themſelues, This act of ours, though it were well meant by vs, yet might well be by interpretation ſcandalous; it is reaſon our mildneſſe ſhould giue ſatisfaction for that offence, which we haue not preuented. Hereupon their anſwere was as pleaſing, as their act was dangerous. Euen in thoſe actions whereby an offence may bee occaſioned (though not giuen) charity bindes vs to cleare both our owne name, and the conſcience of others.

Little did the Iſraelites looke for ſo good a ground of an action ſo ſuſpicious; An Altar without a ſacrifice? An Altar and no Tabernacle? An Altar without a precept, and yet not againſt God? It is not ſafe to meaſure all mens actions by our own conceit, but rather to thinke there may be a further drift and warrant of their act, then we can attaine to ſee.

By that time the Reubenites haue commented vpon their owne worke, it appeares as iuſtifiable, as before offenſiue. What wiſdome and religion is found in that Altar, which before ſhewed nothing but Idolatry? This diſcourſe of theirs is full both of reaſon and piety; We are ſeuered by the riuer Iordan from the other Tribes; perhaps hereafter, our choice may exclude vs from Iſrael: Poſterity may peraduenture ſay, Iordan is ths bounds of all naturall Iſraelites; the ſtreams whereof neuer gaue way to thoſe beyond the Riuer: If they had been ours, either in bloud or religion, they would not haue been ſequeſtred in habitation. Doubtleſſe therefore theſe men are the offſpring of ſome Strangers, which by vicinity of abode, haue gotten ſome tincture of our language, manners, religion; What haue we to doe with them, what haue they to doe with the Tabernacle of God? Sith therfore we may not either remoue Gods Altar to vs, or remoue our Patrimony to the Altar; The Patterne of the Altar ſhall goe with vs, not for ſacrifice, but for memoriall; that both the poſterity of the other Iſralites may know, we are no leſſe deriued from them, then this Altar from theirs, & that our poſterity may know, they pertaine to that Altar, whereof this is the reſemblance. There was no danger of the preſent; but poſterity might both offer and receiue preiudice, if this Monument were not. It is a wiſe & holy care to preuent the dangers of enſuing times, and to ſettle religion vpon the ſucceeding generations. As we affect to leaue a perpetuity of our bodily iſſue, ſo much more to traduce piety with them. Doe we not ſee good huſbands ſet and plant thoſe trees, whereof their grand-children ſhal receiue the firſt fruit, & ſhade? Why are we leſſe thrifty in leauing true religion intire, to our childrens children?

EHVD *and* EGLON.

As euery man is guilty of his owne ſorrow, the Iſraelites bred miſchiefe to themſelues: It was their mercy that plagued them with thoſe Canaanites, which their obedience ſhould haue rooted out. If fooliſh pitty be a more humane ſinne, yet it is no leſſe dangerous then cruelty: Cruelty kils others, vniuſt pitty kills our ſelues. They had been Lords alone of the promiſed Land, if their commiſeration had not ouer-ſwaied their iuſtice; and now their enemies are too cruel to them (in the iuſt reuenge of God) becauſe they were too mercifull. That God, which in his reuealed will had commanded all the Canaanites to the ſlaughter, yet ſecretly giues ouer Iſrael to a toleration of ſome Canaanites for their owne puniſhment. Hee hath bidden vs cleanſe our hearts of all our corruptions: yet hee will permit ſome of theſe thornes ſtill in our ſides, for exerciſe, for humiliation. If we could lay violent hands vpon our ſinnes, our ſoules ſhould haue peace; now our indulgence coſts vs many ſtripes, and many teares: what a continued circle is here of ſinnes, iudgements, repentance, deliuerances? The conuerſation with Idolaters, taints them with ſinne, their; ſinne drawes on iudgements, the ſmart of the iudgement moues them to repentance vpon their repentance followes ſpeedy deliuerance, vpon their peace and deliuerance they ſinne againe.

Othniel, *Calebs* nephew, had reſcued them from Idolatry and ſeruitude: his life and their innocence and peace ended together. How powerfull the preſence of one good man is in a Church or State, is beſt found in his loſſe.

A man that is at once eminent in place and goodneſſe, is like a ſtake in a hedge; pull that vp, and al the reſt are but looſe and rotten ſticks, eaſily remoued: or like the piller of a vaulted roofe, which either ſupports, or ruines the building. Who would not thinke Idolatry an abſurd and vnnaturall ſinne? which as it hath the feweſt inducements, ſo had alſo the moſt direct inhibitions from God; and yet after all theſe warnings, Iſrael falls into it againe: Neither affliction nor repentance can ſecure an Iſraelite from redoubling the worſt ſinne, if hee be left to his owne failty. It is no cenſuring of the truth of our preſent ſorrow, by the euent of a following miſcarriage; The former cryes of Iſrael to God were vnfained, yet their preſent wickedneſſe is abominable: Let him that thinkes he ſtands, take heed leſt he fall.

No ſooner had he ſaid (Iſrael had reſt) but he addes, They committed wickedneſſe: The ſecurity of any people is the cauſe of their corruption; ſtanding waters ſoone grow noyſome. Whiles they were exerciſed with warre, how ſcrupulous were they of the leaſt intimation of Idolatry? the newes of a bare Altar beyond Iordan, drew them together for a reuenge; now they are at peace with their enemies, they are at variance with God.It is both hard and happy not to be the worſe with libertie;The ſedentary life is moſt ſubiect to diſeaſes.

Rather then Iſrael ſhall want a ſcourge for their ſin, God himſelfe ſhal raiſe them vp an enemy: *Moab* had no quarrel but his own ambition :but God meant by the ambition of the one part,to puniſh the Idolatrie of the other ; his iuſtice can make one ſinne the executioner of another,whileſt neither ſhall looke for any other meaſure frō him,but iudgement: The euill of the City is ſo his,that the inſtrument is not guiltles. Before,God had ſtirred vp the King of Syria againſt Iſrael; now,the King of Moab; afterwards, the King of Canaan : Hee hath more varietie of iudgements, then there can be offences;if wee haue once made him our aduerſarie,hee ſhall be ſure to make vs aduerſaries enow ; which ſhall reuenge his quarrell, whileſt they proſecute their owne.

Euen thoſe were Idolaters,by whoſe hands God plagued the Idolatries of Iſrael.In Moab,the ſame wickedneſſe proſpers,which in Gods owne people is puniſhed : the iuſtice of the Almighty can leaſt brook euill in his own;the ſame heathen which prouoked Iſrael to ſin , ſhall ſcourge them for ſinning.Our very profeſſion hurts vs,if we be not innocent.

No leſſe then eighteene yeeres did the rod of Moab reſt vpon the inheritance of God:Iſrael ſeemes as borne to ſeruitude; they came from their bondage in the Land of Egypt, to ſerue in the Land of Promiſe : They had neglected God, now they are neglected of God ; their ſinnes haue made them ſeruants, whom the choyce of God had made free, yea, his firſt borne. Worthy are they to ſerue thoſe men,whoſe falſe gods they had ſerued ; and to ſerue them alwayes in thraldome, whom they haue once ſerued in Idolatry. Wee may not meaſure the continuance of puniſhment, by the time of the commiſſion of ſinne ; one minutes ſin deſerues a torment beyond all time.

Doubtleſſe, Iſrael was not ſo inſenſible of their owne miſerie,as not to complaine ſooner then the end of eighteen yeers:The firſt houre they ſighed for themſelues, but now they cryed vnto God.The very purpoſe of affliction is to make vs importunate : He that hears the ſecret murmures of our grieſe,yet will not ſeem to heare vs, till our cries be loud and ſtrong.God ſees it beſt to let the penitent dwell for the time vnder their ſorrowes;he ſees vs ſinking al the while,yet he lets vs alone,till we be at the bottome : and when once wee can ſay, *Out of the depths haue I cried to thee* ; inſtantly followes,*The Lord heard me.* A vehement ſuter cannot but be heard of God,whatſoeuer hee askes. If our prayers want ſucceſſe,they want heart ; their bleſſing is according to their vigour. Wee liue in bondage to theſe ſpirituall Moabites, our owne corruptions.It diſcontents vs:but where are our ſtrong cries vnto the God of heauen Where are our teares?If we could paſſionately bemoane our ſelues to him,how ſoon ſhould wee bee more then conquerours ? Some good motions wee haue to ſend vp to him,but they faint in the way. Wee may call long enough, if wee cry not to him.

The ſame hand that raiſed vp *Eglon* againſt Iſrael,raiſed vp alſo *Ehud* for Iſrael,againſt *Eglon* : When that Tyrant hath reuenged God of his people,God will reuenge his people of him. It is no priuiledge to be an inſtrument of Gods vengeance by euill meanes.Though *Eglon* were an Vſurper,yet had *Ehud* been a Traytor,if God had not ſent him:it is only in the power of him that makes Kings, when they are once ſetled, to depoſe them. It is no more poſſible for our moderne butchers of Princes,to ſhew they are imployed by God,then to eſcape the reuenge of God in offering to doe this violence,not being imployed.

What a ſtrange choyce doth God make of an Executioner? A man ſhut of his right hand ; either he had but one hand or vſed but one, and that the worſe, and more vnready.Who would not haue thought both hands too little for ſuch a worke,or,if either might haue been ſpared,how much rather the left?God ſeeth not as man ſeeth: It is the ordinary wont of the Almightie, to make choyce of the vnlikelieſt meanes.

The inſtruments of God muſt not be meaſured by their owne power, or aptitude; but by the wil of the Agent. Though *Ehud* had no hands, he that imployed him, had enabled him to this ſlaughter. In humane things, it is good to looke to the meanes; in diuine, to the worker; No meanes are to be contemned that God will vſe; no meanes to be truſted that man will vſe without him.

It is good to be ſuſpicious where is leaſt ſhew of danger, and moſt appearance of fauour. This left-handed man comes with a preſent in his hand, but a dagger vnder his skirt. The Tyrant, beſides ſeruice, lookt for gifts; and now receiues death in his bribe: Neither God nor men doe alwaies giue where they loue. How oft doth God giue extraordinary illumination, power of miracles, beſides wealth & honour, where he hates? So doe men too oft accompany their curſes with preſents; either leaſt an enemy ſhould hurt vs, or that we may hurt them. The intention is the fauour in gifts, and not the ſubſtance.

Ehuds faith ſupplies the want of his hand: Where God intends ſucceſſe, hee lifts vp the heart with reſolutions of courage and contempt of danger. What indifferent beholder of this proiect would not haue condemned it, as vnlikely to ſpeed; To ſee a maimed man goe alone to a great King, in the middeſt of all this troopes; to ſingle him out from all witneſſes; to ſet vpon him with one hand in his owne Parlor, where his Courtiers might haue heard the leaſt exclamation, and haue comne in, if not to the reſcue, yet to the reuenge? Euery circumſtance is full of improbabilities: Faith euermore ouer-lookes the difficulties of the way, and bends her eyes onely to the certaintie of the end. In this inteſtine ſlaughter of our tyrannicall corruptions, when wee caſt our eyes vpon our ſelues, wee might well deſpaire: Alaſſe, what can our left hands doe againſt theſe ſpirituall wickedneſſes? But when wee ſee who hath both commanded, and vndertaken to proſper theſe Holy deſignes, how can wee miſdoubt the ſucceſſe? *I can doe all things through him that ſtrengthens mee.*

When *Ehud* hath obtained the conuenient ſecrecie both of the weapon and place; now with a confident forehead hee approaches the Tyrant, and ſalutes him, with a true and awfull preface to ſo important an act: *I haue a meſſage* to thee from God. Euen *Ehuds* poynard was Gods meſſage; not onely the vocall admonitions, but alſo the reall iudgements of God, are his errands to the world. Hee ſpeakes to vs in raine and waters, in ſickneſſes and famine, in vnſeaſonable times and inundations: Theſe are the ſecondary meſſages of God; if we will not heare the firſt, we muſt heare theſe to our coſt.

I cannot but wonder at the deuout reuerence of this Heathen Prince: hee ſate in his Chaire of State; the vnweildineſſe of his fat body was ſuch, that hee could not riſe with readines and eaſe; yet no ſooner doth he heare newes of a meſſage from God, but hee riſes vp from his Throne, and reuerently attends the tenor thereof: Though hee had no ſuperior to controll him, yet he cannot abide to be vnmannerly in the buſineſſe of God.

This man was an Idolater, a Tyrant: yet what outward reſpects doth hee giue to the true God? Externall ceremonies of pietie, and complements of deuotion, may well be found with falſhood in Religion. They are a good ſhaddow of truth where it is: but where it is not, they are the very body of hypocriſie. Hee that had riſen vp in Armes againſt Gods people, and the true worſhip of God, now riſes vp in reuerence to his Name. God would haue liked well to haue had leſſe of his courteſie, more of his obedience.

He lookt to haue heard the meſſage with his eares, and hee feeles it in his guts; ſo ſharpe a meſſage, that it pierced the body, & let out the ſoule through that vncleane paſſage: neither did it admit of any anſwere, but ſilence and death. In that part had he offended by pampering it, and making it his god; and now his bane findes the ſame way with his ſinne.

This one hard and cold morſell, which hee cannot digeſt, paies for all thoſe gluttonous delicates, whereof he had formerly ſurfeted. It is the manner of God, to take fearefull reuenges of the profeſſed enemies of his Church.

It is a maruell, that neither any noyſe in his dying, nor the fall of ſo groſſe a body, called in ſome of his attendants: But that God which hath intended to bring about any deſigne, diſpoſes of all circumſtances to his owne purpoſe. If *Ehud* had not come forth with a calme and ſetled countenance, and ſhut the dores after him, all his proiect had been in the duſt. What had it been better that the King of *Moab* was ſlaine, if Iſrael had neither had a meſſenger to informe, nor a Captaine to guide them? Now he departs peaceably, and blowes a Trumpet in Mount *Ephraim*, gathers Iſrael, and fals vpon the body of *Moab*, as well as he had done vpon the head, and procures freedome to his people. He that would vndertake great enterpriſes, had need of wiſdome, and courage; wiſedome to contriue, and courage to execute; wiſedome to guide his courage, and courage to ſecond his wiſedome: both which, if they meet with a good cauſe, cannot but ſucceed.

IAEL *and* SISERA.

IT is no wonder if they, who ere foure-ſcore daies after the Law deliuered, fell to Idolatry alone, now after foure-ſcore yeers ſince the Law reſtored, fell to Idolatry among the Canaanites. Peace could in a ſhorter time worke looſeneſſe in any people. And if forty yeeres after *Othniels* deliuerance, they relapſed, what maruell is it that in twiſe forty after *Ehud*, they thus miſcarried? What are they the better to haue killed *Eglon* the King of *Moab*, if the Idolatry of *Moab* haue killed them? The ſinne of *Moab* ſhall be found a worſe Tyrant then thir *Eglon*. Iſrael is for euery market; they ſold themſelues to Idolatry; God ſels them to the Canaanites; it is no maruell they are ſlaues, if they will be Idolaters. After their longeſt intermiſſion, they haue now the ſoreſt bondage. None of their Tyrants were ſo potent as *Iabin* with his nine hundred Chariots of yron. The longer the reckoning is deferred, the greater is the ſumme: God prouides on purpoſe mighty Aduerſaries for his Church, that their humiliation may be the greater in ſuſtayning, and his glory may be greater in deliuerance.

I do not finde any Prophet in Iſrael during their ſinne; but ſo ſoone as I heare newes of their repentance, mention is made of a Propheteſſe, and Iudge of Iſrael. There is no better ſigne of Gods reconciliation, then the ſending of his holy meſſengers to any people: He is not vtterly faln out with thoſe whom he bleſſes with prophecy. Whom yet doe I ſee raiſed to this honour? Not any of the Princes of Iſrael; not *Barac* the Captaine; not *Lapidoth* the husband; but a woman, for the honour of her ſex; a wife, for the honour of wedlocke: *Debora*, the wife of *Lapidoth*.

He that had choyce of all the millions of Iſrael, culs out two weake women, to deliuer his people; *Deborah* ſhall iudge, *Iael*, ſhall execute. All the Palaces of Iſrael muſt yeeld to the Palme-tree of *Deborah*; The weakneſſe of the inſtruments, redounds to the greater honour of the Workman. Who ſhall aske God any reaſon of his elections, but his own pleaſure? *Deborah* was to ſentence, not to ſtrike; to command, not to execute: This act is maſculine, fit for ſome Captaine of Iſrael: She was the Head of Iſrael, it was meet ſome other ſhould be the hand: it is an imperfect and titular gouernment, where there is a cōmanding power, without correction, without execution. The meſſage of *Deborah* findes out *Barac* the ſonne of *Abinoam*, in his obſcure ſecrecy, and cals him from a corner of Nepthali, to the honour of this exploit. He is ſent for, not to get the victory, but to take it; not to ouercome, but to kill; to purſue, & not to beat *Siſera*. Who could not haue done this worke, whereto not much courage, no skill belonged? Yet euen for this, will God haue an inſtrument of his owne choice: It is moſt fit that God ſhould ſerue himſelfe where he liſt, of his owne; neither is it to be inquired, whom we thinke meet for any employment, but whom God hath called.

Deborah had been no Propheteſſe, if ſhe durſt haue ſent in her owne name; Her meſſage is from him that ſent her ſelfe, ***Hath not the Lord God of Iſrael commanded?*** *Baracs* anſwere is faithfull, though conditionate; and doth not ſo much intend a refuſall to goe without her, as a neceſſary bond of her preſence with him. Who can blame him that he would haue a Propheteſſe in his company? If the man had not been as holy as valiant, he would not haue wiſhed ſuch ſociety. How many think it a perpetuall bondage to haue a Prophet of God at their elbow? God had neuer ſent for him ſo farre, if he could haue bin content to goe vp without *Deborah*; He knew that there was both a bleſſing, and incouragement in that preſence. It is not putting any truſt in the ſucceſſe of thoſe men, that neglect the meſſengers of God.

To preſcribe that to others, which we draw backe from doing our ſelues, is an argument of hollowneſſe and falſity: *Barae* ſhall ſee that *Deborah* doth not offer him that cup, whereof ſhe dare not begin; without regard of her ſex ſhe marches with him to Mount Tabor, and reioyces to be ſeene of the tenne thouſand of Iſrael. With what ſcorne did *Siſera* looke at the gleanings of Iſrael? How vnequall did this match ſeeme of ten thouſand Iſraelites againſt his three hundred thouſand foot, ten thouſand horſe, nine hundred charets of yron? And now in a brauery, he cals for his troupes, and meanes to kill this handfull of Iſrael with the very ſight of his picked chariots; and only feared, it would be no victory to cut the throats of ſo few. The faith of *Deborah* and *Barac* was not appalled with this world of Aduerſaries, which from mount Tabor they ſaw hiding all the Valley below them; they knew whom they had beleeued, and how little an arme of fleſh could doe againſt the God of Hoſts.

Barac went downe againſt *Siſera*, but it was God that deſtroyed him. The Iſraelites did not this day wield their owne ſwords, leſt they ſhould arrogate any thing; God told them before-hand, it ſhould be his owne act. I heare not of one ſtroke that any Canaanite gaue in his fight; as if they were called hither, onely to ſuffer. And now proud *Siſera*, after many curſes of the heauineſſe of that yron carriage, is glad to quit his Chariot, and betake himſelfe to his heeles. Who euer yet knew any earthly thing truſted in, without diſappointment? It is wonder if God make vs not at laſt as weary of whatſoeuer hath ſtolne our hearts from him, as euer we were fond.

Yet *Siſera* hopes to haue ſped better then his followers, in ſo ſeaſonable an harbour of *Iael*. If *Heber* and *Iael* had not been great perſons, there had been no note taken of their Tents; There had been no league betwixt King *Iabin* and them: now their greatneſſe makes them knowne, their league makes them truſted. The diſtreſſe of *Siſera* might haue made him importunate; but *Iael* begins the courteſie, and exceeds the deſire of her gueſt: He askes water to drinke; ſhe giues him milke; he wiſhes but ſhelter, ſhe makes him a bed; he deſires the protection of her Tent, ſhe couers him with a mantle. And now *Siſera* pleaſes himſelfe with this happy change, and thinkes how much better it is to be here, then in that whirling of chariots, in that horror of flight, amongſt thoſe ſhriekes, thoſe wounds, thoſe carcaſſes. Whiles he is in theſe thoughts, his wearineſſe and eaſie repoſall hath brought him aſleepe. Who would haue looked that in this tumult and danger, euen betwixt the very iawes of death, *Siſera* ſhould find time to ſleepe? How many wordly hearts doe ſo in the mids of their ſpirituall perils?

Now whiles he was dreaming, doubtleſſe, of the claſhing of armours, ratling of chariots, neighing of horſes, the clamor of the cōquered, the furious purſuit of Iſrael; *Iael* ſeeing his temples lye ſo faire, as if they inuited the naile and hammer, entred into the thought of this noble execution; certainly not without ſome checks of doubt, and pleas of feare: What if I ſtrike him? And yet who am I, that I ſhould dare to thinke of ſuch an act? Is not this *Siſera*, the famouſeſt Captaine of the world, whoſe name hath wont be fearefull to whole Nations? What if my hand ſhould ſwarue in the ſtroke? What if he ſhould awake, whiles I am lifting vp this inſtrument of death? What if I ſhould be ſurprized by ſome of his followers while the fact is greene, and yet bleeding? Can the murder of ſo great a Leader be hid, or vnreuenged? Or if I might hope ſo, yet can my hart allow me to be ſecretly trecherous? Is there not peace bewixt my houſe, and him? Did not I inuite him to my Tent? Doth he not truſt to my friendſhip and hoſpitality? But what doe theſe weake feares, theſe idle fancies of ciuility? If *Siſera* be in league with vs, yet is hee not at defiance with God? Is he not a Tyrant to Iſrael? Is it for nothing that God hath brought him into my Tent? May I not now find meanes to repay vnto Iſrael all their kindnes to my Grand-father *Iethro*? Doth not God offer mee this day, the honour to be the Reſcuer of his people? Hath God bidden me ſtrike, and ſhall I hold my hand? No, *Siſera*, ſleepe now thy laſt, and take here this fatall reward of all thy cruelty and oppreſſion.

He that put this inſtinct into her heart, did put alſo ſtrength into her hand; Hee that guided *Siſera* to her Tent, guided the naile thorow his temples; which hath made a ſpeedy way for his ſoule thorow thoſe parts, and now hath faſtned his eare ſo cloſe to the earth, as if the body had been liſtening what was become of the ſoule. There lyes now the great terror of Iſrael at the foot of a woman: He that brought ſo many hundred thouſands into the field, hath not now one Page left, either to auert his death, or to accompany it, or bewaile it: He that had vaunted of his yron chariots, is ſlaine by one naile of yron, wanting only this one point of his infelicity, that he knowes not by whoſe hand he periſhed.

GIDEONS *Calling.*

THe iudgements of God ſtill the further they goe, the ſorer they are; the bondage of Iſrael vnder *Iabin* was great, but it was freedome in compariſon of the yoke of the Midianites. During the former tyranny, *Deborah* was permitted to iudge Iſrael vnder a Palme-tree; Vnder this, not ſo much as priuate habitations will be allowed to Iſrael; Then the ſeat of iudgemēt was in ſight of the Sun; now their very dwellings muſt be ſecret vnder the earrh. They that reiected the protection of God, are glad to ſeek to the mountaines for ſhelter; & as they had ſauagely abuſed themſelues, ſo they are faine to creep into dens & caues of the rocks, like wilde creatures for ſauegard: God had ſowne ſpirituall ſeede amongſt them, and they ſuffered their heatheniſh neighbors to pull it vp by the roots; and now, no ſooner can they ſowe their materiall ſeede, but Midianites and Amalekites are ready by force to deſtroy it. As they inwardly dealt with God, ſo God deals outwardly by them; Their eies may tell them what their ſouls haue done: yet that God whoſe mercy is aboue the worſt of our ſins, ſends firſt his Prophet with a meſſage of reproof, & then his Angell with a meſſage of deliuerance. The Iſraelites had ſmarted enough with their ſeruitude, yet God ſends them a ſharpe rebuke: It is a good ſigne whē God chides vs, his round reprehenſions are euer gracious forerunners of mercy: whereas his ſilent conniuence at the wicked, argues deepe and ſecret diſpleaſure: The Prophet made way for the Angell, reprooſe for deliuerance, humiliation for comfort.

Gideon was threſhing Wheat by the Wine-preſſe. Yet Iſrael hath both Wheat and Wine, for all the incurſions of their enemies. The worſt eſtate out of hell, hath either ſome comfort, or at leaſt, ſome mitigation; in ſpight of all the malice of the world, God makes ſecret prouiſion for his owne. How ſhould it be, but hee that ownes the earth, & al creatures, ſhould reſerue euer a ſufficiency from forrainers (ſuch the wicked are) for his houſhold? In the worſt of the Midianitiſh tyranny, *Gidones* field & barn are priuiledged, as his fleece was afterwards from the ſhowre.

Why did *Gideon* threſh out his corne? To hide it; Not from his neighbours, but his enemies: his Granary might eaſily be more cloſe then his barne. As then, Iſraelites threſhed out their corne, to hide it from the Midianites: but now, Midianites threſh out corne, to hide it from the Iſraelites. Theſe rurall Tyrants of our time, doe not more lay vp corne, then curſes: he that withdraweth corne, the people will curſe him, yea, God will curſe him, with them, and for them.

What ſhifts nature will make to liue! Oh that we could be ſo carefull to lay vp ſpirituall food for our ſoules, out of the reach of thoſe ſpirituall Midianites; wee could not but liue, in deſpight of all aduerſaries.

The Angels, that haue euer God in their face, and in their thoughts, haue him alſo in their mouthes: *The Lord is with thee.* But this which appeared vnto *Gideon*, was the Angell of the Couenant, the Lord of Angels. Whiles he was with *Gideon*, hee might well ſay, *The Lord is with the.* He that ſent the Comforter, was alſo the true comforter of his Church: he well knew, how to lay a ſure ground of conſolation, and that the onely remedy of ſorrow, and beginning of true ioy is, *The preſence of God.* The griefe of the Apoſtles for the expected loſſe of their Maſter, could neuer be cured by any receit but this, of the ſame Angel, *Behold, I am with you to the end of the world.* What is our glory but the fruition of Gods preſence: The puniſhment of the damned, is a ſeparation from the beatificall face of God; needs muſt therefore his abſence in this life be a great torment to a good haert: and no croſſe can be equiualent to this beginning of heauen in the Elect, *The Lord is with thee.*

Who can complaine either of ſolitarineſſe, or oppoſition, that hath God with him? With him, not only as a witneſſe, but as a party: Euen wicked men and deuils cannot exclude God, not the barres of hell can ſhut him out: He is with them perforce, but to iudge, to puniſh them: yea, God will be euer with them to their coſt; but to protect, comfort, ſaue, he is with none but his.

Whiles he calls *Gideon* valiant, he make him ſo. How could he be but valiant, that had God with him? The godleſſe man may be careles, but cannot be other then cowardly. It pleaſes God, to acknowledge his own graces in men, that he may interchāge his own glory, with their comfort; how much more ſhould we confeſſe the graces of one another? An enuious nature, is preiudiciall to God; he is a ſtrange man in whom there is not ſome viſible good; yea, in the Deuils themſelues we may eaſily note ſome commendable parts, of knowledge, ſtrength, agilitie: Let God haue his owne in the worſt creature; yea, let the worſt creature haue that praiſe which God would put vpon it.

Gideon cannot paſſe ouer this ſalutation, as ſome faſhionable complement, but layes hold on that part, which was moſt important; the tenure of all his comfort; and (as not regarding the praiſe of his valour) inquires after that which ſhould be the ground of his valour, the preſence of God: God had ſpoken particularly to him; he expoſtulates for all. It had been poſſible God ſhould be preſent with him, not with the reſt; as hee promiſed to haue been with *Moſes*, not Iſrael: & yet when God ſaies, *The Lord is with thee*, he anſweres, *Alaſſe Lord, if the Lord be with vs. Gideon* cannot conceiue of himſelfe as an exempt perſon; but puts himſelfe among the throng of Iſrael, as one that could not be ſenſible of any particular comfort, while the common caſe of Iſrael laboured. The maine care of a good heart is ſtill for the publike, neither can it enioy it ſelfe, while the Church of God is diſtreſſed. As faith drawes home generalities, ſo charity diffuſes generalities from it ſelfe to all.

Yet the valiant man was here weake, weake in faith, weake in diſcourſe; whileſt he argues Gods abſence by affliction, his preſence by deliuerances, and the vnlikelihood of ſucceſſe by his owne diſability; all groſſe inconſequences: Rather ſhould he haue inferred Gods preſence vpon their correction; for wherſoeuer God chaſtiſes, there he is, yea, there he is in mercy. Nothing more proues vs his, then his ſtripes; he will not beſtow whipping where he loues not. Fond nature thinkes God ſhould not ſuffer the wind to blow vpon his deare ones, becauſe herſelfe makes this vſe of her owne indulgence; but none out of the place of torment, haue ſufferd ſo much as his deareſt childrē. He ſaies not we are idolaters; therfore the Lord hath forſakē vs, becauſe we haue forſaken him: This ſequell had been as good, as the orher was faulty; (The Lord hath deliuered vs vnto the Midianites, therefore he hath forſaken vs:) Sinnes, not afflictions, argue God abſent.

Whileſt *Gideon* bewrayeth weaknes, God both giues him might, and imployes it; (*Goe in this thy might, and ſaue Iſrael.*) Who would not haue looked, that God ſhould haue looked angerly on him, and chid him for his vnbeliefe? But he whoſe mercy will not quench the weakeſt fire of grace, though it be but in flax, lookes vpon him with compaſſionate eyes; and to make good his owne Word, giues him that valour he had acknowledged.

Gideon had not yet ſaid, *Lord, deliuer Iſrael*: much leſſe had he ſaid, *Lord, deliuer Iſrael by my hand.* The mercy of God preuents the deſire of *Gideon*: if God ſhould not begin with vs, we ſhould be euer miſerable; if he ſhould not giue vs til we aske, yet who ſhould giue vs to aske; if his Spirit did not worke thoſe holy grones & ſighs in vs, we ſhould neuer make ſute to God. He that commonly giues vs power to craue, ſometimes giues vs without crauing, that the benefit might be ſo much more welcome, by how much leſſe it was expected; & we ſo much more thankful, as he is more forward. When he bids vs ask, it is not for that he needs to be intreated; but that he may make vs more capable of bleſſings by deſiring them: And where he ſees feruent deſires, he ſtaies not for words; and hee that giues ere we aske, how much more will he giue when we aske?

He that hath might enough to deliuer Iſrael, yet hath not might enough to keepe himſelfe from doubting. The ſtrongeſt faith will euer haue ſome touch of infidelitie. And yet this was not ſo much a diſtruſt of the poſſibility of deliuering Iſrael, as an inquirie after the meanes; *Whereby ſhall I ſaue Iſrael?* The ſalutation of the Angell to *Gideon*, was as like to *Gabriels* ſalutation of the bleſſed Virgin, as their anſwers were like: Both Angels brought news of deliuerance, both were anſwered with a queſtion of the meanes of performance; with a report of the difficulties in performing: *Ah my Lord, whereby ſhall I ſaue Iſrael!* How the good man diſparages himſelfe! It is a great matter (O Lord) that thou ſpeakeſt of, and great actions require mighty Agents: As for me, who am I? My Tribe is none of the greateſt in Iſrael; My Fathers familie is one of the meaneſt in his Tribe, and I the meaneſt in his familie; Pouerty is a ſufficient barre to great enterpriſes.

Whereby ſhall I? Humilitie is both a ſigne of following glory, and a way to it, and an occaſion of it: Bragging and height of ſpirit, will not carry it with God: None haue euer been raiſed by him, put thoſe which haue formerly deiected themſelues: None haue been confounded by him, that haue been abaſed in themſelues. Thereupon it is that he addes; *I will therefore be with thee*; as if he had anſwered, Hadſt thou not been ſo poore in thy ſelfe, I would not haue wrought by thee. How ſhould God be magnified in his mercies, if wee were not vnworthy? How ſhould hee be ſtrong, if not in our weakneſſe?

All this while, *Gideon* knew not it was an Angell that ſpake with him; He ſaw a man ſtand before him like a Trauailer, with a ſtaffe in his hand. The vnuſualneſſe of thoſe reuelations in thoſe corrupted times was ſuch, that *Gideon* might thinke of any thing rather then an Angell: No maruel if ſo ſtrange a promiſe from an vnknown meſſenger found not a perfect aſſent; Faine would hee beleeue, but faine would hee haue good warrant for his faith. In matters of faith we cannot go vpon too ſure grounds. As *Moſes* therefore being ſent vpon the ſame errand, deſired a ſigne, whereby Iſrael might know, that God ſent him: So *Gideon* deſires a ſigne from this Bearer, to know that his newes is from God.

Yet the very hope of ſo happy newes, not yet ratified, ſtirres vp in *Gideon* both ioy and thankfulneſſe. After all the iniurie of the Midianites, he was not ſo poore, but he could beſtow a Kid and cakes vpon the Reporter of ſuch tidings. Thoſe which are rightly affected with the glad newes of our ſpirituall deliuerance, ſtudy to ſhew their louing reſpects to the meſſengers.

The Angell ſtayes for the preparing of ***Gideons*** feaſt. Such pleaſure doth God take in the thankfull indeuours of his ſeruants, that he patiently waites vpon the leyſure of our performances. ***Gideon*** intended a dinner, the Angell turned it into a ſacrifice. Hee, whoſe meat and drinke it was to doe his Fathers will, calls for the broth and fleſh to be powred out vpon the ſtone; And when ***Gideon*** lookt he ſhould haue bleſſed, and eaten, he touches the feaſt with his ſtaffe, & conſumes it with fire from the ſtone, and departed. He did not ſtrike the ſtone with his ſtaffe (for the attrition of two hard bodies would naturally beget fire) but he touched the meat, and brought fire from the ſtone: And now whiles *Gideon* ſaw and wondred at the ſpirituall act, he loſt the ſight of the Agent.

He that came without intreating, would not haue departed without taking leaue; but that he might increaſe ***Gideons*** wonder, and that his wonder might increaſe his faith. His ſalutaion therefore was not ſo ſtrange, as his farewell. ***Moſes*** touched the rocke with his ſtaffe, and brought forth water, and yet a man, and yet continued with the Iſraelites. This meſſenger touches the ſtone with his ſtaffe, and brings forth fire, and preſently vaniſhes, that he may approue himſelfe a ſpirit. And now *Gideon*, when he had gathered vp himſelfe, muſt needs thinke, He that can raiſe fire out of a ſtone, can raiſe courage and power out of my dead breſt; He that by this fire hath conſumed the broth and fleſh, can by the feeble flame of my fortitude conſume Midian.

Gideon did not ſo much doubt before, as now hee feared. Wee that ſhall once liue with, and be like the Angels, in the eſtate of our impotency thinke; wee cannot ſee an Angell, and liue. ***Gideon*** was acknowledged for mighty in valour, yet he trembles at the ſight of an Angell. ***Peter***, that durſt draw his ſword vpon ***Malchus***, and all the train of ***Iudas***, yet feares when he thought he had ſeen a ſpirit. Our natural courage cannot beare vs out aginaſt ſpirituall obiects. This Angell was homely and faimiliar, taking vpon him for the time, a reſemblance of that fleſh whereof he would afterwards take the ſubſtance; yet euen the valiant ***Gideon*** quakes to haue ſeene him: How awefull and glorious is the God of Angels, when he will be ſeene in the ſtate of heauen!

The Angell that departed for the wonder, yet returnes for the comfort of ***Gideon***; It is not the wont of God to leaue his children in a maze, but he brings them out in the ſame mercy which led them in, & will magnifie his grace in the one; no leſſe then his power in the other.

Now ***Gideon*** growes acquainted with God, and interchanges pledges of familiaritie; He builds an Altar to God, and God conferres with him; and (as he vſes where he loues) imployes him. His firſt taske muſt be to deſtroy the god of the Midianites, then the Idolaters themſelues. Whiles ***Baals*** Altar and groue ſtood in the hill of ***Ophrah***, Iſrael ſhould in vain hope to preuaile: It is moſt iuſt with God, that iudgement ſhould continue with the ſin, and no leſſe mercy, if it may remoue after it. Wouldſt thou faine be rid of any iudgement? Inquire what falſe Altars and groues thou haſt in thy heart! downe with them firſt.

Firſt muſt ***Baals*** Altar be ruined, ere Gods be built, both may not ſtand together; The true God will haue no ſociety with Idols, neither will allow it vs. I do not heare him ſay, That Altar and groue which were abuſed to ***Baal***, conſecrate now to me; but as one whoſe holy ielouſie wil abide no worſhip til there be no idolatry, he firſt commands downe the monuments of ſuperſtition, and then inioynes his own ſeruice; yet the wood of ***Baals*** groue muſt be vſed to burn a ſacrifice vnto God: When it was once cut downe, Gods deteſtation, and their danger ceaſed. The good creatures of God that haue beene profaned to Idolatry, may, in a change of their vſe, bee imployed to the holy ſeruice of their Maker.

Though ſome Iſraelites were penitent vnder this humiliation, yet ſtil many of them periſhed in their wonted Idolatry. The very houſhold of ***Gideons*** father were ſtill Balites, and his neighbours of Ophrah were in the ſame ſinne: yea if his father had been free, what did he with ***Baals*** groue and Altar? He dares not therefore take his fathers ſeruants, though hee tooke his bullocks, but commands his owne. The Maſter is beſt ſeen in the ſeruants: *Gideons* ſeruants (amongſt the idolatrous retinue of *Ioaſh*) are religious, like their Maſter; yet the miſdeuotion of *Ioaſh*, and the Ophrathites was not obſtinate. *Ioaſh* is eaſily perſwaded by his ſonne, and eaſily perſwades his neighbours, how vnreaſonable it is to plead for ſuch a god, as cannot ſpeake for himſelfe; to reuenge his cauſe, that could not defend himſelfe. Let *Baal* plead for himſelfe. One example of a reſolute onſet in a noted perſon, may doe more good then a thouſand ſeconds in the proceeding of an action.

Soone are all the Midianites in an vprore to loſe their god; They need not now bee bidden to muſter themſelues for reuenge. He hath no Religion, that can ſuffer an indignity offered to his God.

GIDEONS *Preparation and victory.*

Of all the inſtruments that God vſed in ſo great a worke, I finde none ſo weake as *Gideon*, who yet (of all others) was ſtiled valiant: naturall valour may well ſtand with ſpirituall cowardiſe. Before he knew that he ſpake with a God, he might haue iuſt colours for his diſtruſt: but after God had approued his preſence, and almighty power, by fetching fire out of the ſtone, then, to call for a watery ſigne of his promiſed deliuerance, was no other then to powre water vpon the fire of the Spirit. The former tryal God gaue vnwiſhed; this, vpon *Gideons* choice and intreaty: The former miracle was ſtrong enough to carry *Gideon* thorow his firſt exploit of ruinating the idolatrous groue, and Alter; but now when he ſaw the ſwarme of the Midianites and Amalekites about his ears, he calls for new ayde: and not truſting to his Abiezrites, and his other thouſand of Iſrael, hee runnes to God for a further aſſurance of victory.

The refuge was good, but the manner of ſeeking it, ſauours of diſtruſt. There is nothing more eaſie then to be valiant, when no perill appeareth: but when euils aſſaile vs vpon vnequall tearmes, it is hard, and commendable, Not to be diſmayed. If God had made that proclamation now, which afterwards was commanded to be made by *Gideon*, *Let the timerous depart*; I doubt whether Iſrael had not wanted a Guide: yet how willing is the Almighty to ſatisfie our weake deſires!

What taskes is He content to be ſet by our infirmity? The fleece muſt be wet, and the ground dry; the ground muſt be wet, and the fleece dry: Both are done, that now *Gideon* may ſee whether he would make himſelfe hard earth, or yeelding wooll. God could at pleaſure diſtinguiſh betwixt him, and the Midianites, and powre downe either mercies or iudgement where he liſts; and that he was ſet on worke by that God which can command all the Elements, and they obey him, Fire, Water, Earth, ſerue both him, and (when he will) his.

And now when *Gideon* had this reciprocall proofe of his inſuing ſucceſſe, he goes on (as he well may) harneſſed with reſolution, and is ſeen in the head of his troupes, and in the face of the Midianites. If we cannot make vp the match with God, when we haue our owne asking, we are worthy to ſit out.

Gideon had but thirty thouſand ſouldiers at his heeles: the Midianites couered all the valley like Graſhoppers: and now whiles the Iſraelites thinke, We are too few, God ſayes, *The people are too many*. If the Iſraelites muſt haue looked for victory from their fingers, they might well haue ſaid, The Midianites are too many for vs: but that God, whoſe thoughts and words are vnlike to mens, ſayes, *They are too many for me to giue the Midianites into their hands*. If humane ſtrength were to be oppoſed, there ſhould haue needed an equality; but now God meant to giue the victory, his care is not how to get it, but how to loſe or blemiſh the glory of it gotten. How iealous God is of his honour! Hee is willing to giue deliuerance to Iſrael, but the praiſe of the deliuerance

rance he will keepe to himſelfe; and will ſhorten the meanes, that he may haue the full meaſure of the glory. And if he will not allow lawfull meanes to ſtand in the light of his honour, how will he indure it to be croſſed ſo much as indirectly? It is leſſe danger to ſteale any thing from God, then his glory.

As a Prince, which if we ſteale or clip his coyne, may pardon it; but if we goe about to rob him of his Crowne, will not be appeaſed. There is nothing that we can giue to God of whom wee receiue all things; that which he is content to part with, he giues vs; but he will not abide we ſhould take ought from him, which he would reſerue for himſelfe. It is all one with him to ſaue with many, as with few, but he rather chooſes to ſaue by few, that all the victory may redound to himſelf. O God, what art thou the better for our praiſes, to whom, becauſe thou art infinite, nothing can be added? It is for our good that thou wouldſt be magnified of vs: Oh teach vs to receiue the benefit of they mercifull fauours, and to returne thee the thanks.

Gideons Army muſt be leſſened; Who are ſo fit to be caſhiered as the fearefull? God bids him therefore proclaime licence for all faint hearts to leaue the field. An ill inſtrument may ſhame a good worke: God will not glorifie himſelfe by cowards. As the timerous ſhall be without the gates of heauen, ſo ſhall they be without the liſts of Gods field. Although it was not their courage that ſhould ſaue Iſrael, yet without their courage God would not ſerue himſelfe of them. Chriſtianity requires men; for if our ſpirituall difficulties meet not with high ſpirits, in ſtead of whetting our fortitude, they quaile it. *Dauids* royall Band of Worthies, was the type of the forces of the Church; all valiant men, and able to incounter with thouſands.

Neither muſt wee be ſtrong onely, but acquainted with our owne reſolutions; not out of any carnal preſumption, but out of a faithful reliance vpon the ſtrength of God; in whom, when wee are weake, then wee are ſtrong. Oh thou white liuer! doth but a foule word, or a frowne ſcarre thee from Chriſt? Doth the loſſe of a little land, or ſiluer diſquiet thee? Doth but the ſight of the Midianites in the valley ſtrike thee? Home then, home to the world; thou art not then for the conquering Band of Chriſt: If thou canſt not reſolue to follow him through infamy, priſons, racks, iybbets, flames; depart to thine houſe, and ſaue thy life to thy loſſe.

Me thinks now, Iſrael ſhould haue complained of indignity, and haue ſaid, Why ſhouldſt thou thinke, O *Gideon*, that there can be a cowardly Iſraelite? And if the experience of the power and mercy of God, be not enough to make vs feareleſſe, yet the ſenſe of ſeruitude muſt needs haue made vs reſolute, for who had not rather to be buried dead, then quicke? Are we not fain to hide our heads in the caues of the earth, and to make our graues our houſes? Not ſo much as the very light that we can freely inioy. the tyrannie of death is but ſhort and eaſie, to this of *Midian*: and yet what danger can there be of that, ſith thou haſt ſo certainly aſſured vs of Gods promiſe of victory, and his miraculous confirmation? No, *Gideon*, thoſe hearts that haue brought vs hither after thy colours, can as well keepe vs from retiring.

But now, who can but bleſſe himſelfe, to finde of two and thirty thouſand Iſraelites, two and twenty thouſand cowards? Yet al theſe in *Gideons* march, made as faire a flouriſh of courage as the boldeſt. Who can truſt the faces of men, that ſees in the Army of Iſrael, aboue two for one timerous? How many make a glorious ſhew in the warfaring Church, which then they ſhall ſee danger of perſecution, ſhall ſhrinke from the Standard of God? Hope of ſatiſie, examples of neighbours, deſire of praiſe, feare of cenſures, coaction of lawes, fellowſhip of friends, draw many into the field; which ſo ſoone as euer they ſee the Aduerſary, repent of their conditions: & if they may cleanly eſcape, wil be gone early from Mount Gilead. Can any man be offended at the number of theſe ſhrinkers, when he ſees but ten thouſand Iſraelites left of two and twenty thouſand in one morning?

Theſe men that would haue been aſhamed to goe away by day, now drop away by night: And if *Gideon* ſhould haue called any one of them backe, and ſaid, Wilt thou flee? would haue made an excuſe. The darkneſſe is a fit vaile for their paleneſſe, or bluſhing; fearefulneſſe cannot abide the light: None of theſe thouſands of Iſrael but would haue been loth *Gideon* ſhould haue ſeene his face whiles he ſaid, I am feare-full: Very ſhame holds ſome in their ſtation, whoſe hearts are already fled. And if we cannot endure that men ſhould be witneſſes of that feare which we might liue to correct, how ſhall wee abide once to ſhew our feareful heads before that terrible Iudge, when he cals vs forth to the puniſhment of our feare? Oh the vanitie of fooliſh hypocrites, that run vpon the terrors of God, whiles they would auoid the ſhame of men!

How doe we thinke the ſmall remainder of Iſrael looked, when in the next morning-muſter they found themſelues but ten thouſand left? How did they accuſe their timorous Countrimen, that had left but this handfull to encounter the millions of *Midian*? and yet ſtill, God complaines of too many; and vpon his triall, diſmiſſes nine thouſand ſeuen hundred more. His firſt triall was of the valour of their mindes: his next is of the abilitie of their bodies. Thoſe, which beſides boldnes, are not ſtrong, patient of labour and thirſt, willing to ſtoope, content with a little (ſuch were thoſe that tooke vp water with their hand) are not for the ſelect Band of God. The Lord of Hoſts wil ſerue himſelf of none but able Champions: If he haue therfore ſingled vs in to his combate, this very choice argues that he finds that ſtrength in vs, which we can not confeſſe in our ſelues. How can it but cōfort vs in our great trials, that if the Searcher of harts did not find vs fit, he would neuer honour vs with ſo hard an imploimēt?

Now, when there is not ſcarce left one Iſraelite to euery thouſand of the Midianites, it is ſeaſonable with God to ioyne battel. When God hath ſtripped vs of al our earthly confidence, then doth he finde time to giue vs victorie; and not till then, leſt he ſhould be a loſer in our gaine: like as at laſt he vnclothes vs of our body, that he may cloath vs vpon with glory.

If *Gideon* feared when he had two and thirty thouſand Iſraelites at his heeles, is it any wonder if he feared, when all theſe were ſhrunk into three hundred? Though his confirmation were more, yet his meanes were abated. Why was not *Gideon* rather the Leader of thoſe two & twenty thouſand runne-awayes, then of theſe three hundred ſouldiers? Oh infinite mercy and forbearance of God, that takes not vantage of ſo ſtrong an infirmitie, but in ſtead of caſting, encourages him! That wiſe prouidence hath prepared a dreame in the head of one Midianite, an interpretation in the mouth of another, and hath brought *Gideon* to be an auditor of both; and hath made his enemies Prophets of his victorie, incouragers of the attempt, proclaimers of their owne confuſion. A Midianite dreames, a Midianite interprets. Our very dreames many times are not without God; there is a prouidence in our ſleeping fancies: euen the enemies of God may haue viſions, & power to conſtrue them aright. How vſually are wicked men forewarned of their owne deſtruction? To foreknow & not auoid, is but an aggration of iudgement.

When *Gideon* heard good newes (though from an enemie) hee fell downe and worſhipped. To heare himſelfe but a Barly-cake, troubled him not, when he heard withall, that his rolling downe the hill ſhould breake the Tents of Midian. It matters not how baſe we be thought, ſo wee may be victorious. The ſoule that hath receiued full confirmation from God in the aſſurance of his ſaluation, cannot but bow the knee, and by all geſtures of body tell how it is rauiſhed. I would haue thought, *Gideon* ſhould rather haue found full confirmation in the promiſe & act of God, then in the dream of the Midianite. Dreames may be full of vncertainty; Gods vndertakings are infallible: well therfore might the miracle of God giue ſtrength to the dream of a Midianite; but what ſtrength could a Pagns dreame giue to the miraculous act of God? yet by this is *Gideon* throughly ſettled. When we are going, a little thing driues vs on; when we are come neer to the ſhore, the very tide without ſails is enough to put vs into the harbor. We ſhal now heare no more of *Gideons* doubts, but of his atchieuemēts: And thogh God had promiſed by theſe three hundred to chaſe the Midianites, yet he neglects not wiſe ſtratagems to effect it. To wait for Gods performance in doing nothing, is to abuſe that diuine prouidence, which wil ſo work, that wil not allow vs idle.

Now, when wee would looke that *Gideon* ſhould giue charge of whetting their ſwords,and ſharpening their ſpeares,and fitting their Armour, he onely giues order for emptie Pitchers and Lights,and Trumpets. The cracking of theſe pitchers ſhall breake in pieces this Midianitiſh clay:the kindling of theſe lights ſhal extinguiſh the light of *Midian*:theſe Trumpets ſound no other then a ſoule-peale to all the Hoaſt of *Midian*: there ſhall need nothing but noiſe and light to confound this innumerable Armie.

And if the pitchers, and brands, and trumpets of *Gideon*, did ſo daunt and diſmay the proud troopes of *Midian* and *Amaleck*, who can wee thinke ſhall be able to ſtand before the laſt terror,wherein the Trumpet of the Archangell ſhall ſound,& the heauens ſhall paſſe away with a noiſe, and the Elements ſhall bee on a flame about our eares?

Any of the weakeſt Iſraelites would haue ſerued to haue broken an empty pitcher,to haue caried a light,& to haue ſounded a trumpet,& to ſtrike a flying aduerſary.Not to the baſeſt vſe will God employ an vnworthy Agent;he will not allow ſo much as a cowardly Torch-bearer.

Thoſe two & twenty thouſand Iſraelites that ſlipt away for feare, when the fearefull Midianites fled,can purſue & kill them,and can follow them at the heels,whom they durſt not look in the face.Our flight giues aduantage to the feebleſt aduerſary, whereas our reſiſtance foileth the greateſt:How much more,if we haue once turned our backes vpon a tentation,ſhal our ſpiritual enemies(which are euer ſtrong)trample vs in the duſt?Reſiſt,and they ſhall flee: ſtand ſtill,and we ſhall ſee the ſaluation of the Lord.

The reuenge of Succoth and Penuel.

GIdeon was of *Manaſſeh*: *Ephraim* and he were brothers, ſonnes of *Ioſeph*: None of all the Tribes of Iſrael fal out with their victorious Leader,but he. The agreement of brothers is rare; by how much nature hath more endeared them, by ſo much are their quarrels more frequent and dangerous.I did not heare the Ephramites offering themſelues into the front of the Armie,before the fight, and now they are ready to fight with *Gideon*, becauſe they were not called to fight,with *Midian*: I heare them expoſtulating after it;After the exploit done,cowards are valiant.Their quarrel was,that they were not called:It had been a greater praiſe of their valor to haue gone vnbidden. What need was there to call them, when God complained of multitude, and ſent away thoſe which were called?None ſpeake ſo bigge in the end of the fray,as the fearefulleſt.

Ephraim flies vpon *Gideon*,whiles the Midianites flie from him;when *Gideon* ſhould be purſuing his enemies, hee is purſued by brethren, and now is glad to ſpend that wind in pacifying of his own,which ſhould haue been beſtowed in the ſlaughter of a common Aduerſary.It is wonder if Satan ſuffer vs to be quiet at home,whiles we are exerciſed with warres abroad. Had not *Gideon* learned to ſpeake faire, as well as to ſmite, he had found worke enough from the ſwords of *Ioſephs* ſonnes:his good words are as victorious as his ſword;his pacification of friends,better then his execution of enemies.

For ought I ſee, the enuie of Iſraelites was more troubleſome to *Gideon*, then the oppoſition of *Midian*: Hee hath left the enuie of *Ephraim* behind him: before him, he findes the enuie of *Succoth* and *Penuel*: The one enuies that hee ſhould ouercome without them; the other,that he ſhould ſay, Hee had ouercome. His purſuit leades him to *Succoth*,there he craues reliefe,and is repelled. Had he ſaid, Come forth and draw your ſword with mee againſt *Zeba* and *Zalmunna*, the motion had beene but equall:

quall: A common intereſt challenges an vniuerſall aid: Now he ſayes but, *Giue morſels of bread to my followers*; He is turned off with a ſcorne; Hee askes bread, and they giue him a ſtone. Could he aske a more ſlender recompence of their deliuerance, or a leſſe reward of his victory? *Giue morſels of bread.* Before this act, all their ſubſtance had bin too ſmall an hier for their freedome from *Midian*; now when it is done, a morſell of bread is too much: Well might he challenge bread, where he gaue liberty, and life. It is hard, if thoſe which fight the warres of God, may not haue neceſſary reliefe; that whiles the enemy dies by them, they ſhould dye by famine. If they had laboured for God at home in peace, they had been worthy of maintenance; how much more now, that danger is added to their toyle? Euen very Executioners looke for fees: but here were no malefactors, but aduerſaries to be ſlaine; the ſword of power and reuenge was now to be wielded, not of quiet iuſtice. Thoſe that fight for our ſoules againſt ſpirituall powers, challenge bread from vs; and it is ſhameleſſe vnthankfulneſſe to deny it. When *Abraham* had vanquiſhed the fiue Kings, and deliuered *Lot* and his family, the King of Salem met him with bread and wine; and now the ſonnes of *Abraham*, after an equall victory, aske dry bread, and are denied by their brethren: Craftily yet, and vnder pretence of a falſe title, had they acknowledged the victory of *Gideon*, with what forehead could they haue denied him bread?

Now, I know not whether their faithleſneſſe, or enuy lie in their way; *Are the hands of Zeba and Zalmunna in thy hands?* There were none of theſe Princes of *Succoth* and *Penuel*, but thought themſelues better men then *Gideon*; That he therefore alone ſhould doe that, which all the Princes of Iſrael durſt not attempt, they hated and ſcorned to heare. It is neuer ſafe to meaſure euents by the power of the inſtrument; nor in the cauſes of God (whoſe calling makes the difference) to meaſure others by our ſelues: There is nothing more dangerous, then in holy buſineſſes to ſtand vpon compariſons, and our owne reputation; ſith it is reaſon God ſhould both chuſe, and bleſſe where he liſts.

To haue queſtioned ſo ſudden a victory, had been pardonable: but to deny it ſcornfully, was vnworthy of Iſraelites. Carnall men thinke that impoſſible to others, which themſelues cannot doe: From hence are their cenſures, hence their exclamations.

Gideon hath vowed a fearefull reuenge, and now performes it; the taunts of his brethren may not ſtay him from the purſuit of the *Midianites*, Common enmities muſt firſt be oppoſed, domeſticall, at more leyſure. The Princes of *Succoth* feared the tyranny of the *Midianitiſh* Kings, but they more feared *Gideons* victory. What condition hath their enuy drawn them into? that they are ſorry to ſee Gods enemies captiue; that Iſraels freedome muſt bee their death, that the Midianites and they muſt tremble at one and the ſame Reuenger. To ſee themſelues priſoners to *Zeba* and *Zalmunna*, had not been ſo fearefull, as to ſee *Zeba* and *Zalmunna* priſoners to *Gideon*. Nothing is more terrible to euill mindes, then to reade their owne condemnation in the happy ſucceſſe of others: hell it ſelfe would want one piece of his torment, if the wicked did not know thoſe whom they contemned, glorious.

I know not whether more to commend *Gideons* wiſedome and moderation in the proceedings, then his reſolution and iuſtice in the execution of this buſineſſe. I doe not ſee him run furiouſly into the City, and kill the next; His ſword had not been ſo drunken with bloud, that it ſhould know no difference: But he writes down the names of the Princes, and ſingles them forth for reuenge.

When the Leaders of God come to a Iericho, or Ai, their ſlaughter was vnpartiall; not a woman or childe might liue to tell newes; but now that *Gideon* comes to a *Succoth*, a City of Iſraelites, the Rulers are called forth to death, the people are frighted with the example, not hurt with the iudgement. To enwrappe the innocent in any vengeance, is a murderous iniuſtice: Indeed where all ioyne in the ſinne, all are worthy to meet in the puniſhment. It is like, the Citizens of Succoth could haue been glad to ſuccour *Gideon*, if their Rulers had not forbidden; they muſt therefore eſcape, whiles their Princes periſh.

I cannot thinke of *Gideons* reuenge, without horror; That the Rulers of *Succoth* ſhould haue their fleſh torne from their backs with thornes and briers, that they ſhould bee at once beaten and ſcratcht to death. What a ſpectacle it was to ſee their bare bones looking ſome-where thorow the bloudy ragges of their fleſh and skinne, and euery ſtroke worſe then the laſt, death multiplied by torment! Iuſtice is ſometimes ſo ſeuere, that a tender beholder can ſcarce diſcerne it from cruelty.

I ſee the Midianites fare leſſe ill; the edge of the ſword makes a ſpeedy and eaſie paſſage for their liues, whiles theſe rebellious Iſraelites dye lingringly vnder thornes and bryers; enuying thoſe in their death, whom their life abhorred. Howſoeuer men liue or dye without the pale of the Church, a wicked Iſraelite ſhall be ſure of plagues. How many ſhall vnwiſh themſelues Chriſtians, when Gods reuenges haue found them out?

The place where *Iacob* wreſtled with God and preuailed, now hath wreſtled againſt God, and takes a fall; they ſee God auenged, which would not beleeue him deliuering.

It was now time for *Zeba* and *Zalmunna* to follow thoſe their troops to the graue, whom they had led in the field: Thoſe which the day before were attended with an hundred thirty fiue thouſand followers, haue not ſo much as a Page now left to weep for their death, and haue liued onely to ſee all their friends, and ſome enemies dye for their ſakes.

Who can regard earthly greatneſſe, that ſees one night change two of the greateſt Kings of the World into captiues? It had been both pitty and ſinne, that the Heads of that Midianitiſh tyranny, into which they had drawn ſo many thouſands, ſhould haue eſcaped that death.

And yet, if priuate reuenge had not made *Gideon* iuſt, I doubt whether they had died; The bloud of his brothers cals for theirs, and awakes his ſword to their execution; He both knew and complained of the Midianitiſh oppreſſion, vnder which Iſrael groned: yet the cruelty offered to all the thouſands of his Fathers ſonnes, had not drawne the bloud of *Zeba* and *Zalmunna*, if his owne mothers ſonnes had not bled by their hands.

He that ſlew the Rulers of *Succoth* & *Penuel*, and ſpared the people, now hath ſlain the people of Midian, and would haue ſpared their Rulers: but that God which will finde occaſions to winde wicked men into iudgement, will haue them ſlaine in a priuat quarrel, which had more deſerued it for the publike; If we may not rather ſay, that *Gideon* reuenged theſe as a Magiſtrate, not as a brother: For Gouernors, to reſpect their owne ends in publike actions, and to weare the ſword of Iuſtice in their owne ſheath, it is a wrongfull abuſe of authority. The ſlaughter of *Gideons* brethren was not the greateſt ſinne of the Midianitiſh Kings; this alone ſhall kill them, when the reſt expected an vniuſt remiſſion. How many lewd men hath God payd with ſome one ſinne for all the reſt?

Some that haue gone away with vnnuturally filthineſſe, and capitall thefts, haue clipped off their owne dayes with their coyne; Others, whoſe bloudy murders haue been puniſhed in a mutinous word; Others, whoſe ſuſpected felony hath payd the price of their vnknowne rape. O God, thy iudgements are iuſt, euen when mens are vniuſt!

Gideons young ſonne is bidden to reuenge the death of his Vncles; His ſword had not yet learned the way to bloud, eſpecially of Kings, though in yrons: Deadly executions require ſtrength both of heart and face. How are thoſe aged in euill, that can draw their ſwords vpon the lawfully Anointed of God? Theſe tyrants plead not now for continuance of life, but for the haſte of their death; *Fall thou vpon vs*. Death is euer accompanied with paine, which it is no maruell if we wiſh ſhort: We doe not more affect protraction of an eaſefull life, then ſpeed in our diſſolution; for here euery pang that tends toward death, renewes it: To lye an houre vnder death, is tedious, but to be dying a whole day, we thinke aboue the ſtrength of humane patience. Oh, what ſhall we then conceiue of that death, which knowes no end? As this life is no leſſe fraile then the body which it animates; ſo that death is no leſſe eternal, then the ſoule which muſt endure it.

For vs to be dying ſo long as wee now haue leaue to liue, is intolerable; and yet one onely minute of that other tormenting death, is worſe then an age of this. Oh the deſperate infidelitie of careleſſe men, that ſhrinke at the thought of a momentany death, and feare not eternall! This is but a killing of the body: that is a deſtruction of body and ſoule.

Who is ſo worthy to weare the Crowne of Iſrael, as he that wonne the Crowne from Midian? Their vſurpers were gone, now they are headleſſe; It is a doubt whether they were better to haue had no Kings, or Tyrants: They ſue to *Gideon* to accept of the Kingdome, and are repulſed: There is no greater example of modeſty, then *Gideon*. When the Angell ſpake to him, he abaſed himſelfe below all Iſrael; when the Ephraimites contended with him, he prefers their gleanings to his vintage, and caſts his honour at their feete; and now when Iſrael proffers him that Kingdome which hee had merited, hee refuſes it. Hee that in ouercomming would allow them to cry, *The ſword of the Lord, and of Gideon*, in gouerning, will haue none but *The ſword of the Lord*.

That which others plot, and ſue, and ſweare, and bribe for, *Dignity and ſuperioritie*, he ſeriouſly reiects; whether it were, for that he knew God had not yet called them to a Monarchy; or rather, for that he ſaw the Crowne among thornes? What doe we ambitiouſly affect the command of theſe mole-hils of earth, when wiſe men haue refuſed the proffers of Kingdomes? Why do we not rather labour for that Kingdome which is free from all cares, from all vncertainty?

Yet he, that refuſes their Crowne, cals for their earings, although not to enrich himſelfe, but religion. So long had God been a ſtranger to Iſrael, that now ſuperſtition goes currant for deuout worſhip. It were pitty that good intentions ſhould make any man wicked; here they did ſo: Neuer man meant better then *Gideon* in his rich Ephod; yet this very act ſet all Iſrael on whoring: God had choſen a place, and a ſeruice of his owne. When the wit of man will be ouer-pleaſing God with better deuices then his owne, it turnes to madneſſe, and ends in miſchiefe.

ABIMELECS vſurpation:

Gideon refuſed the Kingdome of Iſrael when it was offered; his ſeuenty ſons offred not to obtaine that Scepter; which their Fathers victory had deſerued to make hereditary: onely *Abimelec*, the concubines ſonne, ſues and ambitiouſly plots for it. What could *Abimelec* ſee in himſelfe, that hee ſhould ouer-looke all his brethren? If hee lookt to his father, they were his equals; if to his mother, they were his betters. Thoſe that are moſt vnworthy of honour, are hotteſt in the chaſe of it, whileſt the conſcience of better deſerts bids men ſit ſtill, and ſtay to bee either importuned, or neglected. There can bee no greater ſigne of vnfitneſſe, then vehement ſute. It is hard to ſay, whether there bee more pride, or ignorance in Ambition. I haue noted this difference betwixt ſpirituall and earthly honour, and the Clients of both; wee cannot bee worthy of the one without earneſt proſecution; nor with earneſt proſecution worthy of the other: The violent obtaine heauen; only the meeke are worthy to inherit the earth.

That which an aſpiring heart hath proiected, it will find both argument and meanes to effect; If either bribes or fauour will carry it, the proud man will not ſit out. The Shechemites are fit brokers for *Abimelec*; That City which once betrayed it ſelfe to vtter depopulation in yeelding to the ſute of *Hamor*, now betrayes it ſelf, and all Iſrael, in yeelding to the requeſt of *Abimelec*. By them hath this Vſurper made himſelfe a faire way to the Throne: It was an eaſie queſtion, Whether will yee admit of the ſons of *Gideon* for your Rulers, or of ſtrangers? If of the ſons of *Gideon*, whether of all, or one? If of one, whether of your owne fleſh and blood, or of others vnknowne? To caſt off the ſonnes of *Gideon* for ſtrangers, were vnthankfull: To admit of ſeuentie Kings in one ſmall Countrey, were vnreaſonable; To admit of any other rather then their owne kinſman, were vnnaturall. *Gideons* ſonnes therefore muſt rule amongſt all Iſrael; One of his ſonnes amongſt thoſe ſeuenty: and who ſhould bee that one but *Abimelec*? Naturall reſpects are the moſt dangerous corrupters of all elections; What hope can there be of worthy Superiors in any free people, where neereneſſe of blood carries it from fitneſſe of diſpoſition? Whileſt they ſay, *He is our brother*, they are enemies to themſelues, and Iſrael.

Faire words haue won his brethren; they the Shechemites; the Shechemites furniſh him with money, money with men; His men begin with murder, and now *Abimelec* raignes alone; Flattery, bribes and blood, are the vſuall ſtaires of the Ambitious: The money of *Baal* is a fit hire for murderers; that which Idolatry hath gathered, is fitly ſpent vpon Treaſon: One diuell is ready to helpe another in miſchiefe; ſeldome euer is ill gotten riches better imployed. It is no wonder if he that hath *Baal* his Idol, now make an Idoll of Honour. There was neuer any man that worſhipped but one Idol; Woe be to them that lie in the way of the Aſpiring: Though they be brothers, they ſhall bleed; yea, the neerer they are, the more ſure is their ruine. Who would not now thinke that *Abimelec* ſhould find an hell in his breſt, after ſo barbarous and vnnaturall a maſſacre? and yet behold, he is as ſenſleſſe as the ſtone, vpon which the blood of his ſeuenty brethren was ſpilt. Where Ambition hath poſſeſt it ſelfe throughly of the ſoule, it turnes the heart into ſteele, and makes it vncapable of a conſcience; All ſins will eaſily downe with the man that is reſolued to riſe.

Only *Iotham* fell not at that fatall ſtone with his brethren: It is an hard battel where none eſcapes. He eſcapes, not to reigne, nor to reuenge; but to be a Prophet, and a witneſſe of the vengeance of God vpon the Vſurper, vpon the Abettors; He liues to tell *Abimelec* that he was but a bramble, a weed rather then a tree. A right bramble indeed, that grew but out of the baſe hedge-row of a concubine, that could not lift vp his head from the earth, vnleſſe he were ſupported by ſome buſh or pale of *Shechem*, that had laid hold of the fleece of Iſrael, and had drawne blood of all his brethren; and laſtly, that had no ſubſtance in him, but the ſap of vaine-glory, and the pricks of crueltie. It was better then a Kingdome to him, out of his obſcure Beere, to ſee the fire out of his bramble to conſume thoſe trees; The view of Gods reuenge, is ſo much more pleaſing to a good heart, then his owne glory, by how much it is more iuſt and full.

There was neuer ſuch a patterne of vnthankfulnes, as theſe Iſraelites: They which lately thought a Kingdom too ſmall recompence for *Gideon* and his ſonnes, now think it too much for his ſeed to liue; and take life away from the ſonnes of him, that gaue them both life and libertie. Yet if this had been ſome hundred of yeeres after, when time had worne out the memory of *Ierub-baal*, it might haue borne a better excuſe. No man can hope to hold pace with Time; The beſt names may not thinke ſcorne to be vnknowne to following generations: but ere their Deliuerer was cold in his coffin, to pay his benefits (which deſerue to be euerlaſting:) with the extirpation of his Poſterity, it was more then ſauage. What can be looked for from Idolaters? If a man haue caſt off his God, he will eaſily caſt off his friends: When religion is once gone, humanity will not ſtay long after.

That which the people were puniſhed afterwards for but deſiring, he enioyes. Now is *Abimelec* ſeated in the Throne which his father refuſed; and no riuall is ſeene to enuy his peace. But how long will this glory laſt? Stay but three yeeres, and yee ſhall ſee this bramble withered, and burnt. The proſperitie of the wicked is ſhort and fickle; a ſtolne Crowne (though it may looke faire) cannot be made of any but brittle ſtuffe. All life is vncertaine; but wickedneſſe ouer-runnes nature.

The euill ſpirit thruſt himſelfe into the plot of *Abimelechs* vſurpation and murder, and wrought with the Shechemites for both: and now God ſends the euill ſpirit betwixt *Abimelec* and the Shechemites, to worke the ruine of each other. The firſt could not haue bin without God; but in the ſecond, God challenges a part: Reuenge is his, where the ſinne is ours. It had been pittie that the Shechemites ſhould haue been plagued by any other hand then *Abimelecs*: They raiſed him vniuſtly to the Throne, they are the firſt that feele the weight of his Scepter. The fooliſh bird limes her ſelfe with that which grew from her owne excretion: Who wonders to ſee the kind Peaſant ſtung with his owne ſnake?

The breach begins at Shechem: his owne Countrey-men flie off from their promiſed allegeance: Though all Iſrael ſhould haue falne off from *Abimelec*, yet they of Shechem ſhould haue ſtuck cloſe: It was their act, they ought to haue made it good. How ſhould good Princes be honoured, when euen *Abimelecs* once ſettled, cannot be oppoſed with ſafetie? Now they begin the reuolt to the reſt of Iſrael. Yet, if this had been done out of repentance, it had been praiſe-worthy; but to bee done out of a treacherous inconſtancy, was vnworthy of Iſraelites. How could *Abimelec* hope for fidelitie of them, whom he had made and found Traitors to his fathers blood? No man knowes how to be ſure of him that is vnconſcionable: He that hath been vnfaithfull to one, knowes the way to be perfidious, and is onely fit for his truſt, that is worthy to be deceiued; whereas faithfulneſſe, beſides the preſent good, layes a ground of further aſſurance. The friendſhip that is begun in euill, cannot ſtand; wickednes, both of it owne nature, and through the curſe of God, is euer vnſteady: and though there be not a diſagreement in hell (being but the place of retribution, not of action) yet on earth there is no peace among the wicked; whereas that affection which is knit in God, is indiſſoluble.

If the men of Shechem had abandoned their falſe god, with their falſe King, and out of a ſerious remorſe, and deſire of ſatisfaction for their idolatrie and blood, had oppoſed this Tyrant, and preferred *Iotham* to his Throne, there might haue been both warrant for their quarrell, and hope of ſucceſſe: but now, if *Abimelec* be a wicked Vſurper, yet the Shechemites are idolatrous Traitors. How could they thinke, that God would rather reuenge *Abimelecs* bloody intruſion by them, then their treacherie and idolatrie by *Abimelec*? When the quarrell is betwixt God and Satan, there is no doubt of the iſſue; but when one deuill fights with another, what certaintie is there of the victorie? Though the cauſe of God had been good, yet it had beene ſafe for them to looke to themſelues. The vnworthineſſe of the agent many times curſes a good enterpriſe.

No ſooner is a ſecret diſlike kindled in any people againſt their Gouernours, then there is a *Gaal* ready to blow the coales; It were a wonder if euer any faction ſhould want an Head; As contrarily, neuer any man was ſo ill, as not to haue ſome fauourers: *Abimelec* hath a *Zebul* in the midſt of Shechem; Lightly, all treaſons are betrayed euen with ſome of their own; His intelligence brings the ſword of *Abimelec* vpon Shechem, who hath now demoliſhed the City, and ſowne it with ſalt. Oh the iuſt ſucceſſions of the reuenges of God! *Gideons* Ephod is puniſhed with the blood of his ſonnes; the blood of his ſonnes is ſhed by the procurement of the Shechemites: the blood of the Shechemites is ſhed by *Abimelec*: the blood of *Abimelec* is ſpilt by a woman. The retaliations of God are ſure and iuſt, and make a more due pedigree, then deſcent of nature.

The purſued Shechemites flie to the houſe of their god *Berith*; now they are ſafe: that place is at once a fort, and a ſanctuary. Whither ſhould wee flie in our diſtreſſe but to our God? And now this refuge ſhall teach them what a God they haue ſerued: The iealous God whom they had forſaken, hath them now where he would, and reioyces at once to be auenged of their god and them: Had they not made the houſe of *Baal* their ſhelter, they had not died ſo fearefully. Now, according to the prophecie of *Iotham*, a fire goes out of the bramble, and conſumes theſe Cedars, and their eternall flames begin in the houſe of their Berith; the confuſion of wicked men, riſes out of the falſe Deities which they haue doted on.

Of all the Conſpirators againſt *Gideons* ſonnes, only *Abimelec* yet ſuruiues, and his day is now comming. His ſucceſſe againſt Shechem, hath filled his hart with thoughts of victory; He hath caged vp the inhabitants of Tabez within their tower alſo; & what remaines for them, but the ſame end with their neighbours? And behold, while his hand is buſie in putting fire to the dore of their Tower, which yet was not hie (for then he could not haue diſcerned a woman to be his Executioner) a ſtone from a womans hand ſtrikes his head; His paine in dying, was not ſo much as his indignation to know by whom he died: and rather will he die twiſe then a woman ſhall kill him. If God had not knowne his ſtomacke ſo bigge, hee had not vexed him with impotency of his Victor: God finds a time to reckon with wicked men for all the arrerages of their ſins. Our ſinnes are not more our debts to God, then his iudgements are his debts to our ſinnes, which at laſt he will be ſure to pay home. There now lies the greatneſſe of *Abimelec*; vpon one ſtone had he ſlaine his ſeuenty brethren, and now a ſtone ſlaies him; His head had ſtolne the crowne of Iſrael, and now his head is ſmitten: And what is *Abimelec* better that he was a King? What difference is there betweene him and any of his ſeuenty brethren whom he murthered, ſaue only in guiltineſſe? They beare but their owne blood; he, the weight of all theirs. How happy a thing is it to liue well! that our death, as it is certaine, ſo may be comfortable: What a vanity is it to inſult in the death of them, whom we muſt follow the ſame way?

The Tyrant hath his payment, and that time which hee ſhould haue beſtowed in calling for mercy to God, and waſhing his ſoule with the laſt reares of contrition, hee vainely ſpends in deprecating an idle reproch; *Kill me, that it may not be ſaid, He died by a woman*: A fit concluſion for ſuch a life. The expectation of true and endleſſe torment, doth not ſo much vexe him, as the friuolous report of a diſhonour; neither is he ſo much troubled with, *Abimelec* is frying in hell, as, *Abimelec* is ſlaine by a woman. So vaine fooles are niggardly of their reputation, and prodigall of their ſoules; Doe wee not ſee them runne wilfully into the field, into the graue, into hell? and all, leſt it ſhould be ſaid, They haue but as much feare as wit.

CONTEMPLATIONS.

The tenth BOOKE

CONTAINING
- Ieptha.
- Samſon *conceived.*
- Samſons *marriage.*
- Samſons *victory.*
- Samſons *end.*
- Michaes *Idolatry.*

By IOS. HALL, D. of Diuinitie, and Deane of Worceſter.

AT LONDON
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1625.

TO

THE RIGHT
HONOVRABLE MY
SINGVLAR GOOD LORD,
SIR *HENRY DANVERS* KNIGHT,
BARON OF DANTESEY, A WORTHY PATTERNE
OF ALL TRVE NOBILITIE, ACCOMPLISHED
BOTH FOR WARRE AND PEACE;
A MVNIFICENT FAVOVRER OF
ALL LEARNING AND
VERTVE:

I. H.

With humble apprecation of
ALL TRVE HAPPINESSE, DEDICATES
THIS PART OF HIS
POORE LABOVRS.

CONTEMPLATIONS.

THE TENTH BOOKE.

IEPTHA.

ISrael, that had now long gone a whoring from God, hath been puniſhed by the regiment of the concubines ſonne, and at laſt ſeekes protection from the ſonne of an harlot: It is no ſmall miſerie to bee obliged vnto the vnworthy. The Concubines ſonne made ſute to them; They make ſute to the ſonne of the harlot. It was no fault of *Ieptha* that hee had an ill mother, yet is he branded with the indignitie of his baſtardy; neither would God conceale this blemiſh of nature, which *Ieptha* could neither auoide nor remedie. God, to ſhew his deteſtation of whoredome, reuenges it not onely vpon the actors, but vpon their iſſue: Hence hee hath ſhut out the baſe ſonne from the Congregation of Iſrael, to the tenth generation, that a tranſient euill might haue a durable reproch attending it; and that after the death of the Adulterer, yet his ſhame might liue. But, that God, who iuſtly tyes men to his lawes, will not abide that we ſhould tie him to our lawes, or his owne; Hee can both rectifie and ennoble the blood of *Ieptha*. That no man ſhould bee too much diſcouraged with the errors of his propagation, euen the baſe ſonne of man may be the lawfully begotten of God; and though he be caſt out from the inheritance of his brethren vpon earth, may be admitted to the Kingdome of Iſrael.

I heare no praiſe of the lawfull iſſue of *Gilead*; only this miſ-begotten ſonne is commended for his valour, and ſet at the ſterne of Iſrael: The common gifts of God reſpect not the parentage or blood, but are indifferently ſcattered where he pleaſes to let them fall. The choice of the Almighty is not guided by our rules; As in ſpirituall, ſo in earthly things, it is not in him that willeth: If God would haue men glory in theſe outward priuiledges, he would beſtow them vpon none but the worthy.

Now, who can be proud of ſtrength or greatneſſe, when hee ſees him that is not ſo honeſt, yet is more valiant, and more aduanced? Had not *Ieptha* been baſe, he had not been thruſt out; and if hee had not been thruſt out from his brethren, hee had neuer been the Captaine of Iſrael. By contrary paſes to ours, it pleaſeth God to come to his owne ends: and how vnuſually doth hee looke the contrary way, to that hee moues? No man can meaſure the concluſion of Gods act by his beginning: He that fetches good out of euill, raiſes the glory of men out of their ruine. Men loue to goe the neereſt way, and often faile: God commonly goes about, and in his owne time comes ſurely home.

The Gileadites were not ſo forward to expell *Ieptha*, as glad to recall him: No Ammonite threatned them when they parted with ſuch an helper: Now whom they caſt out in their peace, they fetch home in their danger and miſerie. That God, who neuer gaue ought in vaine, will find a time to make vſe of any gift that hee hath beſtowed vpon men: The valour of *Ieptha* ſhall not ruſt in his ſecrecie, but be imployed to the common preſeruation of Iſrael. Neceſſitie will driue vs to ſeeke vp all our helps, euen thoſe whom our wantonneſſe hath deſpiſed.

How iuſtly are the ſuits of our need vpbraided with the errors of our proſperitie! The Elders of Gilead now heare of their ancient wrong, and dare not find fault with their exprobration; *Did yee not hate mee, and expell mee out of my Fathers houſe? How then come ye now to mee in time of tribulation?* The ſame expoſtulation that *Ieptha* makes with Gilead, God alſo at the ſame time makes with Iſrael; *Ye haue forſaken mee, and ſerued other gods; wherefore ſhould I deliuer you any more? Goe and cry vnto the gods whom ye haue ſerued.* As wee, ſo God alſo findes it ſeaſonable, to tell his children of their faults, whiles he is whipping them. It is a ſafe and wiſe courſe, to make much of thoſe in our peace, whom we muſt make vſe of in our extremity; elſe it is but iuſt, that wee ſhould be reiected of thoſe, whom wee haue reiected.

Can we look for any other anſwer from God then this? Did ye not driue me out of your houſes, out of your hearts, in the time of your health and iollity? Did ye not plead the ſtrictneſſe of my charge, and the weight of my yoke? Did not your wilfull ſinnes expell me from your ſoules? What doe you now crouching and creeping to me in the euill day? Surely, O God, it is but iuſtice, if thou be not found of thoſe, which were glad to loſe thee; it is thy mercy, if after many checkes and delayes, thou wilt be found at laſt. Where an act cannot be reuerſed, there is no amends, but confeſſion; and if God himſelf take vp with this ſatisfaction, *He that confeſſes, ſhal find mercy*; how much more ſhould men hold themſelues wel paid with words of humility, and deprecation?

Iepthaes wiſdome had not beene anſwerable to his valour, if hee had not made his match before-hand; He could not but know how treacherouſly Iſrael had dealt with *Gideon*. We cannot make too ſure worke, when we haue to doe with vnfaithfull men: It hath been an old policy to ſerue our ſelues of men; and after our aduantage, to turne them vp. He bargaines therefore for his Soueraignty ere hee win it, *Shall I bee your Head?* Wee are all naturally ambitious, and are ready to buy honour euen with hazard. And if the hope of a troubleſome ſuperioritie incouraged *Ieptha* to fight againſt the forces of *Ammon*, what heart ſhould we take in the battels of God againſt ſpirituall wickedneſſes, when the God of Heauen hath ſaid, *To him that ouercomes, will I giue power ouer nations, and to ſit with me in my Throne?* Oh that we could bend our eyes vpon the recompence of our reward; how willingly ſhould wee march forward againſt theſe mighty Ammonites! *Ieptha* is noted for his valor, & yet he intreats with *Ammon*, ere he fights. To make war any other then our laſt remedy, is not courage, but crueltie and raſhnes: And now, when reaſon will not preuaile, he betakes himſelf to his ſword.

As God began the warre with *Ieptha*, in raiſing vp his heart to that pitch of fortitude; ſo *Ieptha* beganne his warre at God, in crauing victorie from him, and powring out his vow to him: His hand tooke hold of his ſword; his heart of God: therfore he, whom the old Teſtament ſtiles, valiant, the new, ſtiles faithfull; he who is commended for his ſtrength, dares truſt in none, but the arme of God: *If thou wilt giue the Ammonites into my hand.* If *Ieptha* had not lookt vpward for his victorie, in vaine had the Gileadites lookt vp to him. This is the diſpoſition of all good hearts; they looke to their ſword, or their bow, as ſeruants, not as Patrones; and whileſt they vſe them, truſt to God. If we could doe ſo in all our buſineſſes, we ſhould haue both more ioy in their ſucceſſe, and leſſe diſcomfort in their miſcarriage. It was his zeale to vow: it was his ſin to vow raſhly. *Iacob*, his forefather, of whom he learned to vow, might haue taught him a better forme; *If God will be with me, then ſhal the Lord be my God.* It is wel with vowes, when the thing promiſed makes the promiſe good: But when *Ieptha* ſayes, *Whatſoeuer thing commeth out of the doores of my houſe, ſhall be the Lords, or I will offer it for a burnt ſacrifice*; his deuotion is blind, and his good affections ouer-runs his iudgement. For what if a dogge, or a ſwine, or an aſſe had met him? where had been the promiſe of his conſecration?

Vowes are as they are made; like vnto Sents, if they be of ill compoſition, nothing offends more; if well tempered, nothing is more pleaſant: Either certainty of euill, or vncertainty of good, or impoſſibility of performance, makes vows no ſeruice to God. When we vow what we cannot, or what we ought not doe, we mocke God, in ſtead of honouring him: It is a vaine thing for vs to go about to catch God hood-winkt: To conſcience ſhall neuer finde peace in any way, but that which wee ſee before vs, and which we know ſafe, both in the kinde, and circumſtances. There is no comfort in (Peraduenture I may pleaſe God;) What good childe will not take part of the parents ioy? If *Ieptha* returnes with Trophees, it is no maruell if his daughter meete him with Timbrels: Oh that we could be ſo affected with the glorious acts of our heauenly Father! Thou ſubdueſt thine enemies, and mightily deliuereſt thy people, O God; a ſong waiteth for thee in Sion.

Who would haue ſuſpected danger in a dutifull Triumph? Well might *Iepthaes* daughter haue thought; My ſexe forbade me to doe any thing towards the helpe of my Fathers victory; I can do little, if I cannot applaud it: If nature haue made mee weake, yet not vnthankfull; nothing forbids my ioy to bee as ſtrong as the victors: Though I might not go out with my father to fight, yet I may meet him with gratulations; A Timbrell may become theſe hands which were vnfit for a ſword; This day hath made me the daughter of the head of Iſrael; This day hath made both Iſrael free my Father a Conquerer, and my ſelfe in him noble: and ſhall my affection make no difference? What muſt my Father needs thinke, if he ſhall finde me ſitting ſullenly at home, whiles all Iſrael ſtriues who ſhall runne firſt to bleſſe him with their acclamations? Should I onely be inſenſible of his and the common happineſſe?

And now, behold when ſhe lookes for moſt thankes, her Father anſweres the meaſures of her feet, with the knockings of his breaſt, and weeps at her muſick, and teares his clothes, to looke vpon her whom he beſt loued, and giues no anſwere to her Timbrels, but *Alaſſe, my daughter, thou art of them that trouble me:* Her ioy alone hath changed the day, and loſt the comfort of that victory, which ſhe inioyed to ſee wonne. It fals out often, that thoſe times and occaſions which promiſe moſt contentment, proue moſt dolefull in the iſſue: The heart of this Virgin was neuer lifted vp ſo high as now, neither did any day of her life ſeeme happy but this; and this onely proues the day of her ſolemne and perpetuall mourning: As contrarily the times and euents which we haue moſt diſtruſted, prooue moſt beneficiall. It is good in a faire morning, to thinke of the ſtorme that may riſe ere night, and to inioy both good and euill fearefully.

Miſerable is that deuotion which troubles vs in the performance; Nothing is more pleaſant then the acts of true piety: *Ieptha* might well ſee the wrong of this religion in the diſtaſte of it; yet whiles himſelfe had troubled his daughter, he ſaies, *Alaſſe, my daughter, thou art of them that trouble me:* She did but her duty: he did what he ſhould not; yet hee would be rid of the blame, though hee cannot of the ſmart. No man is willing to own a ſin; the firſt man ſhifted it from himſelfe to his wife; this, from himſelfe to his daughter: He was ready to accuſe another, which onely committed it himſelfe. It were happy if we could be as loth to commit ſin, as to acknowledge it.

The inconſideration of this vow was very tough, and ſetled; *I haue opened my mouth and cannot goe backe.* If there were iuſt cauſe to repent, it was the weakneſſe of his zeale to thinke that a vow could bind him to euill; An vnlawfull vow is ill made, but worſe performed. It were pitty this conſtancy ſhould light vpon any, but an holy obiect; No loane can make a truer debt, then our vow; which if we pay not in our performance, God will pay vs with iudgement. We haue all opened our mouthes to God in that initiall and ſolemne vow of Chriſtianity; Oh that wee could not goe backe! So much more is our vow obligatory, by how much the thing vowed is more neceſſary.

Why was the ſoule of *Ieptha* thus troubled, but becauſe he ſaw the entaile of his new honor thus ſuddenly cut off? He ſaw the hope of poſterity extinguiſhed, in the Virginity of his daughter. It is naturall to vs, to affect that perpetuity in our ſucceſſion, which is denied vs in our perſons, Our very bodies would emulate the eternity of the ſoule. And if God haue built any of vs an houſe on earth, as well as prepared vs an Houſe in heauen, it muſt be confeſſed a fauour, worth our thankfulneſſe : but as the perpetuity of our earthly houſes is vncertaine; ſo let vs not reſt our hearts vpon that, but make ſure of the Houſe which is eternall in the heauens.

Doubtleſſe, the goodneſſe of the Daughter added to the Fathers ſorrow: Shee was not more louing, then religious; neither is ſhe leſſe willing to bee the Lords, then her fathers : and as prouoking her Father to that which hee thought piety, though to her owne wrong, ſhe ſaies, *If thou haſt opened thy mouth vnto the Lord, doe with mee as thou haſt promiſed.* Many a daughter would haue diſſwaded her Father with teares, & haue wiſht rather her fathers impiety, then her owne preiudice; Shee ſues for the ſmart of her Fathers vow. How obſequious ſhould children be to the will of their carefull Parents euen in their finall diſpoſition in the world, when they ſee this holy maid willing to abandon the world vpon the raſh vow of a Father ! They are the liuing goods of their Parents, and muſt therefore wait vpon the beſtowing of their owners : They miſtake themſelues, which thinke they are their own; If this maid had vowed her ſelfe to God without her Father, it had been in his power to abrogate it; but now that hee vowed her to God without her ſelfe, it ſtands in force. But what ſhall we ſay to thoſe children, whom their Parents vow and care cannot make ſo much as honeſt; that will be no other then godleſſe, in ſpight of their Baptiſme, and education? What, but that they are giuen their Parents for a curſe, and ſhall one day find what it is to be rebellious?

All her deſire is, that ſhe may haue leaue to bewaile that which ſhee muſt be forced to keepe, Virginity: If ſhe had not held it an affliction, there had been no cauſe to bewayle it; it had been no thanke to vndergoe it, if ſhe had not knowne it to be a croſſe. Teares are no argument impatience; we may mourne for that we repine not to beare. How comes that to be a meritorious vertue vnder the Goſpell, which was but a puniſhment vnder the Law? The daughters of Iſrael had been too lauiſh of their teares, if virginity had been abſolutely good : What iniury ſhould it haue been to lament that ſpirituall preferment, which they ſhould rather haue emulated?

While *Iepthaes* daughter was two moneths in the mountaines, ſhee might haue had good opportunity to eſcape her fathers vow; but as one, whom her obedience tyed as cloſe to her Father, as his vow tyed him to God, ſhe returnes to take vp that burden, which ſhe had bewailed to fore-ſee : If we bee truly dutifull to our Father in heauen, we would not ſlip our necks out of the yoke though we might, nor flie from his commands, though the dore were open.

SAMSON *conceiued.*

OF extraordinary perſons, the very birth and concepition is extraordinary; God beginnes his wonders betimes, in thoſe whom he wil make wonderfull : There was neuer any of thoſe which were miraculouſly conceiued, whoſe liues were not notable & ſingular. The preſages of the wombe, and the cradle, are commonly anſwered in the life; It is not the vſe of God to caſt away ſtrange beginnings. If *Manoahs* wife had not been barren, the Angell had not been ſent to her: Afflictions haue this aduantage, that they occaſion God to ſhew that mercy to vs, whereof the proſperous are vncapable; It would not beſeeme a mother to be ſo indulgent to an healthfull child, as to a ſicke. It was to the woman that the Angell appeared, not to the husband; whether for that the reproch of barrenneſſe lay vpon her more heauily, then on the father, or for that the birth of the child ſhould coſt her more deare then her husband; or laſtly, for that the difficulty of this newes was more in her conception, then in his generation: As Satan layes his batteries euer to the weakeſt; ſo contrarily, God addreſſeth his comforts to thoſe hearts that haue moſt need; As, at the firſt, becauſe *Eue* had moſt reaſon to be deiected, for that her ſin had drawne man into the Tranſgreſſion, therefore the Cordial of God moſt reſpecteth her; *The ſeede of the Woman ſhall breake the Serpents head.*

As a Phyſitian firſt tells the ſtate of the diſeaſe which his ſymptomes, and then preſcribes; ſo doth the Angell of God firſt tell the wife of *Manoah* her complaint, then her remedy; *Thou art barren;* All our afflictions are more noted of that God which ſends them, then of the Patient that ſuffers them: how can it be but leſſe poſſible to indure any thing that he knows not, than that he inflicteth not? He ſaith to one; Thou art ſicke; to another; Thou art poore; to a third, Thou art defamed; Thou art oppreſſed; to another: That All-ſeeing eye takes notice from heauen of euery mans condition, no leſſe then if he ſhould ſend an Angell to tell vs he knew it; His knowledge compared with his mercy, is the iuſt comfort of al our ſufferings. O God we are many times miſerable, and feele it not; Thou knoweſt euen thoſe ſorrowes which we might haue; Thou knoweſt what thou haſt done: doe what thou wilt.

Thou art barren. Not that the Angell would vpbrayd the poore woman with her affliction; but therefore he names her paine; that the mention of her cure might be ſo much more welcome; Comfort ſhall come vnſeaſonably to that heart, which is not apprehenſiue of his own ſorrow: We muſt firſt know our euils; ere we can quit them. It is the iuſt method of euery true Angell of God, firſt to ſet vs ſee that whereof either we doe, or ſhould complaine, and then to apply comforts: Like as a good Phyſitian firſt puls down the body, and then raiſes it with cordialls. If we cannot abide to heare of our faults, we are not capable of amendment.

If the Angell had firſt ſaid, *Thou ſhalt conceiue*, and not premiſed, *Thou art barren*; I doubt whether ſhee had conceiued faith in her ſoule, of that infant which her body ſhould conceiue; Now his knowledge of her preſent eſtate, makes way for the aſſurance of the future. Thus euer it pleaſes our good God, to leaue a pawne of his fidelity with vs; that we ſhould not diſtruſt him in what he will doe, when we finde him faithfull in that which we ſee done.

It is good reaſon that he which giues the ſonne to the barren mother, ſhould diſpoſe of him, and diet him both in the wombe firſt; and after, in the world. The mother muſt firſt be a Nazarite, that her ſonne may be ſo. Whiles ſhe was barren, ſhee might drinke what ſhee would: but now that ſhee ſhall conceiue a *Samſon*, her choyce muſt be limited; There is an holy auſterity that euer followes the ſpeciall calling of God: The worldling may take his full ſcope, and deny his backe and belly nothing; but he that hath once conceiued that bleſſed burden, whereof *Samſon* was a type, muſt be ſtrict and ſeuere to himſelfe; neither his tongue, nor his palat, nor his hand, may run riot: Thoſe pleſures which ſeemed not vnſeemly for the multitude, are now debarred him. We borrow more names of our Sauiour then one; As we are Chriſtians, ſo we are Nazarites; the conſecration of our God is vpon our heads, and therefore our very haire ſhould be holy. Our appetite muſt be curbed, our paſſions moderated, and ſo eſtranged from the world, that in the loſſe of parents, or children, nature may not make vs forget grace. What doth the looſeneſſe of vain men perſwade them that God is not curious, when they ſee him thus preciſely ordering the very diet of his Nazarites? Nature pleads for liberty; religion for reſtraint: not that there is more vncleannes in the grape, then in the fountaine; but that wine findes more vncleanneſſe in vs, then water; and that the high ſeed is not ſo fit for deuotion, as abſtinence. Who ſees not a ceremony in this command? which yet carries with it this ſubſtance of euerlaſting vſe, that God and the belly will not admit of one ſeruant; that quaffing and cramming is not the way to heauen: A drunken Nazarite is a monſter among men. Wee haue now more ſcope then the ancient: not drinking of wine, but drunkenneſſe with wine is forbidden to the Euangelicall Nazarite; wine, wherein is exceſſe. Oh that euer Chriſtians ſhould quench the Spirit of God, with a liquor of Gods own making! that they ſhould ſuffer their hearts to be drowned with wine, and ſhould ſo liue, as if the practiſe of the Goſpell were quite contrary to the rule of the Law.

The mother muſt conceiue the onely Giaht of Iſtael, and yet muſt drinke but water; neither muſt the child touch any other cup. Neuer wine made ſo ſtrong a Champion as water did here. The power of nouriſhment is not in the creatures, but in their Maker. *Daniel* and his three companions kept their complexion, with the ſame diet wherwith *Samſon* got his ſtrength; he that gaue that power to the grape, can giue it to the ſtreame. O God, how iuſtly doe we raiſe our eyes from our tables vnto thee, which canſt make water nouriſh, and wine enfeeble vs!

Samſon had not a better mother, then *Manoah* had a wife; ſhee hides not the good newes in her owne boſome, but imparts it to her husband: That wife hath learned to make a true vſe of her head, which is euer ready to conſult with him about the meſſages of God. If ſhe were made for his helper, he is much more hers. Thus ſhould good women make amends for their firſt offence; that as *Eue* no ſooner had receiued an ill motion, but ſhe deliuered it to her husband; ſo they ſhould no ſooner receiue good, then they ſhould impart it.

Manoah (like one which in thoſe lewd times had not loſt his acquaintance with God) ſo ſoone as he heares the newes, fals downe vpon his knees. I doe not heare him call forth and addreſſe his ſeruants to all the coaſts of heauen (as the children of the Prophets did in the ſearch of *Elias*) to finde out the meſſenger; but I ſee him rather looke ſtraight vp, to that God which ſent him; *My Lord, I pray thee let that man of God come againe*. As a ſtraight line is the ſhorteſt, the neereſt cut to any bleſſing, is to go by heauen; As we may not ſue to God, and neglect meanes, ſo we muſt ſue to God for thoſe meanes which we ſhall vſe.

When I ſee the ſtrength of *Manoahs* faith, I maruell not that he had a *Samſon* to his ſonne; he ſaw not the meſſenger, hee heard not the errand, hee axamined not the circumſtances; yet now he takes thought, not whether he ſhall haue a ſonne, but how he ſhall order the ſonne which he muſt haue; and ſues to God, not for the ſonne which as yet he had not, but for the direction of gouerning him, when he ſhould be. *Zachariah* heard the ſame meſſage, and crauing a ſigne, loſt that voyce wherewith he craued it: *Manoah* ſeeks no ſigne for the promiſe, but counſell for himſelfe; and yet, that Angel ſpake to *Zachary* himſelfe, this onely to the wife of *Manoah*; that, in the Temple like a glorious ſpirit; this, in the houſe, or field, like ſome Prophet, or Traueller; that to a Prieſt, this to a Women. All good men haue not equall meaſures of faith; The bodies of men haue not more differences of ſtature, then their graces: Credulity to men is faulty and dangerous; but in the matters of God, is the greateſt vertue of a Chriſtian; Happy are they that haue not ſeene, yet beleeued: True faith takes all for granted, yea for performed, which is once promiſed.

He that before ſent his Angell vnasked, will much more ſend him againe, vpon intreaty; thoſe heauenly meſſengers are ready both to obey their Maker, and to relieue his children. Neuer any man prayed for direction in his duties to God, and was repulſed: rather will God ſend an Angell from Heauen to inſtruct vs, then our good deſires ſhall be fruſtrate.

Manoah prayed, the Angell appeared againe; not to him, but to his wife. It had beene the ſhorter way to haue come firſt to the man, whoſe prayers procured his preſence: But as *Manoah* went directly, and immediately to God, ſo God comes mediately & about to him; and will make her the meanes to beare the meſſage to her husband, who muſt beare him the ſonne: Both the bleſſing and the charge are chiefly meant to her. It was a good care of *Manoah*, when the Angell had giuen order to his wife alone, for the gouerning of the childs diet, to proffer himſelfe to this charge; *How ſhall we order the childe?* As both the Parents haue their part in the being of their children, ſo ſhould they haue in their education; it is both vnreaſonable & vnnatural in husbands to caſt this burdē vpon the weaker veſſel alone: it is no reaſō that ſhe which alone hath had the pain of their birth, ſhould haue the pain of their breeding. Though the charge be renued to the wife, yet the ſpeech is directed to the husbād, the act muſt be hers, his muſt be the ouerſight; *Let her obſerue all I commanded her*. The head muſt ouer-look the body; it is the duty of the husband, to be carefull that the wife doe her duty to God.

As yet, *Manoah* ſaw nothing but the out-ſide of a man, and therefore offers the Angell an anſwerable entertainment, wherein there is at once Hoſpitality and Thankfulneſſe: No man ſhall bring him good newes from God, and go away vnrecompenced; How forward he is to feaſt him, whom he tooke for a Prophet! their feet ſhould be ſo much more beautifull, that bring vs newes of ſaluation, by how much their errand is better.

That *Manoah* might learne to acknowledge God in this man, he ſets off the proffer of his thankfulneſſe from himſelfe, to God; and (as the ſame Angell which appeared to *Gideon*) turnes his feaſt into a ſacrifice: And now he is *Manoahs* ſollicitor to better thankes then he offered. How forward the good Angels are to incite vs vnto piety! Either this was the Sonne himſelfe, which ſaid it was his meate and drinke to doe his Fathers will, or elſe one of his ſpirituall attendance of the ſame diet. Wee can neuer feaſt the Angels better, then with our hearty ſacrifices to God; Why do not we learn this leſſon of them, whō we propound to our ſelues as the patterns of our obedience? We ſhall be once like the Angels in condition, why are wee not in the meane time in our diſpoſitions? If we do not prouoke, and exhort one another to godlineſſe, and do care more for a feaſt, then a ſacrifice, our appetite is not Angelicall, but brutiſh.

It was an honeſt minde in *Manoah*, whiles he was addreſſing a ſacrifice to God, yet not to neglect his meſſenger; faine would he know whom to honor; True piety is not vnciuill; but whiles it magnifies the author of all bleſſings, is thankfull to the meanes. Secondary cauſes are worthy of regard: neither need it detract any thing frō the praiſe of the agent, to honour the inſtrument. It is not only rudeneſſe, but iniuſtice in thoſe, which can be content to heare good newes from God, with contempt of the bearers.

The Angell will neither take nor giue, but conceales his very name from *Manoah*. All honeſt motions are not fit to be yeelded to; good intentions are not alwaies ſufficient grounds of condiſcent. If we doe ſometimes aske what we know not, it is no maruell if we receiue not what we aske. In ſome caſes, the Angell of God tells his name vnasked, as *Gabriel* to the Virgin; here, not by intreaty: If it were the Angell of the couenant, he had as yet no name but *Iehouah*; if a created Angell, he had no commiſſion to tell his name, and a faithfull meſſenger hath not a word beyond his charge: Beſides that, he ſaw it would be of more vſe for *Manoah*, to know him really, then by words. Oh the bold preſumption of thoſe men, which (as if they had long ſoiourned in heauen, and been acquainted with all the holy Legions of ſpirits) diſcourſe of their orders, of their titles, when this one Angell ſtops the mouth of a better man then they, with *Why doſt thou aske after my name, which is ſecret?* Secret things to God; reuealed, to vs and our children. No word can be ſo ſignificant as action; The act of the Angell tells beſt who he was; He did wonderfully; wonderfull therefore was his name. So ſoone as euer the flame of the ſacrifice aſcended, hee mounted vp in the ſmoke of it; that *Manoah* might ſee the ſacrifice, and the meſſenger belonged both to one God; and might know, both whence to acknowledge the meſſage, and whence to expect the performance.

Gideons Angell vaniſhed at his ſacrifice, but this in the ſacrifice; that *Manoah* might at once ſee both the confirmation of his promiſe, and the acceptation of his obedience, whiles the Angell of God vouchſafed to perfume himſelfe with that holy ſmoke, and carry the ſent of it vp into heauen. *Manoah* beleeued before, and craued no ſigne to aſſure him, God voluntarily confirms it to him aboue his deſire; *To him that hath, ſhall be giuen*: Where there are beginnings of faith, the mercy of God will adde perfection.

How doe we thinke *Manoah* and his wife looked to ſee this ſpectacle? They had not ſpirit enough left to looke one vpon another; but in ſtead of looking vp cheerefully to heauen, they fall downe to the earth, on their faces; as weake eyes are dazeled with that which ſhould comfort them. This is the infirmity of our nature, to be afflicted with the cauſes of our ioy, to be aſtoniſhed with our confirmations; to conceiue death in that viſion of God, wherein our life and happineſſe conſiſts. If this homely ſight of the Angell did ſo confound good *Manoah*, what ſhall become of the enemies of God, when they ſhall be brought before the glorious Tribunall of the God of Angels?

I maruell not now, that the Angell appeared both times rather to the wife of *Manoah*; her faith was the ſtronger of the two. It falls out ſometimes, that the weaker veſſell is fuller, and that of more precious liquor: that wife is no helper, which is not ready to giue ſpirituall comfort to her husband: The reaſon was good, and irrefragable, *If the Lord were pleaſed to kill vs, he would not haue receiued a burnt offering from vs.* God will not accept gifts, where he intends puniſhment, and profeſſes hatred. The ſacrifice of the wicked, is abomination to the Lord: If we can finde aſſurance of Gods acceptation of our ſacrifices, we may be ſure he loues our perſons. If I incline to wickedneſſe in my heart, the Lord will not heare me; but the Lord hath heard me.

SAMSONS *marriage.*

OF all the deliuerers of Iſrael, there is none of whom are reported ſo many weakneſſes, or ſo many miracles, as of *Samſon*. The newes which the Angell told of his conception and education, was not more ſtrange, then the newes of his owne choice; he but ſees a daughter of the Philiſtims, and falls in loue; All this ſtrength begins in infirmity; One maide of the Philiſtims ouercomes that champion, which was giuen to ouercome the Philiſtims: Euen hee that was dieted with water, found heat of vnfit deſires: As his body was ſtrong notwithſtanding that fare, ſo were his paſſions; without the gift of continency, a low ſeed may impaire nature, but not inordination. To follow nothing but the eye in the choice of his wife, was a luſt vnworthy of a Nazarite; This is to make the ſenſe not a Counſeller, but a Tyran.

Yet was *Samſon* in this very impotency, dutifull; He did not in the preſumption of his ſtrength rauiſh her forceably; Hee did not make vp a clandeſtine match without conſulting with his parents, but he makes ſute to them for conſent; *Giue me her to wife*: As one that could be maſter of his own act, though not of his paſſion; and as one that had learned ſo to be a ſutor, as not to forget himſelfe to be a ſonne. Euen in this deplored ſtate of Iſrael, children durſt not preſume to bee their owne caruers; how much leſſe is this tolerable in a well-guided and Chriſtian Common-wealth? Whoſoeuer now diſpoſe of themſelues without their Parents, they do wilfuly vnchild themſelues, and change naturall affection for violent.

It is no maruell if *Manoah* and his wife were aſtoniſhed at this vnequall motion of their ſonne; Did not the Angell (thought they) tell vs that this childe ſhould be conſecrated to God; and muſt he begin his youth in vnholy wedlocke? Did not the Angel ſay that our ſonne ſhould begin to ſaue Iſrael from the Philiſtims; and is he now captiued in his affections by a daughter of the Philiſtims? Shall our deliuerance from the Philiſtims begin in an alliance? Haue we beene ſo ſcrupulouſly carefull, that he ſhould eate no vncleane thing, and ſhall we now conſent to an heatheniſh match? Now therefore they grauely indeuour to coole this intemperate heat of his paſſion, with good counſell, as thoſe which well knew the inconueniences of an vnequall yoke; corruption in religion, alienation of affections, diſtraction of thoughts, conniuence at Idolatry, death of zeale, dangerous vnderminings, & laſtly, an vnholy ſeed: Who can blame them, if they were vnwilling to call a Philiſtim, daughter?

I wiſh *Manoah* could ſpeake ſo loud, that all our Iſraelites might heare him *Is there neuer a woman among the daughters of thy brethren, or among all Gods people, that thou goeſt to take a wife of the vncircumciſed Philiſtims?* If religion be any other then a cypher, how dare we not regard it in our moſt important choice? Is ſhe a faire Philiſtim? Why is not this deformity of the ſoule more powerfull to diſſwade vs, then the beauty of the face, or of metall to allure vs? To dote vpon a faire ſkinne, when we ſee a Philiſtim vnder it, is ſenſuall and brutiſh.

Affection is not more blinde, then deafe. In vaine doe the parents ſeeke to alter a young man, not more ſtrong in body, then in will; Though he cannot defend his deſires, yet he purſues them; *Get me her, for ſhe pleaſes me.* And although it muſt needs be a weake motion that can plead no reaſon, but appetite; yet the good Parents, ſith they cannot bow the affection of their ſonne with perſwaſion, dare not breake it with violence. As it becomes not children to be forward in their choyce; ſo parents may not be too peremptory in their deniall: It is not ſafe for children to ouer-run parents in ſetling their affections; nor for parents (where the impediments are not very materiall) to come ſhort of their children, when the affections are once ſetled: The one is diſobedience; the other may be tyranny.

I know not whether I may excuſe either *Samſon* in making this ſute, or his parents in yeelding to it, but a diuine diſpenſation in both: For on the one ſide, whiles the Spirit of God notes, that as yet his parents knew not this was of the Lord, it may ſeeme that he knew it; and is it likely he would know and not impart it? This alone was enough to win, yea to command his parents, It is not mine eye onely, but the counſell of God that leads me to his choice: The way to quarrell with the Philiſtims, is to match with them; If I follow mine affection, mine affection followes God, in this proiect. Surely, hee that commanded his Prophet afterwards to marry an harlot, may haue appointed his Nazarite to marry with a Philiſtim: On the otherſide, whether it were of Gods permitting, or allowing, I finde not: It might ſo be of God, as all the euill in the City; and then the interpoſition of Gods decree, ſhall be no excuſe of *Samſons* infirmity. I would rather thinke, that God meant onely to make a Treacle of a Viper; and rather appointed to fetch good out of *Samſons* euill, then to approue that for good in *Samſon*, which in it ſelfe was euill.

When *Samſon* went on wooing, hee might haue made the ſluggards excuſe, *There is a Lion in the way*: but hee that could not be ſtaid by perſwaſion, will not by feare. A Lion, young, wilde, fierce, hungry, comes roaring vpon him, when he had no weapon but his hand, no fence but his ſtrength: the ſame prouidence that carried him to Timnah, brought the Lyon to him. It hath beene euer the faſhion of God, to exerciſe his Champions with ſome initiatory incounters: Both *Samſon* and *Dauid* muſt firſt fight with Lions, then with Philiſtims; & he whoſe type they bore, meets with that roaring Lion of the wilderneſſe, in the very threſhold of his publike charge. The ſame hand that prepared a Lyon for *Samſon*, hath proportionable matches for euery Chriſtian; God neuer giues ſtrength, but he imployes it: Pouerty meets one like an armed man; Infamy, like ſome furious Maſtiue, comes flying in the face of another; the wilde Bore out of the foreſt, or the bloudy Tyger of perſecution ſets vpon one; the brawling curs of hereticall prauity or contentious neighbourhood, are ready to bait another: and by all theſe meaner and brutiſh aduerſaries, will God fit vs for greater conflicts: It is a pledge of our future victory ouer the ſpirituall Philiſtims, if we can ſay, My ſoule hath been among Lions. Come forth now, thou weake Chriſtian, and behold this preparatory battell of *Samſon*; Doſt thou thinke God deales hardly with thee in matching thee ſo hard, and calling thee forth to ſo many frayes? What dooſt thou but repine at thine owne glory? How ſhouldſt thou be victorious, without reſiſtance?

If the Parents of *Samſon* had now ſtood behind the hedge and ſeen this incounter, they would haue taken no further care of matching their ſonne with a Philiſtim; For who that ſhould ſee a ſtrong Lion ramping vpon an vnarmed man, would hope for his life and victory? The beaſt came briſtling vp his feareful mane, wafting his raiſed ſtern; his eies ſparkling with fury, his mouth roaring out knels of his laſt paſſage, & breathing death from his noſtrils, & now reioyced at ſo faire a prey. Surely, if the Lion had had no other aduerſary then him whom he ſaw, he had not loſt his hope; but now he could not ſee that his maker was his enemy; *The ſpirit of the Lord came vpon Samſon*; what is a beaſt in the hand of the creator? He that ſtrook the Lions with the awe of *Adam, Noah*, & *Daniel*, ſubdued this rebellious beaſt to *Samſon*; what maruell is it if *Samſon* now tore him, as if it had beene a young Kid? If his bones had beene braſſe, and his skinne plates of yron, all had bin one: The right hand of the Lord bringeth mighty things to paſſe.

If that roaring Lion, that goes about continually ſeeking whom he may deuoure, finde vs alone among the vineyards of the Philiſtims, where is our hope? Not in our heeles; he is ſwifter then wee: not in our weapons; we are naturally vnarmed: not in our hands, which are weake and languiſhing; but in the Spirit of that God, by whom we can doe all things: if God fight in vs, who can reſiſt him? There is a ſtronger Lion in vs then that againſt vs.

Samſon was not more valiant then modeſt; he made no words of this great exployt: the greateſt performers euer make the leaſt noyſe; Hee that workes wonders alone, could ſay, *See thou tell no man*; whereas thoſe, whoſe hands are moſt impotent, are buſieſt of their tongues. Great talkers ſhew that they deſire onely to be thought eminent, whereas the deepeſt waters are leaſt heard.

But, whiles hee concealed this euent from others, hee pondred it in himſelfe; and when hee returned to Timnath, went out of the way to ſee his dead Aduerſary, and could not but recall to himſelfe his danger, and deliuerance; Heere the beaſt met me, thus hee fought, thus I ſlew him. The very dead Lyon taught *Samſon* thankfulneſſe: there was more honey in this thought then in the carkaſſe. The mercies of God are ill beſtowed vpon vs, if we cannot ſtep aſide to view the monuments of his deliuerances; Dangers may be at once paſt, and forgotten. As *Samſon* had not found his hony-combe, if he had not turned aſide to ſee his Lion; ſo we ſhall loſe the comfort of Gods benefits, if we doe not renue our perils by meditation.

Leſt any thing ſhould befall *Samſon*, wherein is not ſome wonder, his Lion doth more amaze him dead, then aliue; For loe, that carkaſſe is made an Hiue; and the bitterneſſe of death, is turned into the ſweetneſſe of honey. The Bee, a nice and dainty creature, builds her cells in an vnſauory carkaſſe; the carkaſſe that promiſed nothing but ſtrength, and annoyance, now offers comfort and refreſhing; and in a ſort, payes *Samſon* for the wrong offered. Oh the wonderfull goodneſſe of our God, that can change our terrours into pleaſure, and can make the greateſt euils beneficiall! Is any man, by his humiliation vnder the hand of God, growne more faithfull, and conſcionable? there is hony out of the Lion. Is any man by his temptation or fall become more circumſpect? there is alſo hony out of the Lion: there is no *Samſon*, to whom euery Lion doth not yeeld hony: Euery Christian is the better for his euils; yea, Satan himſelfe, in his exerciſe of Gods children, aduantageth them.

Samſon doth not diſdaine theſe ſweets, becauſe he findes them vncleanly layd; His diet was ſtrict, and forbade him any thing that ſauoured of legall impurity; yet hee eates the honey-combe out of the belly of a dead beaſt; good may not be refuſed, becauſe the meanes are accidentally euill; Hony is hony ſtill, though in a dead Lion. Thoſe are leſſe wiſe, and more ſcrupulous then *Samſon*, which abhorre the graces of God, becauſe they finde them in ill veſſels: One cares not for the Preachers true doctrine, becauſe his life is euill; Another will not take a good receit from the hand of a Phiſician, becauſe he is giuen to vnlawfull ſtudies; A third will not receiue a deſerued contribution from the hands of a Vſurer. It is a weake neglect, not to take the honey, becauſe we hate the Lion: Gods children haue right to their fathers bleſſings, whereſoeuer they finde them.

The match is now made; *Samſon* (though a Nazarite) hath both a wedding, and a feaſt; God neuer miſliked moderate ſolemnities in the ſeuereſt life; and yet this Bridal-feaſt was long, the ſpace of ſeuen daies. If *Samſon* had matched with the beſt Iſraelite, this celebration had beene no greater; neither had this perhaps beene ſo long, if the cuſtome of the place had not required it. Now I do not heare him pleade his Nazaritiſme, for a colour of ſingularity: It is both lawfull and fit, in things not prohibited, to conforme our ſelues to the manners and rites of thoſe with whom we liue.

That *Samſon* might thinke it an honour to match with the Philiſtims, hee whom before the Lion found alone, is now accompanied with thirty attendants; They called them companions, but they meant them for ſpies. The courtiſies of the world are hollow and thankleſſe; neither doth it euer purpoſe ſo ill, as when it ſhewes fayreſt. None are ſo neere to danger, as thoſe whom it entertaines with ſmiles; whiles it frownes, we know what to truſt to; but the fauours of it are worthy of nothing but feares and ſuſpicion: Open defiance is better then falſe loue.

Auſteritie had not made *Samſon* vnciuill; he knowes how to entertaine Philiſtims with a formall familiarity: And that his intellectuall parts might be approued anſwerable to his arms, he will firſt try maſteries of wit, and ſet their braines on worke with harmeleſſe thoughts; His riddle ſhall appoſe them, and a deepe wager ſhall binde the ſolution; Thirty ſhirts, & thirty ſutes of raiment; neither their loſſe, nor their gaine could be much, beſides the victory, being diuided vnto thirty partners: but *Samſons* muſt needes bee both waies very large, who muſt giue or receiue thirty alone. The ſeuen daies of the feaſt are expiring, and yet they which had bin all this while deuouring of *Samſons* meat, cannot tell who that eater ſhould be from whence meat ſhould come. In courſe of nature, the ſtrong feeder takes in meat, and ſends out filthines; but, that meat & ſweetnes ſhould come from a deuouring ſtomacke, was beyond their apprehenſion.

And as fooles and dogs vſe to beginne in ieſt, and end in earneſt, ſo did theſe Philiſtims; and therefore they force the Bride to intice her husband to betray himſelfe. Couetouſnes and Pride haue made them impatient of loſſe: and now they threat to fire her, and her fathers houſe, for recompence of their entertainment, rather then they will loſe a ſmall wager to an Iſraelite. Some-what of kinne to theſe ſauage Philiſtims, are thoſe cholericke Gameſters, which if the dice be not their friend, fall out with God, curſe (that which is not) Fortune; ſtrike their fellowes, and are ready to take vengeance vpon themſelues: Thoſe men are vnfit for ſport, that loſe their patience together with their wager.

I doe not wonder that a Philiſtim woman loued her ſelfe and her Fathers family, more then an Iſralitiſh Bride-groome; and, if ſhe beſtowed teares vpon her husband, for the ranſome of them. *Samſon* himſelfe taught her this difference, *I haue not told it my Father or my mother, and ſhould I tell it thee?* If ſhee had not beene as ſhee was, ſhe had neither done this to *Samſon*, nor heard this from him; Matrimoniall reſpects are dearer then naturall; It was the lawe of him that ordained marriage (before euer Parents were) that Parents ſhould be forſaken, for the husband or wife: But now, Iſraelitiſh Parents are worthy of more intireneſſe, then a wife of the Philiſtims; And yet whom the Lion could not conquer, the teares of a woman haue conquered. *Samſon* neuer bewraied infirmitie but in vxoriouſneſſe; What aſſurance can there be of him that hath a Philiſtim in his boſome? *Adam*, the perfecteſt man, *Samſon*, the ſtrongeſt man, *Salomon*, the wiſeſt man, were betrayed with the flattery of their helpers. As there is no comfort comfortable to a faithfull yoke-fellow: ſo woe be to him that is matched with a Philiſtim.

It could not but much diſcontent *Samſon*, to ſee that his aduerſaries had plowed with his Heifer, and that vpon his owne backe; now therefore he payes his wager to their coſt. Aſcalon the Citie of the Philiſtims, is his wardrobe; he fetches thence thirty ſutes, lined with the liues of the owners: He might with as much eaſe haue ſlain theſe thirty companions, which were the authors of this euill; but his promiſe forbade him, whiles he was to clothe their bodies, to vnclothe their ſoules; and that Spirit of God, which ſtird him vp to reuenge, directed him in the choice of the ſubiects. If we wonder to ſee thirty throats cut for their ſutes, we may eaſily know, that this was but the occaſion of that ſlaughter, whereof the cauſe was their oppreſſion & tyrannie. *Dauid* ſlew 200. Philiſtims for their fore-skinnes: but the ground of his act was their hoſtilitie. It is iuſt with God to deſtine what enemies he pleaſes, to execution: It is not to be expoſtulated why this man is ſtricken rather then another, when both are Philiſtims.

SAMSONS *victory.*

I Can no more iuſtifie *Samſon* in the leauing of his wife, then in the chuſing her: He choſe her, becauſe ſhe pleaſed him, and becauſe ſhe deſpiſed him, he left her. Though her feare made her falſe to him in his Riddle, yet ſhe was true to his bed: That weake trechery was worthy of a checke, not a deſertion. All the paſſions of *Samſon* were ſtrong, like himſelfe: but (as vehement motions are not laſting) this vehement winde is ſoone allaid; and he is now returning with a Kid, to winne her that had offended him, and to renue that feaſt which ended in her vnkindneſſe. Slight occaſions may not breake the knot of matrimoniall loue; and if any iuſt offence haue ſlackned it on either part, it muſt be faſtned againe by ſpeedy reconciliation.

Now *Samſons* father in law ſhewes himſelf a Philiſtim, the true parent of her that betraied her husband; for no ſooner is the Bride-groome departed, then he changes his ſonne: What pretence of friendſhip ſoeuer hee made, a true Philiſtim will ſoone bee weary of an Iſraelite. *Samſon* hath not ſo many dayes liberty to enioy his wedding, as he ſpent in celebrating it: Marriage hath been euer a ſacred Inſtitution, and who but a Philiſtim would ſo eaſily violate it? One of his thirty companions enioyes his wife, together with his ſute; and now laughs to be a partner of that bed, whereon he was an attendant. The good nature of *Samſon*, hauing forgotten the firſt wrong, carried him to a proffer of familiarity, and is repulſed; but with a gentle violence, *I had thought thou hadſt hated her.* Lawful wedlock may not be diſſolued by imaginations, but by proofs.

Who ſhall ſtay *Samſon* from his owne wife? Hee that ſlew the Lion in the way of his wooing, and before whom thouſands of the Philiſtims could not ſtand, yet ſuffers himſelfe to be reſiſted by him that was once his father in Law, without any returne of priuate violence.

Great is the force of duty once conceiued, euen to the moſt vnworthy: This thought, I was his ſonne, bindes the hands of *Samſon*; elſe how eaſily might he, that ſlew thoſe thirty Philiſtims for their ſutes, haue deſtroyed this family for his wife? How vnnaturall are thoſe mouthes, that can curſe the loines from which they are proceeded; and thoſe hands, that dare lift vp themſelues againſt the meanes of their life and being?

I neuer read that *Samſon* ſlew any but by the motion and aſſiſtance of the Spirit of God: and the diuine wiſdome hath reſerued theſe offenders to another reuenge. Iudgement muſt deſcend from others to them, ſith the wrong proceeded from others, by them. In the very marriage, God fore-ſaw and intended this parting, and in the parting, this puniſhment vpon the Philiſtims. If the Philiſtims had not beene as much enemies to God, as to *Samſon*; enemies to Iſrael in their oppreſſion, no leſſe then to *Samſon* in this particular iniury, that purpoſe and execution of reuenge had beene no better then wicked: Now He to whom vengeance belongs, ſets him on worke, and makes the act iuſtice: when he commands, euen very cruelty is obedience.

It was a buſie and troubleſome proiect of *Samſon*, to vſe the foxes for his reuenge: for not without great labour and many hands could ſo many wilde cretures be got together, neither could the wit of *Samſon* want other deuices of hoſtility: But he meant to find out ſuch a puniſhment, as might in ſome ſort anſwer the offence, and might imply as much contempt, as treſpaſſe. By wiles, ſeconded with violence, had they wronged *Samſon*, in extorting his ſecret, and taking away his wife: and what other Embleme could theſe foxes tied together preſent vnto them, then wilineſſe combined by force to worke miſchiefe?

These foxes deſtroy their corn, before he which ſent them deſtroy the perſons. Thoſe iudgements which beginne in outward things, end in the owners: A ſtranger that had beene of neither ſide, would haue ſaid, What pitty it is to ſee good corne thus ſpoiled? If the creature be conſidered apart from the owners, it is good; and therefore if it bee miſ-ſpent, the abuſe reflects vpon the maker of it; but if it be looked vpon, with reſpect to an ill maſter, the beſt vſe of it is to periſh. He therefore that ſlew the Egyptian cattell with murraine, and ſmote their fruit with haileſtones; he that conſumed the Vines of Iſrael with the Palmer-worme, and Caterpiller, and Canker-worme, ſent alſo Foxes by the hand of *Samſon*, into the fields of the Philiſtims. Their Corne was too good for them to enioy, not too good for the Foxes to burne vp: God had rather his creatures ſhould periſh any way, then ſerue for the luſt of the wicked.

There could not be ſuch ſecrecy in the catching of three hundred foxes, but it might well be knowne who had procured them: Rumor will ſwiftly flie of things not done: but of a thing ſo notoriouſly executed, it is no maruell if Fame be a blab. The mention of the offence drawes in the prouocation: and now the wrong to *Samſon* is ſcanned and reuenged; Becauſe the fields of the Philiſtims are burned for the wrong done to *Samſon* by the Timnite in his daughter, therefore the Philiſtims burne the Timnite and his daughter. The tying of the fire-brand betweene two foxes, was not ſo witty a policie, as the ſetting of a fire of diſſenſion betwixt the Philiſtims. What need *Samſon* be his owne executioner, when his enemies will vndertake that charge? There can be no more pleaſing proſpect to an Iſraelite, then to ſee the Philiſtims together by the eares.

If the wife of *Samſon* had not feared the fire for her ſelfe, and her Fathers houſe, ſhee had not betrayed her husband, her husband had not thus plagued the Philiſtims, the Philiſtims had not conſumed her and her father with fire: now ſhee leaps into that flame which ſhee meant to auoid. That euill which the wicked feared, meets them in their flight: How many in a feare of pouerty, ſeeke to gaine vnconſcionably, and die beggers? How many, to ſhunne paine and danger, haue yeelded to euill, and in the long runne haue beene met in the teeth with that miſchiefe, which they had hoped to haue left behinde them? How many, in a deſire to eſchue the ſhame of men, haue falne into the confuſion of God? Both good and euil are ſure paymaſters at the laſt.

He that was ſo ſoone pacified towards his wife, could not but haue thought this reuenge more then enough, if he had not rather weilded Gods quarrell then his owne; He knew that God had raiſed him vp on purpoſe, to be a ſcourge to the Philiſtims, whom as yet he had angred more then puniſhed: As if theſe therefore had beene but floriſhes before the fray, he ſtirres vp his courage, and ſtrikes them both hip and thigh, with a mighty plague. That God which can doe nothing imperfectly, where hee begins either mercy or iudgement, will not leaue till he haue happily finiſhed: As it is in his fauours, ſo in his puniſhments; One ſtroke drawes on another.

The Iſraelites were but ſlaues, and the Philiſtims were their maſters: ſo much more indignely therefore muſt they needs take it, to bee thus affronted by one of their owne vaſſals: yet ſhall wee commend the moderation of theſe Pagans. *Samſon*, being not mortally wronged by one Philiſtim, falls foule vpon the whole Nation; the Philiſtims hainouſly offended by *Samſon*, doe not fall vpon the whole Tribe of Iudah; but being muſtered together, call to them for ſatisfaction from the perſon offending: the ſame hand of God which wrought *Samſon* to reuenge, reſtrained them from it; It is no thanke to themſelues that ſometimes wicked men cannot be cruell.

The men of Iudah, are by their feare made friends to their Tyrants, and traytors to their friend; it was in their cauſe that *Samſon* had ſhed bloud, and yet they conſpire with the Philiſtims, to deſtroy their owne fleſh and bloud. So ſhal the Philiſtims be quit with Iſrael, that as *Samſon* by Philiſtims reuenged himſelfe of Philiſtims, ſo they an Iſraelite, by the hand of Iſraelites. That which open enemies dare not attempt, they worke by falſe brethren; and theſe are ſo much more perilous, as they are more entire.

It had beene no leſſe eaſie for *Samſon* to haue ſlaine thoſe thouſands of Iudah that came to binde him, then thoſe other of the Philiſtims that meant to kill him bound: And what if he had ſaid; Are ye turnd Traytors to your Deliuerer? your bloud bee vpon your owne heads: But the Spirit of God (without whom he could not kil either beaſt, or man) would neuer ſtirre him vp to kill his brethren, though degenerated into Philiſtims; they haue more power to binde him, then he to kill them: Iſraelitiſh blood was precious to him, that made no more ſcruple of killing a Philiſtim, then a Lion. That bondage and vſury that was allowed to a Iew from a Pagan, might not be exacted from a Iew.

The Philiſtims that had before plowed with *Samſons* Heifer in the caſe of the Riddle, are now plowing a worſe furrow with an Heifer more his owne. I am aſhamed to heare theſe cowardly Iewes ſay, *Knoweſt thou not that the Philiſtims are Lords ouer vs? Why haſt thou done thus vnto vs? We are therefore come to bind thee.* Wheras they ſhould haue ſaid; We finde theſe tyrannicall Philiſtims to vſurpe dominion ouer vs; thou haſt happily begun to ſhake off their yoke, and now we are come to ſecond thee with our ſeruice; the valour of ſuch a Captaine ſhall eaſily lead vs forth to liberty; We are ready either to die with thee, or to be freed by thee: A fearefull man can neuer be a true friend; rather then incurre any danger, hee will be falſe to his owne ſoule. Oh cruell mercy of theſe men of Iuda! *We will not kill thee, but we will binde thee, and deliuer thee to the hands of the Philiſtims, that they may kill thee.* As if it had not beene much worſe to die an ignominious and tormenting death, by the hands of Philiſtims, then to be at once diſpatcht by them, which wiſht either his life ſafe, or his death eaſie.

When *Saul* was purſued by the Philiſtims vpon the mountaines of Gilboa, he could ſay to his Armour-bearer, Draw forth thy ſword, and kill me, leſt the vncircumciſed come and thruſt mee thorow, and mocke me; and at laſt, would rather fall vpon his owne ſword, then theirs: And yet theſe couſins of *Samſon* can ſay, *We will not kill thee, but we will binde thee, and deliuer thee.* It was no excuſe to theſe Iſraelites, that *Samſons* binding had more hope, then his death; It was more in the extraordinary mercy of God, then their will, that hee was not tyed with his laſt bonds: Such is the goodneſſe of the Almighty, that he turnes the cruell intentions of wicked men to an aduantage.

Now theſe Iewes that might haue let themſelues looſe from their owne bondage, are binding their Deliuerer, whom yet they knew able to haue reſiſted. In the greateſt ſtrength, there is vſe of patience; There was more fortitude in this ſuffering, then in his former actions; *Samſon* abides to be tyed by his owne countrymen, that he may haue the glory of freeing himſelfe victoriouſly. Euen ſo, O Sauiour, our better Nazarite, thou which couldſt haue called to thy Father, and haue had twelue Legions of Angels for thy reſcue, wouldſt be bound voluntarily, that thou mightſt triumph; So the bleſſed Martyrs were racked, and would not be looſed, becauſe they expected a better reſurrection. If we be not as well ready to ſuffer ill, as to do good, wee are not fit for the conſecration of God.

To ſee *Samſon* thus ſtrongly manicled, and expoſed to their full reuenge, could not but be a glad ſpectacle to theſe Philiſtims; and their ioy was ſo full, that it could not but flie forth of their mouthes in ſhouting and laughter; Whom they ſaw looſe with terror, it is pleaſure to ſee bound. It is the ſport of the ſpirituall Philiſtims, to ſee any of Gods Nazarits fettered with the cords of iniquity; and their Imps are ready to ſay, Aha, ſo would we haue it. But the euent anſwers their falſe ioy, with that clauſe of triumph, *Reioyce not ouer me, O mine enemy: though I fall, yet I ſhal riſe again.* How ſoone was the countenance of theſe Philiſtims changed, and their ſhouts turned into ſhriekings? *The Spirit of the Lord came vpon Samſon:* and then, what are cords to the Almighty? His new bonds are as flax burnt with fire; and he rouzes vp himſelfe, like that young Lion whom he firſt incountred, and flies vpon thoſe cowardly aduerſaries, who if they had not ſeene his cords, durſt not hane ſeene his face. If they had been ſo many diuels, as men, they could not haue ſtood before that Spirit, which lifted vp the heart and hand of *Samſon.* Wicked men neuer ſee fairer proſpect, then when they are vpon the very threſhold of deſtruction; Security and Ruine are ſo cloſe bordering vpon each other, that where we ſee the face of the one, we may be ſure the other is at his backe. Thus didſt thou, O bleſſed Sauiour, when thou wert faſtened to the Croſſe, when thou layeſt bound in the graue with the cords of death; thus didſt thou miraculouſly raiſe vp thy ſelfe, vanquiſh thine enemies, and lead captiuity captiue; Thus doe all thy holy ones, when they ſeem moſt forſaken and laid open to the inſultation of the world, finde thy Spirit mighty to their deliuerance, and the diſcomfiture of their malicious aduerſaries.

Thoſe three thouſand Iſraelites were not ſo ill aduiſed, as to come vp into the rocke vnweaponed, to apprehend *Samſon*; *Samſon* therefore might haue had his choice of ſwords, or ſpeares, for this skirmiſh with the Philiſtims; yet he leaues all the munition of Iſrael, and finding the new iaw-bone of an Aſſe, takes that vp in his hand, and with that baſe inſtrument of death, ſends a thouſand Philiſtims to their place. All the ſwords and ſhields of the armed Philiſtims cannot reſiſt that contemptible Engine, which hath now left a thouſand bodies, as dead as the carcaſe of that beaſt, whoſe bone it was. This victory was not in the weapon, was not in the arme: it was in the Spirit of God, which moued the weapon in the arme. O God, if the meanes be weake, yet thou art ſtrong: Through God we ſhall do great acts; Yea, I can doe all things through him that ſtrengtheneth me. Seeſt thou a poore Chriſtian, which by weake counſell hath obtained to ouercome a tentation? there is the Philiſtim vanquiſht with a ſorry iaw-bone.

It is no maruell, if hee were thus admirably ſtrong and victorious, whoſe bodily ſtrength God meant to make a type of the ſpirituall power of Chriſt: And behold, as the three thouſands of Iuda ſtood ſtill gazing with their weapons in their hand, whiles *Samſon* alone ſubdued the Philiſtims; ſo did men and Angels ſtand looking vpon the glorious atcheiuements of the Sonne of God, who might iuſtly ſay, *I haue trod the wine-preſſe alone.*

Both the *Samſons* complained of thirſt; The ſame God which gaue his Champion victory, gaue him alſo refreſhing; and by the ſame meanes; The ſame bone yeelds him both conqueſt, and life; and is of a weapon of offence, turned into a well of water: He that fetcht water out of the flint for Iſrael, fetches it out of a bone for *Samſon.* What is not poſſible to the infinite power of that Almighty Creator, that made all things of nothing? He can giue *Samſon* hony from the mouth of thy Lion, and water from the mouth of the Aſſe. Who would not cheerefully depend vpon that God, which can fetch moiſture out of drineſſe, and life out of death?

SAMSONS *end.*

I Cannot wonder more at *Samſons* ſtrength then his weakneſſe; Hee that beganne to caſt away his loue vpon a wife of the Philiſtims, goes on to miſ-ſpend himſelfe vpon the harlots of the Philiſtims: He that did not ſo much ouercome the men, as the women euercome him. His affections blinded him firſt, ere the Philiſtims could doe it: would he elſe, after the effuſion of ſo much of their bloud, haue ſuffered his luſt to carry him within their walls, as one that cared more for his pleaſure, then his life? Oh ſtrange debauchedneſſe, and preſumption of a Nazarite! The Philiſtims are vp in Armes to kill him; he offers himſelfe to their City, to their ſtewes, and dare expoſe his life to one of their harlots, whom he had ſlaughtered. I would haue looked to haue ſeene him betake himſelfe to his ſtronger Rocke, then that of Etam, and by his auſtere deuotion, to ſeek protection of himof, whom he receiued ſtrength: but now, as if he had forgotten his conſecration, I finde him turned Philiſtim for his bed, and of a Nazarite, ſcarce a man. In vaine doth he nouriſh his haire, whiles he feeds theſe paſſions. How vſually doe vigor of body, and infirmity of minde lodge vnder on roofe? On the contrary, a weariſh outſide is a ſtrong motiue to mortification: *Samſons* victories haue ſubdued him, and haue made him firſt a ſlaue to lewd deſires, and then to the Philiſtims. I may ſafely ſay, that more veſſels miſcarry with a faire gale, then with a tempeſt.

Yet was not *Samſon* ſo blinded with luſt, as not at all to looke before him; he foreſaw, the morning would be dangerous, the bed of his fornication therefore could hold him no longer then midnight; then hee riſes, and in a mocke of thoſe ambuſhes which the Azahites laid for him, hee carries away the gates wherein they thought to haue incaged him. If a temptation haue drawne vs aſide, to lie downe to ſinne, it is happy for vs, if wee can ariſe ere wee bee ſurprized with iudgement. *Samſon* had not left his ſtrength in the bed of an harlot; neither had that God which gaue it him, ſtript him of it with his clothes, when hee laid him downe in vncleanneſſe: His mercy vſes not to take vantage of our vnworthineſſe, but euen when we caſt him off, holds vs faſt. That bountifull hand leaues vs rich of common graces, when we haue miſ-ſpent our better ſtore: Like as out firſt Parents, when they had ſpoiled themſelues of the Image of their Creator, yet were left wealthy of noble faculties of the ſoule.

I finde *Samſon* come off from his ſinne with ſafety, he runnes away lightly with an heauier weight then the gates of Azzah, the burthen of an ill act. Preſent impunity argues not an abatement of the wickednes of his ſin, or of the diſlike of God: nothing is ſo worthy of pitty, as a ſinners peace: Good is not therefore good becauſe it proſpers, but becauſe it is commanded: Euill is not euill becauſe it is puniſhed, but becauſe it is forbidden.

If the holy parents of *Samſon* liued to ſee theſe outrages of their Nazarite, I doubt whether they did not repent them of their ioy, to heare newes of a ſonne. It is a ſhame to ſee how he that might not drinke wine, is drunke with the cup of fornications; His luſt carries him from Azzah, to the plaine of Sorek, and now hath found a *Dalilah*, that ſhall pay him for all his former vncleanneſſe. Sinne is ſteepe and ſlippery, and if after one fall wee haue found where to ſtand, it is the praiſe, not of our footing, but of the hand of God.

The Princes of the Philiſtims knew already where *Samſons* weakneſſe lay, though not his ſtrength; and therefore they would entiſe his harlot by gifts, to entiſe him by her dalliance, to betray himſelfe. It is no maruell, if ſhee which would be filthy, would be alſo perfidious. How could *Samſon* chuſe but thinke, if luſt had not bewitched him, Shee, whoſe body is mercenary to mee, will eaſily ſell me to others; Shee will be falſe, if ſhe will be an harlot? A wide conſcience wil ſwallow any ſin: Thoſe that haue once thralled themſelues to a knowne euill, can make no other difference of ſinnes, but their owne loſſe, or aduantage: A lyer will ſteale; a theefe can kill; a cruell man can bee a Traytor; a drunkard can falſifie; wickedneſſe once entertained, can put on any ſhape: Truſt him in nothing, that makes not a conſcience of euery thing.

Was there euer ſuch another motion made to a reaſonable man? *Tell me wherein thy great ſtrength lieth, and wherewith thou maieſt be bound to do thee hurt.* Who would not haue ſpurned ſuch a ſutor out of doores? What will not impudency aske, or ſtupidity receiue? He that killed the thouſand Philiſtims for comming to binde him, indures this harlot of the Philiſtims to conſult with himſelfe of binding him; and when vpon the triall of a falſe anſwer he ſaw ſo apparant trechery, yet wilfully betrayes his life by her, to his enemies: All ſinnes, all paſſions haue power to infatuate a man, but luſt moſt of all. Neuer man that had drunk flagons of wine, had leſſe reaſon, then this Nazarite; Many a one loſes his life: but this caſts it away; not in hatred of himſelfe, but in loue to a ſtrumpet. Wee wonder that a man could poſſibly be ſo ſottiſh, and yet wee our ſelues by tentation become no leſſe inſenſate; Sinfull pleaſures, like a common *Dalilah* lodge in our boſomes: we know they aime at nothing but the death of our ſoule, wee will yeeld to them, and die: Euery willing ſinner is a *Samſon*, let vs not inueigh againſt

gainſt his ſenſleſneſſe, but our owne: Nothing is ſo groſſe and vnreaſonable to a well-diſpoſed minde, which tentation will not repreſent fit, and plauſible: No ſoule can out of his owne ſtrength, ſecure himſelfe from that ſinne which he moſt deteſteth.

As an hood-winkt man ſees ſome little glimmering of light, but not enough to guide him; ſo did *Samſon*, who had reaſon enough left him to make triall of *Dalilah*; by a crafty miſ-information; but not enough vpon that triall, to diſtruſt and hate her; he had not wit enough to deceiue her thriſe; not enough to keep himſelfe from being deceiued by her. It is not ſo great wiſedme to proue them whom wee diſtruſt, as it is folly to truſt them whom we haue found trecherous: Thrice had he ſeen the Philiſtims in her chamber, ready to ſurprize him, vpon her bonds; and yet will needs be a ſlaue to his Traytor. Warning not taken, is a certaine preſage of deſtruction; and if once neglected it receiue pardone, yet thrice is deſperate.

What man would euer play thus with his owne ruine? His harlot bindes him, and calls in her executioners to cut his throat; he riſes to ſaue his own life, and ſuffers them to carry away theirs, in peace. Where is the courage of *Samſon?* Where his zeale? He that killed the Philiſtims for their clothes; He that ſlew a thouſand of them in the field at once; in this quarrell, now ſuffers them in his chamber vnreuenged. Whence is this? His hands were ſtrong, but his heart was effeminate; his harlot had diuerted his affection. Whoſoeuer ſlackens the reines to his ſenſuall appetite, ſhall ſoone grow vnfit for the calling of God. *Samſon* hath broke the green withies, the new ropes, the woofe of his haire, and yet ſtill ſuffers himſelfe fettered with thoſe inuiſible bonds of an harlots loue, and can indure her to ſay, ***How canſt thou ſay, I loue thee, when thy heart is not with me? thou haſt mocked me theſe three times:*** Whereas he ſhould rather haue ſaid to her, How canſt thou challenge any loue from me, that haſt thus thriſe ſought my life? Oh canſt thou thinke my mockes a ſufficient reuenge of this trechery? But contrarily he melts at this fire; and by her importunate inſinuations, is wrought againſt himſelfe. Wearineſſe of ſollicitation, hath won ſome to thoſe actions, which at the firſt motion they deſpiſed; life as we ſee ſome ſutors are diſpatcht, not for the equity of the cauſe, but the trouble of the proſecution; becauſe it is more eaſie to yeeld, not more reaſonable. It is more ſafe to keepe our ſelues out of the noyſe of ſuggeſtions, then to ſtand vpon our power of deniall.

Who can pitty the loſſe of that ſtrength which was ſo abuſed? who can pitty him the loſſe of his locks, which after ſo many warnings can ſleep in the lappe of *Dalilah?* It is but iuſt that hee ſhould riſe vp from thence ſhauen and feeble; not a Nazarite, ſcarce a man. If his ſtrength had lyen in his haire, it had beene out of himſelfe; it was not therefore in his locks, it was in his conſecration, whereof that haire was a ſigne. If the razor had come ſooner vpon his head, he had ceaſed to be a Nazarite; and the gift of God had at once ceaſed, with the calling of God; not for the want of that excretion but for the want of obedience. If God withdraw his graces, when he is too much prouoked, who can complaine of his mercy? He that ſleeps in ſin, muſt looke to wake in loſſe, and weakneſſe. Could *Samſon* thinke, Though I tell her, my ſtrength lies in my haire, yet ſhe will not cut it, or though ſhee doe cut my haire, yet ſhall I not loſe my ſtrength that now he riſes and ſhakes himſelfe in hope of his former vigor? Cuſtome of ſucceſſe makes men confident in their ſinnes, and cauſes them to miſtake an arbitrary tenure for a perpetuity.

His eyes were the firſt offenders, which betrayed him to luſt: and now they are firſt pulled out, and he is ledde a blinde captiue to *Azzah*, where he was firſt captiued to his luſt. The *Azzahites*, which lately ſaw him not without terror, running lightly away with their gates at midnight, ſee him now in his own perpetuall night, ſtrugling with his chaines: and that he may not want paine; together with his bondage, he muſt grind in his priſon.

As he paſſed the ſtreet, euery boy among the Philiſtims could throw ſtones at him, euery woman could laugh and ſhout at him; and what one Philiſtim doth not ſay, whiles he laſhes him vnto bloud, There is for my brothers or my kinſman, whom thou ſleweſt: Who can looke to run away with a ſin, when *Samſon* a Nazarite is thus plaged? This great heart could not haue but broken with indignation, if it had not pacified it ſelfe with the conſcience of the iuſt deſert of all this vengeance.

It is better for *Samſon* to be blinde in priſon, then to abuſe his eyes in Sorek: yea, I may ſafely ſay, he was more blind when he ſaw licentiouſly, then now that he ſees not. He was a greater ſlaue when he ſerued his affections, then now in grinding for the Philiſtims. The loſſe of his eyes ſhewes him his ſinne; neither could he ſee how ill he had done, till he ſaw not.

Euen yet, ſtill the God of mercy lookt vpon the blindneſſe of *Samſon*, and in theſe fetters enlargeth his heart from the worſe priſon of his ſinne; his haire grew together with his repentance, and his ſtrength with his haire. Gods mercifull humiliations of his owne, are ſometimes ſo ſeuere, that they ſeeme to differ little from deſertions; yet at the worſt, hee loues vs bleeding: and when we haue ſmarted enough, we ſhall feele it.

What thankfull Idolaters were theſe Philiſtims? They could not but know, that their bribes, and their *Delilah*, had deliuered *Samſon* to them, and yet they ſacrifice to their *Dagon*; and, as thoſe that would bee liberall in caſting fauours vpon a ſenſeleſſe Idoll (of whom they could receiue none) they cry out, *Our god hath deliuered our enemy into our hands*. Where was their *Dagon*, when a thouſand of his clyents were ſlaine with an Aſſes iaw? There was more ſtrength in that bone, then in al the makers of this god; and yet theſe vaine Pagans ſay, *Our god*. It is the quality of Superſtition to miſinterpret all euents, and to feede it ſelfe with the conceit of thoſe fauours, which are ſo farre from being done, that their authors neuer were. Why doe not we learne zeale of Idolaters? And if they be ſo forward in acknowledgement of their deliuerances to a falſe deity; how cheerfully ſhould we aſcribe ours to the true? O God, whatſoeuer be the meanes, thou art the Author of all our ſucceſſe: O that men would praiſe the Lord for his goodneſſe, and tell the wonders that he doth for the ſonnes of men!

No Muſician would ſerue for this feaſt, but *Samſon*; hee muſt now bee their ſport, which was once their terror; that he might want no ſorow, ſcorn is added to his miſery: Euery wit and hand playes vpon him; Who is not ready to caſt his bone and his ieſt at ſuch a captiue? So as doubtleſſe he wiſht himſelfe no leſſe deafe, then blind, and that his ſoule might haue gone out with his eyes. Oppreſſion is able to make a wiſe man mad: and the greater the courage is, the more painefull the inſultation.

Now *Samſon* is puniſhed, ſhall the Philiſtims eſcape? If the iudgement of God begin at his owne, what ſhall become of his enemies? This aduantage ſhall *Samſon* make of their tyranny, that now death is no puniſhment to him, his ſoule ſhall flie forth in this bitterneſſe, without pain; and that his dying reuenge ſhal be no leſſe ſweet to him, then the liberty of his former life. Hee could not but feele God mockt through him; and therefore whiles they are ſcoffing, hee prayes; his ſeriouſneſſe hopes to pay them for all thoſe ieſts. If he could haue beene thus earneſt with God in his proſperity, the Philiſtims had wanted this laughing ſtocke. No deuotion is ſo feruent, as that which ariſes frõ extremity; *O Lord God, I pray thee think vpon me; O God, I beſeech thee ſtrengthē me at this time only*. Though *Samſons* haire were ſhorter, yet he knew, Gods hand was not; as one therefore that had yet eyes enow to ſee him that was inuiſible, and whoſe faith was recouered before his ſtrength, he ſues to that God, which was a party in this indignity, for power to reuenge his wrongs, more then his own: It is zeale that moues him and not malice; his renued faith tels him, that he was deſtined to plague the Philiſtims, and reaſon tels him, that his blindneſſe puts him out of the hope of ſuch another opportunity. Knowing therefore, that this play of the Philiſtims muſt end in his death, he recollects all the forces of his ſoule and body, that his death may be a puniſhment in ſtead of a diſport; and that his ſoule may bee more victorious in the parting, then in the animation: and ſo addreſſes himſelfe both to dye, and kill; as one, whoſe ſoule ſhall not feele his owne diſſolution, whiles it ſhall carry ſo many thouſand Philiſtims with it to the pit. All the acts of *Samſon* are for wonder, not for imitation:

tion: So didſt thou, O bleſſed Sauiour, our better *Samſon*, conquer in dying, and triumphing vpon the chariot of the Croſſe, didſt leade captiuity captiue: The law, ſinne, death, hell, had neuer beene vanquiſht, but by thy death: All our life, liberty, and glory ſprings out of thy moſt precious bloud.

Michaes *Idolatry*.

THe mother of *Micha* hath loſt her ſiluer, and now ſhe fals to curſing: ſhe did afterwards but change the forme of her god; her ſiluer was her god, ere it did put on the faſhion of an image: elſe ſhe had not ſo much curſed to loſe it, if it had not too much poſſeſſed her in the keeping. A carnall heart cannot forgoe that wherein it delights, without impatience; cannot be impatient, without curſes: whereas the man that hath learned to inioy God, & vſe the world, ſmiles at a ſhipwrack, and pitties a theefe, and cannot curſe, but pray.

Micha had ſo little grace, as to ſteale from his mother; and that out of wantonneſſe, not out of neceſſity, for if ſhe had not beene rich, ſo much could not haue beene ſtolne from her; and now, he hath ſo much grace as to reſtore it; her curſes hath fetcht againe her treaſures: He cannot ſo much loue the money, as he fears her imprecations: Wealth ſeemes too deare, bought with a curſe: Though his fingers were falſe, yet his heart was tender. Many that make not conſcience of committing ſinne, yet make conſcience of facing it: It is well for them, that they are but nouices in euill. Thoſe whom cuſtome hath fleſhed in ſinne, can either deny and forſweare, or excuſe and defend it: their ſeared hearts cannot feele the gnawing of any remorſe; and their forehead hath learned to be as impudent, as their heart is ſenſleſſe.

I ſee no argument of any holineſſe in the mother of *Micha*: her curſes were ſinne to her ſelfe, yet *Micha* dares not but feare them. I know not whether the cauſleſſe curſe be more worthy of pitty, or deriſion, it hurts the author, not his aduerſary: but the deſerued curſes, that fal euen from vnholy mouthes, are worthy to be feared: How much more ſhould a man hold himſelfe blaſted with the iuſt imprecations of the godly? What mettall are thoſe made of, that can applaud themſelues in the bitter curſes which their oppreſſions haue wrung from the poore, and reioyce in theſe ſignes of their proſperity?

Neither yet was *Micha* more ſtriken with his mothers curſes, then with the conſcience of ſacriledge: ſo ſoone as he findes there was a purpoſe of deuotion in this treaſure, he dares not conceale it, to the preiudice (as he thought) of God, more then of his mother. What ſhall we ſay to the palate of thoſe men, which as they finde no good relliſh but in ſtolne waters; ſo beſt in thoſe, which are ſtoln from the fountaine of God? How ſoone hath the old woman changed her note? Euen now ſhe paſſed an indefinite curſe vpon her ſonne for ſtealing; and now ſhe bleſſes him abſolutely, for reſtoring *Bleſſed be my ſonne of the Lord.* She hath forgotten the theft, when ſhe ſees the reſtitution: How much more ſhall the God of mercies be more pleaſed with our confeſſion, then prouoked with our ſinne?

I doubt not but this ſiluer, and this ſuperſtition came out of Egypt, together with the mother of *Micha*. This hiſtory is not ſo late in time, as in place, for the Tribe of *Dan* was not yet ſetled in that firſt diuiſion of the promiſed land; ſo as this old woman had ſeen both the Idolatry of Egypt, and the golden Calfe in the wildernes; & no doubt contributed ſome of her earerings to that Deity; & after al the plagues which ſhe ſaw inflicted vpon her brethren, for that Idoll of *Horeb*, and *Baal-Peor*, ſhee ſtill reſerues a ſecret loue to ſuperſtition, & now ſhews it. Where miſ-religion hath once poſſeſſed it ſelfe of the heart, it is very hardly cleanſed out; but (like the plague) it will hang in the very cloathes, and after long lurking, break forth in an vnexpected infection; and old wood is the apteſt to take this fire: After all the ayring in the deſart, *Michaes* mother will ſmell of Egypt.

It had bin better the ſiluer had bin ſtolne then thus beſtowed, for now they haue ſo imployed it, that it hath ſtoln away their hearts from God; and yet, while it is molten into an image, they thinke it dedicated to the Lord. If religion might bee iudged according to the intention, there ſhould ſcarce bee any idolaty in the world. This woman loued her ſiluer enough; & if ſhe had not thought this coſtly piety, worth thanks, ſhe knew which way to haue imployed her ſtocke to aduantage : Euen euill actions, haue oft-times good meanings, and thoſe good meanings are anſwered with euill recompences. Many a one beſtowes their coſt, their labour, their blood, and receiues torment in ſtead of thanks.

Behold a ſuperſtitious ſonne of a ſperſticious mother; She makes a god, and hee harbours it; yea, (as the ſtreame is commonly broader then the head) he exceeds his mother in euill: He hath an houſe of gods, an Ephod, Teraphin; and that he might be complete in his deuotion, he makes his ſonne his Prieſt, and feoffes that ſinne vpon his ſonne, which he receiued from his mother. Thoſe ſinnes which nature conuayes not to vs, we haue by imitation. Euery action and geſture of the Parents, is an example to the childe; and the mother, as ſhe is more tender ouer her ſonne, ſo by the power of a reciprocall loue, ſhee can worke moſt vpon his inclination. Whence it is, that in the hiſtory of the Iſraelitiſh Kings, the mothers name is commonly noted: and as ciuilly, ſo alſo morally, The birth followes the belly. Thoſe ſonnes may bleſſe their ſecond birth, that are deliuered from the ſinnes of their education.

Who cannot but think how farre *Micha* ouer-lookt all his fellow Iſraelites, and thought them profane and godleſſe in compariſon of himſelfe? How did he ſecretly clap himſelfe on the breſt, as the man, whoſe happineſſe it was to ingroſſe Religion from all the Tribes of Iſrael, and little can imagine, that the further he runs, the more out of the way. Can an Iſraelite be thus paganiſh: O *Micha*! how hath ſuperſtition bewitched thee, that thou canſt not ſee, rebellion in euery of theſe actions, yea in euery circumſtance, rebellion? What, more gods then one? An houſe of gods, beſide Gods houſe? An Image of ſiluer to the inuiſible God? An Ephod, and no Prieſt? A Prieſt, beſides the family of *Leui?* A Prieſt of thine owne begetting, of thine owne conſecration? What monſters doth mans imagination produce, when it is forſaken of God? It is well ſeene there is no King in Iſrael. If God had been their King, his lawes had ruled them. If *Moſes* or *Ioſhua* had beene their King, their ſword had awed them. If any other, the courſes of Iſrael could not haue beene ſo headleſſe. Wee are beholden to Gouernment for order, for peace, for religion. Where there is no King, euery one will be a King, yea a God to himſelfe. Wee are worthy of nothing but confuſion, if wee bleſſe not God for authority.

It is no maruell if Leuites wandred for maintenance, while there was no King in Iſrael. The tithes & offrings were their due: if theſe had bin paid, none of the holy Tribe needed to ſhift his ſtation. Euen where Royal power ſeconds the claime of the Leuite, the iniuſtice of men ſhortens his right. What ſhould become of the Leuites, if there were no King? And what of the Church, if no Leuites? No King, therfore no Chruch. How could the impotent childe liue without a Nurſe? Kings ſhall be thy nurſing Fathers, and Queenes thy nurſes, ſaith God. Nothing more argues the diſorder of any Church, or the decay of Religion, then the forced ſtragling of the Leuites. There is hope of growth, when *Micha* rides to ſeeke a Leuite; but when the Leuite comes to ſeeke a ſeruice of *Micha*, it is a ſigne of gaſping deuotion.

Micha was no obſcure man; all Mount Ephraim could not but take notice of his domeſticall gods. This Leuite could not but heare of his diſpoſition, of his miſ-deuotion; yet want of maintenance, no leſſe then conſcience, drawes him on, to the danger of idolatrous patronage. Holineſſe is not tyed to any profeſſion. Happy were it for the Church, if the Clergy could be a priuiledge from lewdnes. When need meets with vnconſcionablenes, all conditions are eaſily ſwallowed, of vnlawfull entrances, of wicked executions: Ten ſhekels, and a ſute of apparell, and his diet, are good wages for a needy Leuite. He that could beſtow 11000. ſhekels vpon his puppets, can afford but ten to his Prieſt: ſo hath he at once a rich Idoll, and a beggerly Prieſt. Whoſoeuer affects to ſerue God good cheape, ſhewes, that hee makes God but a ſtale to Mammon.

Yet was *Micha* a kind Patron, though not liberall: He cals the young Leuit his father, and vſes him as his ſonne; and what he wants in meanes, ſupplies in affection. It were happy, if Chriſtians could imitate the loue of Idolaters, towards them which ſerue at the Altar. *Micha* made a ſhift with the Prieſthood of his owne ſonne; yet that his heart checkes him in it, appeares both by the change, and his contentment in the change: *Now I know that the Lord will be good to me, ſeeing I haue a Leuite to my Prieſt:* Therefore, whileſt his Prieſt was no Leuite, he ſees there was cauſe why God ſhould not bee good to him. If the Leuite had not comne to offer his ſeruice, *Michaes* ſonne had been a lawfull Prieſt. Many times the conſcience runnes away ſmoothly with an vnwarrantable action, and reſts it ſelfe vpon thoſe grounds, which afterward it ſees cauſe to condemne. It is a ſure way therefore to informe our ſelues throughly ere we ſettle our choice, that we be not driuen to reuerſe our acts with late ſhame, and vnprofitable repentance.

Now did *Micha* begin to ſee ſome little glimpſe of his owne errour: He ſaw his Prieſthood faulty; he ſaw not the faults of his Ephod, of his Images, of his gods: and yet (as if he thought all had been well, when hee had amended one) hee ſayes, *Now I know, the Lord will be good to me.* The carnall heart pleaſes it ſelfe with an outward formality; and ſo delights to flatter it ſelfe, as that it thinkes, if one circumſtance be right, nothing can be amiſſe.

Iſrael was at this time extremely corrupted; yet the ſpies of the Danites had taken notice euen of this young Leuite, and are glad to make vſe of his Prieſthood. If they had but gone vp to Shilo, they might haue conſulted with the Arke of God: but worldly minds are not curious in their holy ſeruices: If they haue a god, an Ephod, a Prieſt, it ſuffices them: They had rather enioy a falſe worſhip with eaſe, then to take paines for the true: Thoſe that are curious in their diet, in their purchaſes, in their attire, in their contracts, yet in Gods buſineſſe are very indifferent.

The author of lies ſometimes ſpeakes truth for an aduantage: and from his mouth, this flattering Leuit ſpeakes what he knew would pleaſe, not what he knew would fall out: The euent anſweres his prediction, and now the ſpies magnifie him to their fellowes: *Michaes* Idol is a god, and the Leuite is his Oracle. In matter of iudgement, to be guided onely by the euent, is the way to error; Falſhood ſhall be truth, and Satan an Angel of light, if we follow this rule: Euen very coniectures ſometimes happen right; A Prophet, or Dreamer, may giue a true ſigne or wonder, and yet himſelfe ſay, Let vs goe after other gods. A ſmall thing can win credit with weake mindes, which where they haue once ſped, cannot diſtruſt.

The idolatrous Danites are ſo beſotted with this ſucceſſe, that they wil rather ſteale, then want the gods of *Micha*; and becauſe the gods without the Prieſt can do them leſſe ſeruice, then the Prieſt without the gods, therefore they ſteale the Prieſt with the gods. O miſerable Iſraelites! that could thinke that a god, which could bee ſtolne; that could looke for protection from that, which could not keepe it ſelfe from ſtealing; which was won by their theft, not their deuotion! Could they worſhip thoſe Idols more deuoutly then *Micha* that made them? And if they could not protect their maker from robbery, how ſhall they protect their theeues? If it had been the holy Arke of the true God, how could they thinke it would bleſſe their violence, or that it would abide to be tranſlated by rapine & extortion? Now their ſuperſtition hath made them mad vpon a god, they muſt haue him; by what meanes they care not, though they offend the true God, by ſtealing a falſe. Sacriledge is fit to be the firſt ſeruice of an Idol. The ſpies of Dan had bin curteouſly entertained by *Micha*: thus they reward his hoſpitalitie. It is no truſting the honeſty of Idolaters: if they haue once caſt off the true God, whom will they reſpect?

It ſeemes, Leuites did not more want maintenance, then Iſrael wanted Leuites: Here was a Tribe of Iſrael without a ſpirituall guide. The withdrawing of due meanes, is the way to the vtter deſolation of the Church; Rare offerings make cold Altars. There needed ſmall force to draw this Leuite to change his charge; *Hold thy peace, and come, and be our father, and Prieſt; Whether is it better, &c.* Here is not patience, but ioy: Hee that was won with ten ſhekels, may be loſt with eleuen: When maintenance and honour cals him, he goes vndriuen; and rather ſteales himſelfe away, then is ſtolne. The Leuite had too many gods, to make conſcience of pleaſing one: There is nothing more inconſtant, then a Leuite that ſeekes nothing but himſelfe.

Thus the wild-fire of Idolatrie, which lay before couched in the priuate ball of *Micha*, now flies furiouſly thorow all the Tribe of *Dan*; who (like to theeues that haue carried away plaguy clothes) haue inſenſibly infected themſelues, and their poſteritie, to death. Hereſie and ſuperſtition haue ſmall beginnings, dangerous proceedings, pernicious concluſions. This contagion is like a canker, which at the firſt is ſcarce viſible, afterward it eates away the fleſh, and conſumes the body.

CONTEMPLATIONS.

The eleuenth BOOKE.

CONTAINING
- *The Leuites Concubine.*
- *The deſolation of* Beniamin.
- Naomi *and* Ruth.
- Boaz *and* Ruth.
- Anna *and* Peninna.
- Anna *and* Eli.
- Eli *and his ſonnes.*

By IOS. HALL, D. of Diuinitie, and Deane of Worceſter.

AT LONDON
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1625.

TO

THE RIGHT
HONOVRABLE, SIR
FVLKE GREVILL, KNIGHT, CHANCELLOR
OF THE EXCHEQVER,
ONE OF HIS MAIESTIES MOST HONOVRABLE
PRIVY COVNCELLORS; A MOST WISE, LEARNED,
IVDICIOVS, INGENVOVS CENSOR OF
SCHOLLERSHIP; A WORTHY EXAMPLE
OF BENEFACTORS TO
LEARNING.

I. H.

With his vnfained Prayers for
THE HAPPY SVCCESSE OF ALL
HIS HONOVRABLE DESIGNEMENTS,
HVMBLY DEDICATES THIS
MEANE PIECE OF HIS
STVDIES.

CONTEMPLATIONS.

THE ELEVENTH BOOKE.

The Leuites Concubine.

THere is no complaint of a publikely diſordered State, where a Leuite is not at one end of it; either as an agent, or a patient. In the Idolatrie of *Micha*, and the Danites, a Leuite was an actor: In the violent vncleanneſſe of *Gibeah*, a Leuite ſuffers. No Tribe ſhall ſooner feele the want of gouernment, then that of *Leui*.

The Law of God allowed the Leuite a wife; humane conniuence, a Concubine; neither did the Iewiſh concubine differ from a wife, but in ſome outward complements; Both might challenge all the true eſſence of marriage, ſo little was the difference, that the father of the concubine is called the father in law to the Leuite. She whom ill cuſtome had of a wife made a concubine, is now by her luſt, of a concubine made an harlot: Her fornication, together with the change of her bed, hath changed her abode. Perhaps her owne conſcience thruſt her out of doores; perhaps the iuſt ſeuerity of her husband: Diſmiſſion was too eaſie a penalty for that which God had ſentenced with death: She that had deſerued to be abhorred of her husband, ſeekes ſhelter from her Father, Why would her Father ſuffer his houſe to be defiled with an adultreſſe, tho out of his owne loynes? Why did he not rather ſay, What? Dooſt thou think to find my houſe an harbor for thy ſin? Whileſt thou wert a wife to thine husband, thou wert a daughter to me; Now, thou art neither; thou art not mine, I gaue thee to thy husband; Thou art not thy husbands, thou haſt betrayed his bed: thy filthineſſe hath made thee thine owne, and thine adulterers: Goe, ſeeke thine entertainement, where thou haſt loſt thine honeſty: Thy lewdneſſe hath brought a neceſſity of ſhame vpon thine abettors; how can I countenance thy perſon, and abandon thy ſinne? I had rather be a iuſt man, then a kind Father; Get thee home therefore to thy husband, craue his forgiueneſſe vpon thy knees, redeeme his loue with thy modeſty and obedience; when his heart is once open to thee, my doores ſhall not be ſhut: In the meane time, know, I can be no Father to an harlot. Indulgence of Parents is the refuge of vanity, the bawd of wickedneſſe, the bane of children. How eaſily is that Theefe induced to ſteale, that knowes his Receiuer! When the lawleſneſſe of youth knowes where to find pitty and toleration, what miſchiefe can it forbeare?

By how much better this Leuite was, ſo much more iniurious was the Concubines ſinne. What husband would not haue ſaid; She is gone, let ſhame and griefe goe with her; I ſhall find one no leſſe pleaſing, and more faithfull: Or if it be not too much mercy in me to yeeld to a returne, let her that hath offended ſeeke me: What more direct way is there to a reſolued looſeneſſe, then to let her ſee I cannot want her? The good nature of this Leuite caſt off all theſe tearmes; and now, after foure moneths abſence, ſends him to ſeeke for her, that had runne away from her fidelitie: And now hee thinkes, She ſinned againſt me; perhaps ſhe hath repented; perhaps, ſhame and feare haue with-held her from returning; perhaps ſhe will be more loyall, for her ſinne: If her importunity ſhould win me, halfe the thankes were loſt; but now, my voluntary offer of fauour ſhall oblige her for euer. Loue procures truer ſeruitude then neceſſity: Mercy becomes well the heart of any man, but moſt of a Leuite. He that had helped to offer ſo many ſacrifices to God for the multitude of euery Iſraelites ſinnes, ſaw how proportionable it was, that man ſhould not hold one ſinne vnpardonable: He had ſerued at the Altar to no purpoſe, if he (whoſe trade was to ſue for mercy) had not at all learned to practiſe it.

And if the reflexion of mercy wrought this in a ſeruant, what ſhall we expect from him, whoſe eſſence is mercy? O God, we doe euery day breake the holy couenant of our loue; We proſtitute our ſelues to euery filthy tentation, and then runne, and hide our ſelues in our fathers houſe, the world. If thou didſt not ſeeke vs vp, we ſhould neuer returne; if thy gracious proffer did not preuent vs, we ſhould be vncapable of forgiueneſſe. It were abundant goodneſſe in thee to receiue vs, when we ſhould intreat thee: but lo, thou intreateſt vs that we would receiue thee. How ſhould wee now adore, and imitate thy mercy, ſith there is more reaſon, wee ſhould ſue to each other, then that thou ſhouldeſt ſue to vs; becauſe we may as well offend, as be offended!

I doe not ſee the womans father make any meanes for reconciliation: but when remiſſion came home to his dores, no man could entertaine it more thankfully. The nature of many men is forward to accept, and negligent to ſue for; they can ſpend ſecret wiſhes vpon that, which ſhall coſt them no indeuour.

Great is the power of loue, which can in a ſort vndoe euils paſt, if not for the act, yet for the remembrance. Where true affection was once conceiued, it is eaſily pieced againe, after the ſtrongeſt interruption. Here needs no tedious recapitulation of wrongs, no importunitie of ſute. The vnkindneſſes are forgotten, their loue is renued; and now the Leuite is not a ſtranger, but a ſonne; By how much more willingly hee came, by ſo much more vnwillingly hee is diſmiſſed. The foure moneths abſence of his daughter is anſwered with foure dayes feaſting. Neither was there ſo much ioy in the former wedding feaſt, as in this; becauſe then he deliuered his daughter intire; now deſperate: then he found a ſonne; but now, that ſon hath found his loſt daughter, and he found both. The recouery of any good, is far more pleaſant then the continuance.

Little doe we know what euill is toward vs. Now did this old man, and this reſtored couple promiſe themſelues all ioy and contentment, after this vnkind ſtorme; and ſaid in themſelues, Now we begin to liue. And now this feaſt, which was meant for their new nuptials; proues her funerall. Euen when wee let our ſelues looſeſt to our pleaſures, the hand of God (though inuiſibly) is writing bitter things againſt vs. Sith wee are not worthy to know; it is wiſedome to ſuſpect the worſt, while it is leaſt ſeene.

Sometimes it fals out, that nothing is more iniurious then courteſie. If this old man had thruſt his ſonne and daughter early out of dores, they had auoided this miſchiefe; now, his louing importunity detaines them to their hurt, and his owne repentance. Such contentment doth ſincere affection find in the preſence of thoſe we loue, that death it ſelfe hath no other name, but departing. The greateſt comfort of our life, is the fruition of friendſhip, the diſſolution whereof, is the greateſt paine of death: As all earthly pleaſures, ſo this of loue, is diſtaſted with a neceſſity of leauing. How worthy is that onely loue to take vp our hearts, which is not open to any danger of interruption; which ſhall out-liue the date euen of faith and hope, and is as eternall, as that God, and thoſe bleſſed ſpirits whom we loue? If wee hang neuer ſo importunately vpon one anothers ſleeues, and ſhead floods of teares to ſtop their way, yet wee muſt bee gone hence; no occaſion, no force, ſhall then remoue vs from our fathers houſe.

The Leuite is ſtayed beyond his time by importunitie; the motions whereof are boundleſſe, and infinite; one day drawes on another; neither is there any reaſon of this dayes ſtay,which may not ſerue ſtill for to morrow. His reſolution at laſt breakes thorow all thoſe kind hinderances; rather will he venture a benighting,then an vnneceſſary delay. It is a good hearing that the Leuite makes haſte home: An honeſt mans heart is where his calling is; ſuch a one, when he is abroad, is like a fiſh in the aire; whereinto if it leape for recreation, or neceſſitie,yet it ſoone returnes to his owne element. This charge,by how much more ſacred it is, ſo much more attendance it expecteth: Euen a day breakes ſquare with the conſcionable.

The Sunne is ready to lodge before them: His ſeruant aduiſes him to ſhorten his iourney,holding it more fit to truſt an early Inne of the Iebuſites,then to the mercy of the night! And if that counſell had been followed,perhaps they, which found Iebuſites in Iſrael,might haue found Iſraelites in Iebus. No wiſe man can hold good counſell diſparaged,by the meanneſſe of the Author: If we be glad to receiue any treaſure from our ſeruant,why not precious admonitions?

It was the zeale of this Leuite that ſhut him out of Iebus; *We will not lodge in the City of ſtrangers*. The Iebuſites were ſtrangers in religion,nor ſtrangers enough in their habitation: The Leuite will not receiue common courteſie from thoſe which were aliens from God,though home-borne in the heart of Iſrael. It is lawfull enough in tearmes of ciuility to deale with infidels; the earth is the Lords,and we may enioy it in the right of the owner, while we proteſt againſt the wrong of the vſurper; yet the leſſe communion with Gods enemies, the more ſafety. If there were another aire to breathe in frō theirs,another earth to tread vpon,they ſhould haue their owne. Thoſe that affect a familiar intireneſſe with Iebuſites,in conuerſation,in leagues of amitie, in matrimoniall contracts,bewray either too much boldneſſe,or too little conſcience.

He hath no blood of an Iſraelite, that delights to lodge in Iebus: It was the fault of Iſrael, that an heatheniſh Towne ſtood yet in the nauell of the tribes, and that Iebus was no ſooner turned to Ieruſalem: Their lenity and neglect were guiltie of this neighbourhood,that now no man can paſſe from Bethleem Iuda,to Mount Ephraim, but by the City of the Iebuſites. Seaſonable iuſtice might preuent a thouſand euils, which afterwards know no remedy but patience.

The way was not long betwixt Iebus and Gibeah: for the Sun was ſtooping when the Leuite was ouer-againſt the firſt,and is but now declined when he comes to the other. How his heart was lightned,when he was entred into an Iſraelitiſh City! and can thinke of nothing,but hoſpitality,reſt,ſecurity. There is no perfume ſo ſweete to a Traueller,as his owne ſmoake. Both expectation and feare doe commonly diſappoint vs; for ſeldome euer doe we enioy the good we looke for,or ſmart with a feared euill. The poore Leuite could haue found but ſuch entertainment with the Iebuſites. Whither are the poſteritie of *Beniamin* degenerated, that their Gibeah ſhould bee no leſſe wicked then populous? The firſt ſigne of a ſettled godleſneſſe, is,that a Leuite is ſuffered to lye without doores. If God had been in any of their houſes, his ſeruant had not been excluded. Where no reſpect is giuen to Gods meſſengers, there can bee no Religion.

Gibeah was a ſecond Sodome; euen there alſo is another *Lot*: which is therefore ſo much more hoſpitall to ſtrangers, becauſe himſelfe was a ſtranger. The Oaſt as well as the Leuite is of Mount Ephraim: Each man knowes beſt to commiſerate that euill in others, which himſelfe hath paſſed thorow. All that profeſſe the Name of Chriſt, are Countrymen,and yet ſtrangers here below. How cheerefully ſhould we entertaine each other,when we meet in the Gibeah of this inhoſpitall world?

This good old man of Gibeah came home late from his worke in the fields: The Sunne was ſet ere he gaue ouer; and now, ſeeing this man a ſtranger, an Iſraelite, a Leuite, an Ephraimite, and that in his way to the houſe of God, to take vp his lodging in the ſtreet,hee proffers him the kindneſſe of his houſe-roome. Induſtrious ſpirits are the fitteſt receptacles of all good motions; whereas thoſe which giue themſelues to idle and looſe courſes, doe not care ſo much as for themſelues. I heare of but one man at his worke in all Gibeah: the reſt were quaffing and reuelling. That

One man ends his worke in a charitable entertainment; the other, end their play in a brutiſh beaſtlineſſe and violence. Theſe villanies had learned both the actions and the language of the Sodomites: One vncleane deuill was the prompter to both; and this honeſt Ephraimite, had learnt of righteous *Lot*, both to intreat, and to proffer. As a perplexed Mariner, that in a ſtorme muſt caſt away ſomething, although precious; ſo this good Oaſt, rather will proſtitute his daughter a virgin, together with the concubine, then this prodigious villany ſhould be offered to a man, much more to a man of God.

The deteſtation of a fouler ſinne drew him to ouer-reach in the motion of a leſſer; which if it had been accepted, how could he haue eſcaped the partnerſhip of their vncleanneſſe, and the guilt of his daughters rauiſhment? No man can waſh his hands of that ſinne, to which his will hath yeelded. Bodily violence may be inoffenſiue in the patient; voluntary inclination to euill (though out of feare) can neuer be excuſable: yet behold, this wickedneſſe is too little to ſatisfie theſe monſters.

Who would haue looked for ſo extreme abomination from the loynes of *Iacob*, the wombe of *Rachel*, the ſonnes of *Beniamin?* Could the very Iebuſites their neighbors bee euer accuſed of ſuch vnnaturall outrage? I am aſhamed to ſay it, Euen the worſt Pagans were Saints to Iſrael. What auailes it that they haue the Arke of God in Shilo; while they haue Sodom in their ſtreets? that the law of God is in their fringes, whileſt the deuill is in their hearts? Nothing but hell it ſelfe can yeeld a worſe creature, then a depraued Iſraelite; the very meanes of his reformation, are the fuell of his wickedneſſe.

Yet *Lot* ſped ſo much better in Sodom, then this Ephraimite did in Gibeah, by how much more holy gueſts he entertained. There the gueſts were Angels; here a ſinfull man. There the gueſts ſaued the Oaſt; here the Oaſt could not ſaue the gueſt from brutiſh violence. Thoſe Sodomites were ſtricken with outward blindnes, and defeated: Theſe Beniamites are onely blinded with luſt, and preuaile. The Leuite comes forth, perhaps his coat ſaued his perſon from this villany; who now thinks himſelfe wel, that he may haue leaue to redeeme his owne diſhonour with his concubines. If he had not loued her dearely, he had neuer ſought her ſo farre, after ſo foule a ſinne: Yet now his hate of that vnnaturall wickednes ouercame his loue to her; Shee is expoſed to the furious luſt of barbarous Ruffians, and (which he miſdoubteth not) abuſed to death.

Oh the iuſt and euen courſe which the Almighty Iudge of the world holds in all his retributions! This woman had ſhamed the bed of a Leuite, by her former wantonnes; ſhe had thus farre gone ſmoothly away with her ſinne, her father harboured her, her husband forgaue her, her owne heart found no cauſe to complaine, becauſe ſhe ſmarted not: now, when the world had forgotten her offence, God cals her to reckoning; and puniſhes her with her owne ſinne. She had voluntarily expoſed her ſelfe to luſt; now is expoſed forceably. Adultery was her ſinne, adultery was her death. What ſmiles ſoeuer wickedneſſe caſts vpon the heart, whileſt it ſollicites; it will owe vs a diſpleaſure, and proue it ſelfe a faithfull Debter.

The Leuite looked to find her humbled with this violence, not murdered; and now, indignation moues him to adde horror to the fact: Had not his heart been raiſed vp with an exceſſe of deſire to make the crime as odious, as it was ſinfull, his action could not be excuſed. Thoſe hands that might not touch a carkais, now carue the corps of his owne dead wife, into morſels, and ſend theſe tokens to all the Tribes of Iſrael; that when they ſhould ſee theſe gobbets of the body murdered, the more they might deteſt the murderers. Himſelfe puts on cruelty to the dead, that he might draw them to a iuſt reuenge of her death. Actions notoriouſly villanous, may iuſtly countenance an extraordinary meanes of proſecution. Euery Iſraelite hath a part in a Leuits wrong; No Tribe hath not his ſhare in the carcaſſe, and the reuenge.

The deſolation of BENIAMIN.

THeſe morſels could not chuſe but cut the hearts of Iſrael with horror and compaſſion; horror of the act, and compaſsion of the ſufferer : and now their zeale drawes them together, either for ſatisfaction, or reuenge. Who would not haue looked that the hands of *Beniamin* ſhould haue beene firſt vpon Gibeah; and that they ſhou'd haue readily ſent the heads of the offenders, for a ſecond ſeruice after the gobbets of the concubine? But now, in ſtead of puniſhing the ſinne, they patronize the actors; and wil rather die in reſiſting iuſtice, then liue and proſper in furthering it.

Surely, Iſrael had one Tribe too many: all Beniamin is turned into Gibeah, the ſons not of Beniamin, but of *Belial*. The abetting of euill, is worſe then the commiſsion; This may bee vpon infirmity, but that muſt be vpon reſolution: Eaſie puniſhment is too much fauour to ſinne: conniuence is much worſe : but the defence of it (and that vnto bloud) is intolerable. Had not theſe men been both wicked and quarrellous, they had not drawne their ſwords in ſo foule a cauſe. Peaceable diſpoſitions are hardly drawne to fight for innocence, yet theſe Beniaminites (as if they were in loue with villany, and out of charity with God) will be the wilful Champions of lewdneſſe. How can Gibeah repent them of that wickedneſſe, which all Beniamin will make good, in ſpight of their conſciences? Euen where ſinne is ſuppreſſed, it will riſe; but, where it is incouraged, it inſults and tyrannizes.

It was more iuſt that Iſrael ſhould riſe againſt Beniamin, then that Beniamin ſhould riſe for Gibeah, by how much it is better to puniſh offenders, then to ſhelter the offenders from puniſhing; And yet the wickedneſſe of Beniamin, ſped better for the time, then the honeſty of Iſrael. Twiſe was the better part foyled by the leſſe, & worſe; The good cauſe was ſent backe with ſhame: the euill returned with victory, and triumph. O God ! their hand was for thee in the fight, and thy hand was with them in their fall; They had not fought for thee, but by thee; neither could they haue miſcarried in the fight, if thou hadſt not fought againſt them; Thou art iuſt and holy in both. The cauſe was thine: the ſin in managing of it, was their owne. They fought in any holy quarrel, but with confidence in themſelues: for, as preſuming of victory, they aske of God, not what ſhould be their ſucceſſe, but who ſhould be their Captaine. Number and innocence made them too ſecure : It was iuſt therefore with God, to let them feele, that euen good zeale cannot beare out preſumption; and that victory lies not in the cauſe, but in the God that ownes it.

Who cannot imagine how much the Beniaminites inſulted in their double field, and day? And now beganne to thinke, God was on their ſide : Thoſe ſwords which had beene taught the way into forty thouſand bodies of their brethren, cannot feare a new encounter. Wicked men cannot ſee their proſperity a piece of their curſe, neither can examine their actions, but the euents. Soone after, they ſhall finde what it was to adde bloud vnto filthineſſe, and that the victory of an euill cauſe, is the way to ruine and confuſion.

I ſhould haue feared leſt this double diſcomfiture ſhould haue made Iſrael either diſtruſtfull, or weary of a good cauſe : but ſtill I finde them no leſſe couragious, with more humility. Now they faſt, and weepe, and ſacrifice : Theſe weapons had beene victorious in their firſt aſſault; *Beniamin* had neuer beene in danger of pride for ouercomming, if this humiliation of Iſrael had preuented the fight. It is ſeldome ſeene, but that which we do with feare, proſpereth; whereas confidence in vndertaking, layes euen good endeuours in the duſt.

Wickedneſſe could neuer bragge of any long proſperity, nor complaine of the lacke of paiment: Still God is euen with it at the laſt: Now he paies the Beniaminites both that death which they had lent to the Iſraelites, and that wherein they ſtood indebted to their brotherhood of *Gibeah*: And now that both are met in death, there is as much difference betwixt thoſe Iſraelites, and theſe Beniaminites, as betwixt Martyrs, and Malefactors. To die in a ſin is a fearefull reuenge of giuing patronage to ſin: The ſword conſumes their bodies, another fire their Cities, whatſoeuer became of their ſoules.

Now might *Rachel* haue iuſtly wept for her children, becauſe they were not; for behold, the men, women, and children of her wicked Tribe, are cut off; only ſome few ſcattered remainders, ran away from this vengeance, and lurked in caues, and rockes, both for feare, and ſhame: There was no difference, but life, betwixt their brethren and them; the earth couered them both: yet vnto them doth the reuenge of Iſrael ſtretch it ſelf, and vowes to deſtroy, if not their perſons, yet their ſucceſſion; as holding them vnworthy to receiue any comfort by that ſex, to which they had been ſo cruell both in act and maintenance. If the Iſraelites had not held marriage and iſſue a very great bleſſing, they had not thus reuenged themſelues of *Beniamin*: now they accounted the with-holding of their wiues, a puniſhment ſecond to death. The hope of life in our poſterity, is the next contentment to an enioying of life in our ſelues.

They haue ſworne, and now vpon cold bloud repent them. If the oath were not iuſt, why would they take it? and if it were iuſt, why did they recant it? If the act were iuſtifiable, what needed theſe teares? Euen a iuſt oath may be raſhly taken: not only iniuſtice, but temerity of ſwearing ends in lamentation. In our very ciuill actions, it is a weakneſſe to do that which wee would after reuerſe; but in our affaires with God, to checke our ſelues too late, and to ſteepe our oathes in teares, is a dangerous folly. Hee doth not command vs to take voluntary oathes; he commands vs to keepe them. If wee binde our ſelues to inconuenience, wee may iuſtly complaine of our owne fetters: Oathes doe not onely require iuſtice, but iudgement; wiſe deliberation, no leſſe then equity.

Not conſcience of their fact, but commiſeration of their brethren, led them to this publike repentance. *O God, why is this come to paſſe, that this day one Tribe of Iſrael ſhall want?* Euen the iuſteſt reuenge of men is capable of pitty: Inſultation in the rigour of Iuſtice, argues cruelty; Charitable mindes are grieued to ſee that done, which they would not wiſh vndone; the ſmart of the offender doth not pleaſe them, which yet are throughly diſpleaſed with the ſinne, and haue giuen their hands to puniſh it. God himſelfe takes no pleaſure in the death of a ſinner, yet loues the puniſhment of ſinne: As a good parent whips his childe, yet weepes himſelfe. There is a meaſure in victory and reuenge, if neuer ſo iuſt; which to exceed, leeſes mercy in the ſuit of Iuſtice.

If there were no fault in their ſeuerity, it needed no excuſe; and if there were a fault, it will admit of no excuſe: yet, as if they meant to ſhift off the ſinne, they expoſtulate with God; *O Lord God of Iſrael, why is this come to paſſe this day?* God gaue them no command of this rigour; yea he twiſe croſt them in the execution, and now, in that which they intreated of God with tears, they challenge him. It is a dangerous iniuſtice, to lay the burthen of our ſins vpon him, which tempteth no man, nor can bee tempted with euill; whiles we ſhould ſo remoue our ſinne, we double it.

A man that knew not the power of an oath, would wonder at this contrariety in the affections of Iſrael: They are ſory for the ſlaughter of *Beniamin*; and yet they ſlay thoſe that did not helpe them in the ſlaughter. Their oath cals them to more bloud: The exceſſe of their reuenge vpon *Beniamin*, may not excuſe the men of Gilead: If euer oath might looke for a diſpenſation, this might plead it; Now, they dare not but kill the men of *Iabeſh Gilead*, leſt they ſhould haue left vpon themſelues a greater ſin of ſparing then puniſhing. *Iabeſh Gilead* came not vp to aid Iſrael, therfore all the inhabitants muſt die. To exempt our ſelues (whether out of ſingularity, or ſtubbornnes) from the common actions of the Church, when we are lawfully called to them, is an offence worthy of iudgement: In the maine quarrels of the Church,neutrals are puniſhed. This execution ſhal make amends for the former,of the ſpoil of *Iabeſh Gilead*,ſhal the Beniaminites be ſtored with wiues:that no man may think theſe men ſlaine for their daughters,they plainly dye for their ſinne;and theſe Gileadites might not haue liued,without the periury of Iſrael: and now,ſith they muſt dye,it is good to make benefit of neceſſity. I inquire not into the rigour of the oath: If their ſolemne vow did not binde them to kill all of both ſexes in *Beniamin*, why did they not ſpare their virgins? and if it did ſo binde them,why did they ſpare the virgins of Gilead? Fauours muſt be enlarged in all theſe religious reſtrictions; Where breath may be taken in them, it is not fit nor ſafe they ſhould be ſtraitned.

Foure hundred virgins of Gilead haue loſt parents, and brethren,and kindred, and now finde husbands in lieu of them. And inforced marriage was but a miſerable comfort for ſuch a loſſe: like Wards,or captiues,they are taken,and chuſe not. Theſe ſuffice not; their friendly aduerſaries conſult for more vpon worſe conditions. Into what troubleſome and dangerous ſtraits doe men thruſt themſelues,by either vniuſt, or inconſiderate vowes?

In the midſt of all this common lawleſneſſe of Iſrael, here was conſcience made on both ſides,of matching with Infidels: The Iſraelites can rather be content their daughters ſhould be ſtollen by their owne,then that the daughters of aliens ſhould be giuen them. Theſe men which had not grace enough to deteſt and puniſh the beaſtlineſſe of their Gileadites,yet are not ſo graceleſſe, as to chuſe them wiues of the Heathen. All but Atheiſts(howſoeuer they let themſelues looſe)yet in ſome things find themſelues reſtrained,& ſhew to others that they haue a conſcience. If there were not much danger,and much ſin in this vnequal yoke, they would neuer haue perſwaded to ſo heauy an inconuenience: Diſparitie of religion in matrimoniall contracts, hath ſo many miſchiefes,that it is worthy to be redeemed with much preiudice.

They which might not giue their owne daughters to *Beniamin*, yet giue others whiles they giue leaue to ſteale them. Stollen marriages are both vnnaturall,and full of hazard; for loue(whereof marriage is the knot)cannot be forced: this was rather rape then wedlocke. What vnlikeneſſe(perhaps contrariety)of diſpoſition, what auerſenes of affection,may there be in not only a ſudden,but a forceable meeting? If theſe Beniaminites had not taken liberty of giuing themſelues eaſe by diuorcement,they would often haue found leiſure to rue this ſtollen booty. This act may not be drawn to example;and yet here was a kinde of indefinite conſent: Both deliberation,and good liking, are little enough for a during eſtate,and that which is once done for euer.

Theſe virgins come vp to the feaſt of the Lord, and now, out of the midſt of their daunces are carried to a double captiuity. How many virgins haue loſt themſelues in daunces? and yet this ſport was not immodeſt. Theſe virgins daunced by themſelues, without the company of them which might moue towards vnchaſtity; for if any men had beene with them, they had found ſo many reſcuers, as they had aſſaulters; now, the expoſing of their weake ſex to this iniury,proues their innocence. Our vſual daunces are guilty of more ſinne; Wanton geſtures,and vnchaſte touches,looks,motions, draw the heart to folly: The ambuſhes of euill ſpirits carry away many a ſoule from daunces,to a fearefull deſolation.

It is ſuppoſed,that the parents thus robbed of their daughters, will take it heauily: There cannot be a greater croſſe then the miſcarriage of children: They are not onely the liuing goods,but pieces of their parents; that they ſhould therefore be torne from them by violence,is no leſſe iniury,then the diſmembring of their owne bodies,

NAOMI *and* RVTH.

Betwixt the raigne of the Iudges, Iſrael was plagued with tyranny; and whiles ſome of them raigned, with famine. Seldome did that rebellious people want ſomewhat to humble them. One rod is not enough for a ſtubborne childe: The famine muſt needs be great, that makes the inhabitants to runne their countrey. The name of home is ſo ſweet, that we cannot leaue it for a little. Behold, that land, which had wont to flow with milke and hony, now abounds with want and penury, and Bethleem, in ſtead of an houſe of bread, is an houſe of famine. A fruitfull land doth God make barren, for the wickednes of them that dwell therein. The earth beares not for it ſelfe, but for vs; God is not angry with it, but with men. For our ſakes, it was firſt curſed to thornes & thiſtles, after that to moiſture, and ſince that (not ſeldome) to drought; and by all theſe, to barrenneſſe. We may not looke alwaies for plenty. It is a wonder whiles there is ſuch ſuperfluity of wickedneſſe, that our earth is no more ſparing of her fruits.

The whole earth is the Lords, and in him, ours. It is lawful for the owners to change their houſes, at pleaſure. Why ſhould we not make free vſe of any part of our owne poſſeſſions? *Elimelech* and his familie moue from Bethleem Iuda vnto Moab. Nothing but neceſſity can diſpenſe with a locall relinquiſhing of Gods Church; Not pleaſure, not profit, not curioſity. Thoſe which are famiſhed out, God calls, yea driues from thence. The Creator and poſſeſſor of the earth, hath not confined any man to his neceſſary deſtruction.

It was lawfull for *Elimelech* to make vſe of Pagans, and Idolaters, for the ſupply of all needfull helps. There cannot bee a better imployment of Moabites, then to be the treaſurers and purueyors of Gods children: Wherfore ſerue they, but to gather for the true owners? It is too much niceneſſe in them, which forbeare the benefit they might make of the faculties of profane, or hereticall perſons; They conſider not that they haue more right to the good ſuch men can doe, then they that doe it, and challenge that good for their owne.

But I cannot ſee, how it could be lawfull for his Sons to match with the daughters of Moab. Had theſe men heard how far, and vnder how ſolemne an oath, their father *Abraham* ſent for a wife of his owne Tribe, for his ſonne *Iſaac?* Had they heard the earneſt charge of holy *Iſaac*, to the ſonne hee bleſſed, *Thou ſhalt not take a wife of the daughters of Canaan?* Had they forgotten the plagues of Iſrael for but a ſhort conuerſation with the Moabitiſh women? If they plead remoteneſſe from their own people; Did they not remember how far *Iacob* walked to Padan-Aram? Was it further from Moab to Bethleem, then frõ Bethleem to Moab? and if the care of themſelues led them from Bethleem to Moab, ſhould not their care of obedience to God, haue as wel carried them backe from Moab to Bethleem? Yet if their wiues would haue left their idolatrie with their maidenhead, the match had beene more ſafe; but now, euen at the laſt farewell. *Naomi* can ſay of *Orpah*, that ſhe is returned to her gods. Theſe men haue ſinned in their choice, and it ſpeeds with them accordingly. Where did euer one of theſe vnequall matches proſper? The two ſonnes of *Elimelech* are ſwept away childles in the prime of their age, and in ſtead of their ſeed, they leaue their carcaſſes in Moab, their wiues widdowes, their mother childleſſe, and helpleſſe amongſt Infidels, in that age which moſt needed comfort. How miſerable doe we now finde poore *Naomi?* which is left deſtitute of her country, her husband, her children, her friends; and turned looſe, and ſolitary to the mercy of the world: yet euen out of theſe hopeles ruines wil God raiſe comfort to his ſeruant. The firſt good newes is, that God hath viſited his people with bread; now therefore, ſince her husband and ſonnes were vnrecouerable, ſhe will try to recouer her countrey,and kinred. If we can haue the ſame conditions in Iudah, that we haue in Moab, we are no Iſraelites if wee returne not. Whiles her huſband and ſonnes liued,I heare no motion of retiring home; now theſe her earthly ſtayes are remoued,ſhe thinks preſently of remouing to her country;Neither can we ſo hartily thinke of our home aboue,whiles we are furniſhed with theſe worldly contentments;when God ſtrips vs of them,ſtrait waies our minde is homeward.

Shee that came from Bethleem,vnder the protection of an huſband,attended with her ſonnes,ſtored with ſubſtance;reſolues now to meaſure all that way alone.Her aduerſity had ſtript her of all, but a good heart; that remaines with her, and beares vp her head,in the deepeſt of her extremity.True Chriſtian fortitude wades thorow all euills;and though we be vp to the chin,yet keepes firme footing againſt the ſtreame: where this is, the ſex is not diſcerned; neither is the quantity of the euill read in the face. How well doth this courage become Iſraelites,when wee are left comfortleſſe in the midſt of the Moab of this world, to reſolue the contempt of all dangers, in the way to our home? A contrarily,nothing doth more miſ-beſeeme a Chriſtian,that his ſpirits ſhould flagge with his eſtate,and that any difficulty ſhould make him deſpair of attaining his beſt ends.

Goodneſſe is of a winning quality whereſoeuer it is;and euen amongſt Infidels,will make it ſelfe friends. The good diſpoſition of *Naomi* carries away the hearts of her daughters in law with her;ſo as they are ready to forſake their kinred,their countrey, yea their own mother,for a ſtranger,whoſe affinity died with her ſonnes. Thoſe men are worſe then Infidels,and next to Diuels,that hate the vertues of Gods Saints; and could loue their perſons well,if they were not conſcionable.

How earneſtly doe theſe two daughters of *Moab* plead for their continuance with *Naomi*; and how hardly is either of them diſſwaded from partaking of the miſery of her ſociety! There are good natures euen among Infidels,and ſuch as for morall diſpoſition,& ciuill reſpects,cannot be exceeded by the beſt Profeſſors. Who can ſuffer his heart to reſt in thoſe qualities, which are common to them that are without God?

Naomi could not be ſo inſenſible of her owne good,as not to know how much comfort ſhee might reape to the ſolitarineſſe,both of her voyage,and her widdow-hood, by the ſociety of theſe two younger widdows,whoſe affections ſhe had ſo well tried; euen very partnerſhip is a mitigation of euils,yet ſo earneſtly doth ſhe diſſwade them from accompanying her, as that ſhee could not haue ſaid more, if ſhee had thought their preſence irkeſome,and burdenous:Good diſpoſitions loue not to pleaſure themſelues with the diſaduantage of others;& had rather be miſerable alone,then to draw in partners to their ſorrow;for the ſight of anothers calamity doth rather double their owne;& if themſelues were free,would affect them with compaſſion: As contrarily, ill minds care not how many companions they haue in miſery, nor how few conſorts in good;If themſelues miſcarry,they could be content all the world were enwrapped with them in the ſame diſtreſſe.

I maruell not that *Orpah* is by this ſeaſonable importunity perſwaded to returne; from a mother in law,to a mother in nature; from a toyleſome iourney,to reſt; from ſtrangers,to her kinred;from an hopeleſſe condition,to liklihoods of contentment. A little intreaty wil ſerue to moue nature to be good vnto it ſelfe:Euery one is rather a *Naomi* to his owne ſoule, to perſwade it to ſtay ſtill, and inioy the delights of *Moab*, rather then to hazard our entertainment in *Bethleem*. Wil religion allow me this wild liberty of my actions,this looſe mirth,theſe carnall pleaſures? Can I be a Chriſtian, and not liue ſullenly?None but a regenerate heart can chuſe rather to ſuffer aduerſity with Gods people,then to enioy the the pleaſures of ſin for a ſeaſon.

The one ſiſter takes an vnwilling farewell, and moiſtens her laſt kiſſes with many teares: the other cannot be driuen backe, but repells one intreaty with another; *Intreat me not to leaue thee;for whither thou goeſt,I will go,where thou dwelleſt,I wil dwel,thy people ſhall be my people,thy God,my God,where thou dieſt,I wil die,and there wil I be buried.*

Ruth ſaw ſo much vpon ten yeeres triall, in *Naomi*, as was more worth then all *Moab*; and in compariſon wherof, all worldly reſpects deſerued nothing but contempt: The next degree vnto goodneſſe is the loue of goodnes: He is in a faire way to grace, that can value it; If ſhee had not been already a proſelyte, ſhe could not haue ſet this price vpon *Naomies* vertue. Loue cannot be ſeparated from a deſire of fruition; In vaine had *Ruth* proteſted her affection to *Naomi*, if ſhee could haue turned her out to her iourney alone; Loue to the Saints doth not more argue our intereſt in God, then ſociety argues the truth of our loue.

As ſome tight veſſell that holds out againſt wind and water, ſo did *Ruth* againſt all the powers of a mothers perſwaſions; The impoſſibility of the comfort of marriage in following her (which drew back her ſiſter in law) cannot moue her. She hears her mother, like a modeſt matrō (cōtrary to the faſhion of theſe times) ſay, *I am too old to haue an husband*, and yet ſhee thinkes not on the contrary, I am too young to want an huſband: It ſhould ſeeme, the Moabites had learned this faſhion of Iſrael, to expect the brothers raiſing of ſeed to the deceaſed; The widowhood & age of *Naomi* cuts off that hope; neither could *Ruth* then, dreame of a *Boaz* that might aduance her; It is no loue that cannot make vs willing to be miſerable for thoſe we affect: The holloweſt heart can be content to follow one that proſpereth: Aduerſity is the only fornace of frendſhip: If loue will not abide both fire and anuile, it is but counterfeit; ſo in our loue to God, we doe but crake and vaunt in vaine, if we cannot be willing to ſuffer for him.

But if any motiue might hope to ſpeed, that which was drawne from example, was moſt likely; *Behold thy ſiſter in law is gone backe vnto her people, and to her gods; returne thou after her*. This one art-leſſe perſwaſion hath preuailed more with the world, then all the places of reaſon: How many millions miſcarry vpon this ground, Thus did my fore-fathers; Thus doe the moſt; I am neither the firſt, nor the laſt! Doe any of the rulers? Wee ſtraight thinke that, either ſafe, or pardonable, for which we can pleade a precedent. This good woman hath more warrant for her reſolution, then anothers practice: The mind can neuer be ſteady, whiles it ſtands vpon others feete; and till it be ſetled vpon ſuch grounds of aſſurance, that it will rather lead, then follow; and can ſay with *Ioſhua*, whatſoeuer become of the world, *I and my houſe will ſerue the Lord.*

If *Naomi* had not beene a perſon of eminent note, no knowledge had beene taken at Bethleem of her returne. Pouerty is euer obſcure; and thoſe that haue little, may goe and come without noiſe. If the ſtreetes of Bethleem had not before vſed to ſay, There goes *Naomi*; they had not now asked, *Is not this Naomi*? Shee that had loſt all things, but her name, is willing to part with that alſo; *Call mee not Noami, but call mee Marah*. Her humility cares little for a glorious name, in a deiected eſtate. Many a one would haue ſet faces vpon their want, and in the bitterneſſe of their condition, haue affected the name of beauty. In all formes of good, there are more that care to ſeeme, then to be: *Naomi* hates this hypocriſie, & ſince God hath humbled her, deſires not to be reſpected of men. Thoſe wich are truely brought down, make it not dainty that the world ſhould think them ſo; but are ready to be the firſt proclaimers of their owne vileneſſe.

Naomi went full out of Bethleem to preuent want; and now ſhee brings that want home with her, which ſhee deſired to auoid. Our blindneſſe oft-times carries vs into the perils we ſeeke to eſchew: God findes it beſt many times to croſſe the likely proiects of his dereſt children; and to multiply thoſe afflictions, which thy feared ſingle.

Ten yeeres haue turned *Naomi* into *Marah*: What aſſurance is there of theſe earthly things, whereof one houre may ſtrip vs? What man can ſay of the yeeres to come, Thus I will be? How iuſtly doe we contemne this vncertainty, and looke vp to thoſe riches that cannot but endure, when heauen and earth are diſſolued?

BOAZ and RVTH.

WHiles *Elimelech* ſhifted to *Moab* to auoid the famine; *Baoz* abode ſtill at Bethleem, and continued rich, and powerfull: Hee ſtaid at home, and found that, which *Elimelech* went to ſeek, and miſſed. The iudgement of famine doth not lightly extend it ſelfe to all: Peſtilence and the ſword ſpare none; but dearth commonly plagueth the meaner ſort, and balketh the mighty. When *Boaz* his ſtore-houſe was empty, his fields were full, and maintained the name of Bethleem. I do not heare *Ruth* ſtand vpon the termes of her better education, or wealthy Parentage; but now that God hath called her to want, ſhe ſcorns not to lay her hand vnto all homely ſeruices; and thinks it no diſparagement to finde her bread in other mens fields. There is no harder leſſon to a generous minde, not that more beſeemes it, then either to beare want, or to preuent it; Baſe ſpirits giue themſelues ouer to idleneſſe, and miſery; and becauſe they are croſſed, will ſullenly periſh. That good woman hath not bin for nothing in the ſchoole of patience; ſhe hath learned obedience to a poore ſtep-mother; ſhe was now a widow paſt reach of any danger of correction; beſides, that penury might ſeem to diſpenſe with awe; Euen children do eaſily learne to contemne the pouerty of their own Parents; Yet hath ſhee inured her ſelfe to obedience, that ſhe will not ſo much as goe forth into the field to gleane, without the leaue of her mother in law, and is no leſſe obſequious to *Marah*, then ſhe was to *Naomi*; What ſhall we ſay to thoſe children, that in the maine actions of their life, forget they haue naturall Parents? It is a ſhame to ſee, that in meane families want of ſubſtance cauſeth want of duty; and that children ſhould thinke themſelues priuiledged for vnreuerence, becauſe the Parent is poore. Little do we know, when wee goe forth in the morning, what God meanes to do with vs ere night: There is a prouidence that attends on vs in all our waies, and guides vs inſenſibly to his owne ends; That diuine hand leades *Ruth* blind-folded to the field of *Boaz*: That ſhe meetes with his reapers and fals vpon his land amongſt all the fields of Bethleem, it was no praiſe to her electiō but the gracious diſpoſition of him, in whom we moue; His thoughts are aboue ours, and doe ſo order our actions, as we, if we had known, ſhould haue wiſhed. No ſooner is ſhee come into the field, but the reapers are friendly to her, no ſooner is *Boaz* come into his field, but he inuites her to more bounty then ſhe could haue deſired; now God begins to repay into her boſome, her loue and duty to her mother in law. Reuerence and louing reſpects to parents, neuer yet went away vnrecompenced; God will ſurely raiſe vp friends amongſt ſtrangers to thoſe that haue been officious at home. It was worth *Ruthe's* iourney from Moab, to meet with ſuch a man as *Boaz*, whom we find thrifty, religious, charitable; Though he were rich, yet he was not careleſſe; he comes into the field to ouerſee his reapers. Euen the beſt eſtate requires carefull managing of the owner; He wanted not officers to take charge of his husbandry, yet he had rather be his owne witneſſe: After all the truſt of others, the Maſters eye feeds the horſe. The Maſter of this great houſhold of the world giues vs an example of this care, whoſe eye is in euery corner of this his large poſſeſſion; Not ciuility onely, but religion binds vs to good husbandry; We are all ſtewards; and what account can wee giue to our Maſter, if we neuer looke after our eſtate? I doubt whether *Boaz* had bin ſo rich; if he had not bin ſo frugall: Yet was he not more thrifty then religious: Hee comes not to his reapers, but with a bleſſing in his mouth: *the Lord be with you*; as one that knew, if he were with them, and not the Lord; his preſence could auaile nothing. All the buſineſſe of the family ſpeeds the better, for the Maſters benediction; Thoſe affaires are likely to ſucceed, that take their beginning at God.

Charity was well matched with his religion; without which, good words are but hipocrites: no ſooner doth hee heare the name of the Moabiteſſe, but hee ſeconds the kindnes of his reapers; and ſtill he riſes in his fauours: Firſt, ſhe may gleane in his field; then ſhee may drinke of his veſſels; then ſhee ſhall take her meale with his reapers;

and part of it, from his owne hand: laſtly, his work-men muſt let fall ſheaues for her gathering. A Small thing helpes the needy: an handfull of gleanings, a lap-full of parched corne, a draught of the ſeruants bottles, a looſe ſheafe was ſuch a fauour to *Ruth*, as ſhe thought was aboue all recompence: This was not ſeene in the eſtate of *Boaz*, which yet makes her for the time, happy. If we may refreſh the ſoule of the poore with the very offals of our eſtate, and not hurt our ſelues, woe be to vs if we doe it not. Our barnes ſhall be as full of curſes as of corne, if we grndge the ſcattered eares of our field to the hands of the needy.

How thankfully doth *Ruth* take theſe ſmall fauours from *Boaz*? Perhaps ſome rich iewell in *Moab* would not haue beene ſo welcome. Euen this was a preſage of her better eſtate. Thoſe which ſhall receiue great bleſſings, are euer thankfull for little; and if poore ſoules be ſo thankfull to vs, for but an handfull, or a ſheafe; how ſhould we bee affected to our God for whole fields full, for full barnes, full garners?

Doubtleſſe, *Boaz*, hauing taken notice of the good nature, dutifull carriage, and the neere affinity of *Ruth*, could not but purpoſe ſome greater beneficence, and higher reſpects to her: yet now onwards he fits his kindnes to her condition, and giues her that, which to her meanneſſe ſeemed much, though he thought it little. Thus doth the bounty of our God deale with vs: It is not for want of loue, that he giues vs no greater meaſure of grace, but for want of our fitneſſe and capacity; He hath reſerued greater preferments for vs, when it ſhall be ſeaſonable for vs to receiue them.

Ruth returns home wealthy with her Ephah of barley, and thankfully magnifies the liberality of *Boaz*, her new benefactor: *Naomi* repayes his beneficence with her bleſſing; *Bleſſed be he of the Lord.* If the rich can exchange their almes with the poore for bleſſings, they haue no cauſe to complaine of an ill bargaine. Our gifts cannot bee worth their faithfull prayers; therefore it is better to giue then to receiue; becauſe hee that receiues, hath but a worthles almes; he that giues, receiues an vnualuable bleſſing.

I cannot but admire the modeſty and ſilence of theſe two women: *Noami* had not ſo much as talked *of her kindred* in Bethleem, nor till now, had ſhe told *Ruth* that ſhee had a *wealthy* kinſman; neither had *Ruth* inquired of her husbands great alliance; but both ſate down meekly with their own wants, and cared not to know any thing elſe, ſaue that themſelues were poore. Humility is euer the way to honour.

It is a diſcourteſie where we are beholden, to alter our dependancy. Like as men of trade take it ill, if cuſtomers which are in their bookes, goe for their wares to another ſhop. Wiſely doth *Naomi* aduiſe *Ruth* not to be ſeen in any other field, whileſt the haruеſt laſted. The very taking of their fauours is a contentment to thoſe that haue already well deſerued; and it is quarrell enough that their courteſie is not receiued. How ſhall the God of heauen take it, that whiles he giues and proffers large, wee runne to the world, that can afford vs nothing but vanity and vexation?

Thoſe that can leaſt act, are oft-times the beſt to aduiſe. Good old *Naomi* ſits ſtill at home, & by her counſell payes *Ruth* all the loue ſhe owes her. The face of that action to which ſhe directs her, is the worſt piece of it; the heart was ſound. Perhaps, the aſſurance, which long tryall had giuen her of the good gouernment, and firme chaſtity of her daughter in law, together with her perſwaſion of the religious grauity of *Boaz*, made her thinke that deſigne ſafe, which to others had been perilous, if not deſperate. But beſides that, holding *Boaz* next of blood to *Elimelech*, ſhe made account of him, as the lawfull husband of *Ruth*; ſo as there wanted nothing but a challenge, and conſummation. Nothing was abated but ſome outward ſolemnities, which (though expedient for the ſatisfaction of others; yet were not eſſentiall to mariage: And if there were not theſe colours for a proiect ſo ſuſpitious, it would not follow, that the action were warrantable, becauſe *Naomies*. Why ſhould her example bee more ſafe in this, then in matching her ſonnes with infidels; then in ſending backe *Orpah* to her fathers gods? If euery act of an holy perſon ſhould be our rule, we ſhould haue crooked liues: Euery action that is reported, is not ſtraight-waies allowed. Our courſes were very vncertaine if God had not giuen vs rules, whereby wee may examine the examples of the beſt Saints, and as well cenſure, as follow them. Let them that ſtumble at the boldneſſe of *Ruth*, imitate the cotinence of *Boaz*.

Theſe times were not delicate. This man (though great in Bethleem) laies him downe to reſt vpon a pallat, in the floore of his barne; when he awakes at midnight; no maruell if he were amazed to finde himſelfe accompanied; yet, though his heart were cheared with wine, the place ſolitary, the night ſilent, the perſon comely, the inuitation plauſible, could hee not be drawn to a raſh act of luſt; His appetite could not get the victory of reaſon, though it had wine and opportunity to helpe it. Herein *Boaz* ſhewed himſelfe a great maſter of his affections, that he was able to reſiſt a fit tentation. It is no thanke to many, that they are free of ſome euils; perhaps they wanted not will, but conuenience. But if a man, when he is fitted with all helps to his ſin, can repell the plaſure of ſin, out of conſcience; this is true fortitude.

In ſtead of touching her as a wanton, he bleſſes her as a father, incourageth her as a friend, promiſeth her as a kinſman, rewards her as a patrone, and ſends her away laden with hopes, and gifts; no leſſe chaſte, more happy then ſhe came. Oh admirable temperance worthy the progenitor of him, in whoſe lips and heart was no guile.

If *Boaz* had been the next kinſman, the marriage had needed no protraction, but now that his conſcience told him, that *Ruth* was the right of another, it had not been more ſenſuality then iniuſtice, to haue touched his kinſwoman. It was not any bodily impotency, but honeſty & conſcience that reſtrained *Boaz*, for the very next night ſhe conceiued by him; that good man wiſhed his marriage bed holy, and durſt not lie downe in the doubt of a ſinne. Many a man is honeſt out of neceſſity, and affects the praiſe of that, which he could not auoyde; but that mans minde is ſtill an adulterer, in the forced continence of his body. No action can giue vs true comfort, but that which we doe out of the grounds of obedience.

Thoſe which are fearefull of ſinning, are carefull not to be thought to ſinne. *Boaz*, though he knew himſelfe to be cleare, would not haue occaſion of ſuſpition giuen to others; (*Let no man know that a woman came into the floore:*) A good heart is no leſſe afraid of a ſcandall, then of a ſinne; whereas thoſe that are reſolued not to make any ſcruple of ſinne, deſpiſe others conſtructions, not caring whom they offend, ſo that they may pleaſe themſelues. That *Naomi* might ſee, her daughter in law was not ſent back in diſlike, ſhe comes whom laden with corne; *Ruth* hath gleaned more this night, then in halfe the harueſt. The care of *Boaz* was, that ſhe ſhould not returne to her mother empty: Loue whereſoeuer it is, cannot be niggardly. Wee meaſure the loue of God by his gifts; How ſhall he abide to ſend vs away empty from thoſe treaſures of goodneſſe!

Boaz is reſtleſſe in the proſecution of this ſuit; and hies him from his threſhing-floore, to the gate, and there conuents the neerer kinſman before the Elders of the City: what was it that made *Boaz* ſo redy to entertaine, ſo forward to vrge this match? Wealth ſhee had none, not ſo much as bread, but what ſhe gleaned out of the field: Friends ſhe had none, and thoſe ſhe had elſewhere, Moabites: Beauty ſhee could not haue much after that ſcorching in her truall, in her gleanings; Himſelfe tells her what drew his hart to her, (*All the City of my people doth know that thou art a vertuous woman*) Vertue in whomſoeuer it is found, is a great dowry; and where it meets with an heart that knowes how to value it, is accounted greater riches then all that is hid in the bowels of the earth. The corne heape of *Boaz* was but chaffe to this, and his money, droſſe.

As a man that had learned to ſquare his actions to the law of God, *Boaz* proceeds legally with his riuall; and tels him of a parcell of *Elimelecs* land (which, it is like, vpon his remouall to *Moab*, he had alienated;) which he (as the next kinſman) might haue power to redeeme; yet ſo, as he muſt purchaſe the wife of the deceaſed with the land. Euery kinſman is not a *Boaz*, the man could liſten to the land, if it had been free from the clog of a neceſſary marriage; but now hee will rather leaue the land, then take the wife, leſt whiles hee ſhould preſerue *Elimelecs* inheritance, hee ſhould deſtroy his owne; for the next ſeed, which he ſhould haue by *Ruth*, ſhould not be his heire, but his deceaſed kinſmans; How knew he whether God might not by that wife, ſend heires enow for both their eſtates? rather had he therefore incurre a manifeſt iniuſtice, then hazard the danger of his inheritance. The Law of God bound him to raiſe vp ſeed to the next in blood; the care of his inheritance draws him to a neglect of his duty, though with infamy and reproch, and now he had rather his face ſhould be ſpit vpon, and his name ſhould be called, *The houſe of him whoſe ſhoo was pulled off*, then to reſerue the honour of him, that did his brother right, to his owne preiudice. How many are there that doe ſo ouerloue their iſſue, as that they regard neither ſinne nor ſhame in aduancing it? and that will rather indanger their ſoule, then leeſe their name? It is a wofull inheritance that makes men heires of the vengeance of God.

Boaz is glad to take the aduantage of his refuſall; and holds that ſhoo (which was the ſigne of his tenure) more worth then all the land of *Elimelec*. And whereas other Wiues purchaſe their husbands, with a large dowry, this man purchaſeth his wife at a deare rate, and thinkes his bargaine happy. All the ſubſtance of the earth, is not worth a vertuous and prudent wife; which *Boaz* doth now ſo reioyce in, as if he this day only began to be wealthy.

Now is *Ruth* taken into the houſe of *Boaz*; ſhe that before had ſaid, ſhe was not like one of his maidens, is now become their miſtreſſe. This day ſhe hath gleaned all the fields and barnes of a rich husband; and (that there might be no want in her happines) by a gracious husband ſhe hath gained an happy ſeed; and hath the honour, aboue all the dames of Iſrael, to be the great grand-mother of a King, of *Dauid*, of the *Meſſiah*.

Now is *Marah* turned backe againe to *Naomi*; and *Orpah*, if ſhe heare of this in *Moab*, cannot but enuy at her ſiſters happineſſe. Oh the ſure and bountifull paiments of the Almighty! Who euer came vnder his wing in vaine? Who euer loſt by truſting him? Who euer forſooke the *Moab* of this world for the true Iſrael, and did not at laſt reioyce in the change?

ANNA *and* PENINNA.

ALL cuſtomes, where they are once intertained, are not eaſily diſcharged; Polygamy, beſides carnall delight, might now plead age and example: ſo as euen *Elkanah* (though a Leuite) is tainted with the ſinne of *Lamech*; Like as faſhions of attire, which at the firſt were diſliked as vncomely, yet when they are once growne common, are taken vp of the graueſt. Yet this ſinne (as then currant with the time) could not make *Elkanah* not religions. The Houſe of God in Shilo was duely frequented of him; oftentimes, alone, in his ordinary courſe of attendance; with all his males, thrice a yeere; and once a yeere, with all his family. The continuance of an vnknowne ſinne cannot hinder the vprightneſſe of a mans heart with God; as a man may haue a mole vpon his backe, and yet thinke his skinne cleare; the leaſt touch of knowledge or wilfulneſſe marres his ſincerity.

He that by vertue of his place was imployed about the ſacrifices of others, would much leſſe neglect his owne. It is a ſhame for him that teaches Gods people that they ſhould not appeare before the Lord empty, to bring no ſacrifice for himſelfe. If Leuites be profane, who ſhould be religious?

It was the faſhion when they ſacrificed, to feaſt; ſo did *Elkanah*; the day of his deuotion is the day of his triumph; hee makes great cheere for his whole family, euen for that wife which hee loued leſſe. There is nothing more comely then cheerefulneſſe in the ſeruices of God. What is there in all the world, wherewith the heart of man ſhould be ſo lift vp, as with the conſcience of his dutie done to his Maker?

Whiles we doe ſo, God doth to vs, as our glaſſe, ſmile vpon vs, while we ſmile on him.

Loue will be ſeene by entertainment; *Peninna* and her children ſhall not complaine of want, but *Anna* ſhall find her husbands affection in her portion; as his loue to her was double, ſo was her part; She fared not the worſe, becauſe ſhe was childles, no good husband will diſlike his wife for a fault not of the power of her redneſſe: yea, rather, that which might ſeeme to loſe the loue of her husband, winnes it, her barrenneſſe. The good nature of *Elkanah* laboured by his deare reſpects, to recompence this affliction; that ſo ſhe might finde no leſſe contentment in the fruit of his hearty loue, then ſhe had griefe from her owne fruitleſneſſe. It is the property of true mercy, to be moſt fauourable to the weakeſt; Thus doth the gracious ſpouſe of the Chriſtian ſoule pitty the barrenneſſe of his ſeruants. O Sauiour, wee ſhould finde thee ſo indulgent to vs, if we did not complaine of our own vnworthineſſe: *Peninna* may haue the more children, but barren *Anna* hath the moſt loue. How much rather could *Elkanah* haue wiſhed *Peninna* barren, and *Anna* fruitfull? but if ſhe ſhould haue had both iſſue, and loue, ſhe had bin proud, and her riuall deſpiſed. God knowes how to diſperſe his fauours ſo, that euery one may haue cauſe both of thankfulneſſe, and humiliation; whiles there is no one that hath all, no one but hath ſome. If enuy and contempt were not thus equally tempered, ſome would be ouer-hauty, and other too miſerable; But now, euery man ſees that in himſelf which is worthy of contempt, & matter of emulation in others; and contrarily, ſees what to pity, and diſlike in the moſt eminent, and what to applaud in himſelfe, and out of this contrariety, ariſes a ſweet meane of contentation.

The loue of *Elkanah* is ſo vnable to free *Anna* from the wrongs of her riuall, that it procures them rather. The vnfruitfulneſſe of *Anna* had neuer with ſo much deſpight beene laid in her diſh, if her husbands heart had beene as barren of loue to her. Enuy, though it take aduantage of our weakneſſes, yet is euer raiſed vpon ſome grounds of happineſſe, in them whom it emulates, it is euer an ill effect of a good cauſe: If *Abels* ſacrifice had not beene accepted, and if the acceptation of his ſacrifice had not beene a bleſſing, no enuy had followed vpon it.

There is no euill of another, wherin it is fit to reioyce, but his enuy, and this is worthy of our ioy and thankfulneſſe, becauſe it ſhewes vs the price of that good, which we had, and valued not. The malignity of enuy is thus well anſwered, when it is made the euill cauſe of a good effect to vs, when God and our ſoules may gaine by anothers ſin. I doe not finde that *Anna* inſulted vpon *Peninna*, for the greater meaſure of her husbands loue, as *Peninna* did vpon her, for her fruitleſneſſe. Thoſe that are truely gracious, know how to receiue the bleſſings of God, without contempt of them that want; and haue learned to be thankfull, without ouerlineſſe.

Enuy, when it is once conceiued in a malicious heart, is like fire in billets of Iuniper, which (they ſay) continues more yeeres then one. Euery yeere was *Anna* thus vexed with her emulous partner; and troubled, both in her prayers and meales: Amidſt all their feaſtings, ſhe fed on nothing but her teares. Some diſpoſitions are leſſe ſenſible, and more carleſſe of the deſpight and iniuries of others, and can turne ouer vnkinde vſages, with contempt. By how much more tender the heart is, ſo much more deeply is it euer affected with diſcourteſies; As waxe receiues and retaines that impreſſion, which in the hard clay cannot be ſeene; or, as the eye feeles that more, which the skin of the eye-lid could not complaine of. Yet the husband of *Anna* (as one that knew his duty) labours by his loue, to comfort her againſt theſe diſcontentments, *Why weepeſt thou? Am I not better to thee then ten ſons?* It is the weakeneſſe of good natures, to giue ſo much aduantage to an enemy; what would malice rather haue, then the vexation of them whom it perſecutes? Wee cannot better pleaſe an aduerſary, then by hurting our ſelues: This is no other, then to humour enuy, to ſerue the turne of thoſe that maligne vs; and to draw on that malice, whereof we are weary; whereas careleſneſſe puts ill-will out of countenance; and makes it with-draw it ſelfe in a rage, as that which doth but ſhame the author, without the hurt of the patient. In cauſleſſe wrongs, the beſt remedy is content.

She that could not finde comfort in the louing perſwaſions of her husband, ſeeks it in her prayers, ſhe riſes vp hungry from the feaſt, and hies her to the Temple; there ſhe powres out her teares, and ſupplications: Whatſoeuer the complaint be, here is the remedy: There is one vniuerſall receit for all euils, prayer: when all helpes faile vs, this remaines, and whiles we haue an heart, comforts it.

Here was not more bitterneſſe in the ſoule of *Anna*, then feruency; ſhee did not onely weepe and pray, but vow vnto God. If God will giue her a ſonne, ſhe will giue her ſonne to God backe againe: Euen nature it ſelfe had conſecrated her ſonne to God; for he could not but be borne a Leuite: But if his birth make him a Leuite, her vow ſhall make him a Nazarite, and dedicate his minority to the Taberncale. The way to obtaine any benefit, is to deuote it in our hearts, to the glory of that God, of whom we aske it: By this meanes ſhall God both pleaſure his ſeruant, and honor himſelfe; whereas, if the ſcope of our deſires be carnall, we may be ſure either to faile of our ſuit, or of a bleſſing.

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ELY *and* ANNA.

OLd *Ely* ſits on a ſtoole, by one of the poſts of the Tabernacle: Where ſhould the Prieſts of God be but in the Temple? whether for action or for ouer-ſight. Their very preſence keeps Gods Houſe in order, and the preſence of God keepes their hearts in order.

It is oft found, that thoſe which are themſelues conſcionable, are too forward to the cenſuring of others: Good *Ely*, becauſe he markes the lips of *Anna* to moue without noiſe, chides her as drunken, and vncharitably miſconſtrues her deuotion: It was a weake ground whereon to build ſo heauy a ſentence. If ſhe had ſpoken too loud, and imcompoſedly, he might haue had ſome iuſt colour for this conceit; but now to accuſe her ſilence (not withſtanding all the teares which hee ſaw) of drunkenneſſe, it was a zealous breath of charity.

Some ſpirit would haue been enraged with ſo raſh a cenſure: When anger meets with griefe, both turne into fury: But this good woman had been inured to reproches, and beſides, did well ſee the reproofe aroſe from miſpriſion, and the miſpriſion from zeale; and therefore anſwers meekely, as one that had rather ſatiſfie, then expoſtulate; *Nay, my Lord but I am a woman troubled in ſpirit*. *Ely* may now learne charitie of *Anna*: If ſhe had bin in that diſtemper, whereof he accuſed her, his iuſt repooſe had not bin ſo eaſily digeſted: Guiltines is commonlie clamorous, & impatient, whereas innocence is ſilent, aud careleſſe of miſ-reports. It is naturall vnto all men to wipe off from their name all aſperſions of euill, but none doe it with ſuch violence, as they which are faultie. It is a ſigne the horſe is galled, that ſtirs too much when he is touched.

She that was cenſured for drunken, cenſures drunkenneſſe more deeplie then her reprouer; *Count not thine handmaid for a daughter of Belial*. The drunkards ſtile begins in lawleſnes, proceeds in vnprofitablenes, ends in miſery; and all ſhut vp in the denomination of this pedegree, A ſonne of Belial.

If *Anna* had bin tainted with this ſin, ſhe would haue denied it with more fauour, and haue diſclaimed it with an extenuation; What if I ſhould haue bin merry with wine? yet I might be deuout: If I ſhould haue ouer-ioyed in my ſacrifice to God, one cup of exceſſe had not beene ſo hainous: now her freedome is ſeen in her ſeueritie. Thoſe which haue cleare hearts from any ſinne, proſecute it with rigour; whereas the guilty are euer partiall: their conſcience holds their hands, and tels them that they beat themſelues, whiles they puniſh others.

Now *Ely* ſees his errour, and recants it; and to make amends for his raſh cenſure, prayes for her. Euen the beſt may erre, but not perſiſt in it: When good natures haue offended, they are vnquiet, till they haue haſtned ſatisfaction: This was within his office, to pray for the diſtreſſed: Wherefore ſerues the Prieſt, but to ſacrifice for the people: and the beſt ſacrifices are the praiers of faith.

She that beganne her prayers with faſting, and heauineſſe, riſes vp from them with cheerefulneſſe and repaſt. It cannot bee ſpoken, how much eaſe and ioy the heart of man findes in hauing vnloaded his cares, and powred out his ſupplications into the eares of God; ſince it is well aſſured, that the ſuit which is faithfully asked, is already granted in heauen. The conſcience may well reſt, when it tels vs, that we haue neglected no meanes of redreſſing our affliction; for then it may reſolue to looke either for amendment, or patience.

The ſarifice is ended, and now *Elkanah* and his family riſe vp early to returne vnto *Ramah*: but they dare not ſet forward, till they haue worſhipped before the Lord. That iourney cannot hope to proſper, that takes not God with it. The way to receiue bleſſings at home, is to be deuout at the Temple.

She that before conceiued faith in her heart, now conceiues a ſonne in her wombe: God will rather worke miracles, then faithfull prayers ſhall returne empty: I do not finde that *Peninna* asked any ſonne of God, yet ſhe had ſtore; *Anna* begged hard for this one, and could not till now obtaine him. They which are deareſt to God, doe ofttimes with great difficulty worke out thoſe bleſſings, which fall into the mouthes of the careleſſe. That wiſe Diſpoſer of all things knowes it fit to hold vs ſhort of thoſe fauours which we ſue for; whether for the triall of our patience, or the exerciſe of our faith, or the increaſe of our importunity, or the doubling of our obligation.

Thoſe children are moſt like to proue bleſſings, which the parents haue begged of God; and which are no leſſe the fruit of our ſupplications, then of our body. As this childe was the ſonne of his mothers praier; and was conſecrated to God ere his poſſibility of being; ſo now himſelfe ſhall know, both how he came, and whereto he was ordained; and leſt he ſhould forget it, his very name ſhall teach him both; (*She called his name Samuel.* He cannot ſo much as heare himſelfe named, but he muſt needs remember both the extraordinary mercy of God, in giuing him to a barren mother; and the vow of his mother, in reſtoring him backe to God by her zealous dedication; and by both of them learne holineſſe and obedience. There is no neceſſity of ſignificant names; but we cannot haue too many monitors to put vs in mind of our duty.

It is wont to be the fathers priuiledge to name his childe; but becauſe this was his mothers ſon, begotten more by her praiers, then the ſeed of *Elkana*, it was but reaſon, ſhe ſhould haue the chiefe hand both in his name, and diſpoſing. It had beene indeed the power of *Elkanah*, to haue changed both his name, and profeſſion, and to abrogate the vow of his wife; that wiues might know, they were not their owne; and that the rib might learne to know the head: But husbands ſhall abuſe their authority, if they ſhall wilfully croſſe the holy purpoſes and religious endeuors of their yoke-fellowes. How much more fit is it for them to cheriſh all good deſires in the weaker veſſels: and as we vſe, when we carry a ſmall light in a winde, to hide it with our lap, or hand, that it may not goe out. If the wife be a Vine, the husband ſhould be an Elme to vphold her in all worthy enterpriſes; elſe ſhe fals to the ground, and proues fruitleſſe.

The yeere is now come about; and *Elkanah* cals his family to their holy iourney, to goe vp to Ieruſalem, for the anniuerſary ſolemnity of their ſacrifice: *Annaes* heart is with them, but ſhe hath a good excuſe to ſtay at home, the charge of her *Samuel*: her ſucceſſe in the Temple, keepes her haply from the Temple; that her deuotion may be doubled, becauſe it was reſpited. God knowes how to diſpence with neceſſities; but if we ſuffer idle and needleſſe occaſions to hold vs from the Tabernacle of God, our hearts are but hollow to Religion.

Now at laſt, when the child was weaned from her hand, ſhee goes vp, and payes her vow, and with it, payes the intereſt of her intermiſſion. Neuer did *Anna* goe vp with ſo glad an heart to Shilo; as now that ſhee carries God this reaſonable Preſent, which himſelfe gaue to her, and ſhe vowed to him; accompanied with the bounty of other ſacrifies, more in number and meaſure, then the law of God required of her; and all this is too little for her God, that ſo mercifully remembred her affliction, and miraculouſly remedied it. Thoſe hearts which are truely thankfull, do no leſſe reioyce in their repayment, then in their receit; and doe as much ſtudy, how to ſhew their humble and feruent affections, for what they haue, as how to compaſſe fauours when they want them; Their debt is their burden, which when they haue diſcharged, they are at eaſe.

If *Anna* had repented of her vow, and not preſented her ſonne to the Tabernacle, *Ely* could not haue challenged him; He had only ſeene her lips ſtirre, not hearing the promiſe of her heart. It was enough, that her owne ſoule knew her vow; and God which was greater then it. The obligation of a ſecret vow is no leſſe, then if it had ten thouſand witneſſes.

Old *Ely* could not chooſe but much reioyce to ſee this fruit of thoſe lips, which he thought moued with wine; & this good proofe, both of the mercifull audience of God, and the thankfull fidelity of his Handmaide; this ſight calls him downe to his knees (*He worſhipped the Lord.*) Wee are vnprofitable witneſſes of the mercies of God and the graces of men, if wee doe not glorifie him for others ſakes, no leſſe then for our owne.

Ely and *Anna* grew no better acquainted; neither had he ſo much cauſe to praiſe God for her, as ſhe afterwards for him. For if her owne prayers obtained her firſt child; his bleſſing inriched her with fiue more. If ſhe had not giuen her firſt ſonne to God, ere ſhe had him; I doubt whether ſhee had not beene euer barren; or if ſhee had kept her *Samuel* at home, whether euer ſhee had conceiued againe; now that piety which ſtripped her of her onely childe for the ſeruice of her God, hath multiplyed the fruit of her wombe, and gaue her fiue for that one, which was ſtill no leſſe hers, becauſe he was Gods. There is no ſo certaine way of increaſe, as to lend, or giue vnto the Owner of all things.

ELY *and his Sonnes.*

IF the conueyance of grace were naturall, holy Parents would not be ſo ill ſuted with children. What good man would not rather wiſh his loins dry, then fruitfull of wickedneſſe? Now, we can neither traduce goodneſſe, nor chooſe but traduce ſinne. If vertue was as well entailed vpon vs, as ſinne, one might ſerue to checke the other in our children; but now ſince grace is deriued from heauen on whomſoeuer it pleaſes the Giuer, and that euill which ours receiue hereditarily from vs is multiplied by their owne corruption, it can be no wõder that good men haue ill children, it is rather a wõder that any children are not euill. The ſonnes of *Ely* are as lewd, as himſelfe was holy. If the goodnes of examples, precepts, education, profeſſion, could haue been preſeruatiues from extremity of ſinne, theſe ſons of an holy Father had not been wicked; now, neither parentage, nor breeding, not Prieſthood can keepe the ſonnes of *Ely* from the ſons of *Belial*. If our children be good, let vs thanke God for it; this was more then wee could giue them; if euill, they may thanke vs, and themſelues; vs, for their birth-ſinne; themſelues, for the improuement of it to that height of wickednes.

If they had not beene ſons of *Ely*, yet being Prieſts of God, who would not haue hoped their very calling ſhould haue infuſed ſome holineſſe into them? But now euen their white Ephod couers foule ſins; yea rather, if they which ſerue at the Altar degenerate, their wickedneſſe is ſo much more aboue others, as their place is holier. A wicked Prieſt is the worſt creature vpon earth. Who are Diuels, but they which were once Angels of light? Who can ſtumble at the ſins of the Euangelicall Leuites, that ſees ſuch impurity euen before the Arke of God? That God which promiſed to bee the Leuites portion, had ſet forth the portion of his Miniſters; hee will feaſt them at his own Altar; The breſt and the right ſhoulder of the peace-offring was their morſel: theſe bold and couetous Prieſts vvill rather haue the fleſh-hooke their arbiter, then God; vvhatſoeuer thoſe three teeth faſten vpon, ſhall be for their tooth; they vvere weary of one ioynt, and now their delicacy affects variety; God is not worthy to craue for theſe men, but their owne hands; And this they doe not receiue; but take; and take violently, vnſeaſonably; It had beene fit God ſhould be firſt ſerued, their preſumption will not ſtay his leiſure; ere the fat bee burned, ere the fleſh bee boyled, they ſnatch more then their ſhare from the Altar; as if the God of heauen ſhould wait on their palate; as if the Iſraelites had come thither to ſacrifice to their bellies; and (as commonly a wanton tooth is the harbinger to luxurious wantonnes) they are no ſooner fed, then they neigh after the Dames of Iſrael; holy women aſſemble to the doore of the Tabernacle; theſe varlets tempt them to luſt, that came thither for deuotion; they had wiues of their owne, yet their vnbridled deſires roue after ſtrangers, and feare not to pollute euen that holy place with abominable filthineſſe. O ſinnes, too ſhamefull for men; much more for the ſpirituall guides of Iſrael! Hee that makes himſelfe a ſeruant to his tooth, ſhall eaſily become a ſlaue to all inordinate affections. That Altar which expiated other mens ſinnes, added to the ſinnes of the ſacrificers; Doubtleſſe many a ſoule was the clener for the bloud of the ſacrifices, which they ſhed; whiles their own were more impure; And as the Altar cannot ſanctifie the Prieſt, ſo the vncleanneſſe of the Miniſter cannot pollute the offring; becauſe the vertue thereof is not in the agent, but in the inſtitution; in the repreſentation his ſinne is his owne, the comfort of the Sacrament is from God; Our Clergy is no charter for heauen. Euen thoſe, whoſe trade is deuotion, may at once ſhew the way to heauen by their tongue, and by their foot lead the way to hell. It is neither a coule, nor an Ephod that can priuiledge the ſoule.

The ſinne of theſe men was worthy of contempt, yea perhaps their perſons; but for the people therefore, to abhorre the offerings of the Lord, was to adde their euill vnto the Prieſts; and to offend God, becauſe he was offended; There can no offence be iuſtly taken, euen at men; much leſſe at God for the ſake of men: No mans ſinnes ſhould bring the ſeruice of God into diſlike, this is to make holy things guilty of our profanenes. It is a dangerous ignorance, not to diſtinguiſh betwixt the worke, and the inſtrument; whereupon it oft comes to paſſe, that we fall out with God, becauſe we finde cauſe of offence from men; and giue God iuſt cauſe to abhorre vs, becauſe we abhorre his ſeruice vniuſtly. Although it be true (of great men eſpecially) that they are the laſt that know the euils of their own houſe, yet either it could not be, when all Iſrael rung of the lewdneſſe of *Elies* ſonnes, that he only ſhould not know it, or if he knew it not, his ignorance cannot be excuſed; for a ſeaſonable reſtraint might haue preuented this extremity of debauchedneſſe. Complaints are long muttered of the great, ere they dare breake forth to open conteſtation: publike accuſations of authority argues intollerable extremities of euill; nothing but age can plead for *Ely*, that he was not the firſt accuſer of his ſons: now when their enormities came to be the voice of the multitude, he muſt heare it perforce; and doubtleſſe he heard it with griefe enough, but not with anger enough: hee that was the Iudge of Iſrael, ſhould haue vnpartially iudged his owne fleſh and bloud; neuer could he haue offered a more pleaſing ſacrifice, then the depraued bloud of ſo wicked ſonnes. In vaine doe we rebuke thoſe ſins abroad, which we tolerate at home. That man makes himſelfe but ridiculous, that leauing his owne houſe on fire, runs to quench his neighbours.

I heard *Ely* ſharpe enough to *Anna*, vpon but a ſuſpicion of ſinne; and now, how milde I finde him to the notorious crimes of his owne? *Why doe you ſo, my ſonnes? It is no good report; my ſonnes, doe no more ſo:* The caſe is altered with the perſons. If nature may be allowed to ſpeake in iudgement, and to make difference, not of ſinnes, but of offenders, the ſentence muſt needs ſauour of partiality. Had theſe men but ſome little ſlackened their duty, or heedleſly omitted ſome rite of the ſacrifice, this cenſure had not beene vnfit; but to puniſh the thefts, rapines, ſacriledges, adulteries, inceſts of his ſonnes, with *Why doe yee ſo*, was no other then to ſhaue that head, which had deſerued cutting off. As it is with ill humours, that a weake doſe doth but ſtirre, and anger them, not purge them out; ſo it fareth with ſinnes: An eaſie reproofe doth but incourage wickedneſſe, and makes it thinke it ſelfe ſo ſlight, as that cenſure importeth: A vehement rebuke to a capitall euill, is but like a ſtrong ſhowre to a ripe field, which layes that corne which were worthy of a ſickle. It is a breach of iuſtice, not to proportionate the puniſhment to the offence: To whip a man for a murder, or to puniſh the purſe for inceſt, or to burne treaſon in the hand, or to award the ſtockes to burglary, is to patronize euill, in ſtead of auenging it: Of the two extremes, rigour is more ſafe for the publike weale, becauſe the ouer-puniſhing of one offender frights many from ſinning. It is better to liue in a common wealth where nothing is lawfull, then where euery thing.

Iudulgent parents are cruell to themſelues, and their poſterity. *Ely* could not haue deuiſed which way to haue plagued himſelfe, and his houſe ſo much, as by his kindnes to his childrens ſinnes: What variety of iudgements doth he now heare of from the meſſenger of God? Firſt, becauſe his old age (which vſes to be ſubiect to choller) inclined now to miſ-fauour his ſonnes; therefore there ſhall not bee an old man left of his houſe for euer: and becauſe it vexed him not enough to ſee his ſonnes enemies to God in their profeſſion, therefore he ſhall ſee his enemy in the habitation of the Lord; and becauſe himſelfe forbore to take vengeance of his ſons, and eſteemed their life aboue the glory of his Maſter, therefore God will reuenge himſelfe, by killing them both in one day; and becauſe he abuſed his ſoueraignty by conniuence at ſinne, therefore ſhall his houſe be ſtripped of this honour, and ſee it tranſlated to another; and laſtly, becauſe he ſuffered his ſonnes to pleaſe their owne wanton appetite, in taking meat off from Gods trencher, therefore, thoſe which remaine of his houſe, ſhall come to his ſucceſſors, to beg a piece of ſiluer, and a morſell of bread: in a word, becauſe he was partiall to his ſonnes, God ſhall execute all this ſeuerely vpon him and them. I doe not read of any fault *Ely* had, but indulgence; and which of the notorious offenders were plagued more. Parents need no other meanes to make them miſerable, then ſparing the rod.

Who ſhould be the bearer of theſe fearefull tidings to *Ely*, but young *Samuel*, whom himſelf had trained vp? He was now grown paſt his mothers coats, fit for the Meſſage of God. Old *Ely* rebuked not his young ſons, therefore young *Samuel* is ſent to rebuke him. I maruell not whiles the Prieſthood was ſo corrupted, if the Word of God were precious, if there were publike viſion; It is not the manner of God to grace the vnworthy; The ordinary miniſtration in the Temple was too much honor for thoſe that robbed the Altar, thogh they had no extraordinary reuelations. Hereupon it was, that God lets old *Ely* ſleepe (who ſlept in his ſinne) and awakes *Samuel*, to tell him what he would do with his maſter. He which was wont to be the mouth of God to the people, muſt now receiue the Meſſage of God, from the mouth of another; As great perſons will not ſpeake to thoſe, with whom they are highly offended, but ſend them their checks by others.

The lights of the Temple were now dim, and almoſt ready to giue place to the morning, when God called *Samuel*; to ſignifie perhaps, that thoſe which ſhould haue beene the lights of Iſrael, burned no leſſe dimly, and were neere their going out, and ſhould be ſucceeded with one, ſo much more lightſome then they, as the Sunne was more bright then the Lampes: God had good leaſure to haue deliuered this meſſage by day, but he meant to make vſe of *Samuels* miſtaking; and therefore ſo ſpeaks, that *Ely* may be asked for an anſwer, & perceiue himſelfe both omitted, and cenſured. He that meant to vſe *Samuels* voice to *Ely*, imitates the voice of *Ely* to *Samuel*; *Samuel* had ſo accuſtomed himſelfe to obedience, and to anſwer the call of *Ely*, that lying in the further cels of the Leuites, hee is eaſily raiſed from his ſleep; and euen in the night runnes for his meſſage to him, who was rather to receiue it from him. Thrice is the old man diſquieted with the diligence of his ſeruant; and, though viſions were rare in his daies, yet is he not ſo vnacquainted with God, as not to attribute that voice to him, which himſelfe heard not. Wherefore like a better Tutor then a parent, hee teaches *Samuel* what he ſhall anſwer, *Speake Lord, for thy ſeruant heareth.*

It might haue pleaſed God at the firſt call to haue deliuered his maſſage to *Samuel*, not expecting the anſwer of a nouice vnſeene in the viſions of a God, yet doth hee rather deferre it till the fourth ſummons, and will not ſpeake till *Samuel* confeſſed his audience. God loues euer to prepare his ſeruants for his imployments, and will not commit his errands, but to thoſe, whom he addreſſed both by wonder, and attention, and humility.

Ely knew well the gracious faſhion of God, that where he tended a fauour, prorogation could be no hinderance, & therefore after the call of God thrice anſwered with ſilence, he inſtructs *Samuel* to be ready for the fourth: If *Samuels* ſilence had been wilfull; I doubt whether hee had been againe ſollicited; now God doth both pitty his error, and requite his diligence by redoubling his name at the laſt.

Samuel had now many yeeres miniſtred before the Lord, but neuer till now heard his voyce; and now heares it with much terror, for the firſt word that hee heares God ſpeake, is threatning, and that of vengeance to his maſter. What were theſe menaces, but ſo many premonitions to himſelfe that ſhould ſucceed *Ely*? God begins early to ſeaſon their hearts with feare, whom hee meanes to make eminent inſtruments of his glory. It is his mercy to make vs witneſſes of the iudgements of others; that we may be forewarned, ere we haue the occaſions of ſinning.

I doe not heare God bid *Samuel* deliuer this meſſage to *Ely*; Hee that was but now made a Prophet, knowes, that the errands of God intend not ſilence; and that God would not haue ſpoken to him of another, if he had meant the newes ſhould be reſerued to himſelfe: Neither yet did he run with open mouth vnto *Ely*, to tell him this viſion, vnasked. No wiſe man will bee haſty to bring ill tidings to the great; rather doth he ſtay till the importunity of his Maſter ſhould wring it from his vnwillingnes; and then as his concealement ſhewed his loue, ſo his full relation ſhall approue his fidelity. If the heart of *Ely* had not told him this newes, before God told it *Samuel*, he had neuer been ſo inſtant with *Samuel*, not to conceale it; His conſcience did well preſage that it concerned himſelfe; Guiltines needs no Prophet to aſſuer it of puniſhment. The mind that is troubled, proiecteth terrible things: and though it cannot ſingle out the iudgement allotted to it, yet it is in a confuſed expectation of ſome grieuous euill. Surely, *Ely* could not thinke it worſe then it was; The ſentence was fearefull, and ſuch as I wonder, the neck, or the heart of old *Ely* could hold out the report of; That God ſweares he will iudge *Elies* houſe; and that with beggery, with death, with deſolation, & that the wickednes of his houſe ſhal not be purged with ſacrifice, or offrings for euer: And yet this which euery Iſraelites eare ſhould tingle to heare of, when it ſhould be done, old *Ely* heares wtih an vnmoued patience, and humble ſubmiſſion, *It is the Lord, let him doe what ſeemeth him good.* Oh admirable faith, and more then humane conſtancy and reſolution, worthy of the aged preſident of Shiloh, worthy of an heart ſacrificed to that God, whoſe iuſtice had refuſed to expiate his ſinne by ſacrifice! If *Ely* haue been an ill father to his ſonnes, yet he is a good ſonne to God, and is ready to kiſſe the very rod he ſhall ſmart withall; It is the Lord, whom I haue euer found holy, and iuſt, and gracious, and he cannot but be himſelfe; Let him do what ſeemeth him good; for whatſoeuer ſeemeth good to him, cannot but be good; howſoeuer it ſeemes to mee: Euery man can open his hand to God while hee bleſſes; but to expoſe our ſelues willingly to the afflicting hand of our Maker, and to kneele to him whiles he ſcourges vs, is peculiar onely to the faithfull.

If euer a good heart could haue freed a man from temporall puniſhments, *Ely* muſt needs haue eſcaped: Gods anger was appeaſed by his humble repentāce, but his iuſtice muſt be ſatisfied: *Elies* ſin and his ſonnes, was in the eye and mouth of all Iſrael; his therefore ſhould haue been much wronged by their impunity. Who would not haue made theſe ſpirituall guides an example of lawleſneſſe and haue ſaid, What care I how I liue, if *Elies* ſonnes goe away vnpuniſhed? As not the teares of *Ely*, ſo not the words of *Samuel* may fall to the ground: We may not meaſure the diſpleaſure of God by his ſtripes; many times, after the remiſſion of the ſin, the very chaſtiſements of the Almighty are deadly. No repentance can aſſure vs that we ſhall not ſmart with outward afflictions; That can preuent the eternall diſpleaſure of God, but ſtill it may bee neceſſarie and good we ſhould be corrected: Our care and ſute muſt be, that the euils which ſhall not be auerted, may be ſanctified.

If the prediction of theſe euils were fearefull, what ſhall the execution bee? The preſumption of the il-taught Iſraelites ſhall giue occaſion to this iudgement; for being ſmitten before the Philiſtims, they ſend for the Arke into the field. Who gaue them authoritie to command the Ark of God at their pleaſure? Here was no conſulting with the Ark, which they would fetch; no inquiry of *Samuel* whether they ſhould fetch it; but an heady reſolution of preſumptuous Elders to force God into the field, and to challenge ſucceſſe. If God were not with the Arke, why did they ſend for it, and reioyce in the comming of it? If God were with it, why was not his allowance asked that it ſhould come? How can the people bee good, where the Prieſts are wicked? When the Arke of the Couenant of the Lord of hoſts that dwels between the Cherubins, was brought into the Hoſt (though with meane and wicked attendance) Iſrael doth (as it were) fill the heauen, and ſhake the earth with ſhouts; as If the Arke and victory were no leſſe vnſeparable then they had their ſinnes. Euen the lewdeſt men will be looking for fauour from that God, whom they cared not to diſpleaſe, contrary to the conſcience of their deſeruings. Preſumptiō doth the ſame in wicked mē, which faith doth in the holieſt. Thoſe that regarded not the God of the Arke, thinke themſelues ſafe and happy in the Ark of God: Vaine men are tranſported with a confidence in the out-ſides of religion, not regarding the ſubſtance and ſoule of it, which only can giue them true peace. But rather then God will humour ſuperſtition in Iſraelites, hee will ſuffer his own *Arke* to fall into the hands of Philiſtims: Rather will he ſeeme to ſlacken his hand of *protection*, then he will be thought to haue his hands bound by a formall miſconfidence. The ſlaughter of the Iſraelites was no plague to this: It was a greater plague rather to them that ſhould ſuruiue, and behold it. The two ſonnes of *Ely*, which had helped to corrupt their brethren, die by the hands of the vncircumciſed, and are now too late ſeparated from the Arke of God by Philiſtims, which ſhould haue been before ſeparated by their Father: They had liued formerly to bring Gods Altar into contempt, and now liue to carry his Arke into captiuity: and at laſt, as thoſe that had made vp the meaſure of their wickedneſſe, are ſlaine in their ſinne.

Ill newes doth euer either runne, or flie: The man of *Beniamin*, which ran from the Hoſt, hath ſoone filled the City with outcries; and *Elies* eares with the cry of the City. The good old man, after ninety and eight yeers, ſits in the gate, as one that neuer thought himſelfe too aged to do God ſeruice; and heares the newes of Iſraels diſcomfiture, and his ſonnes death, though with ſorrow, yet with patience; but when the meſſenger tels him of the Arke of God taken, he can liue no longer; that word ſtrikes him down backward from his throne, and kils him in the fall: no ſword of a Philiſtim could haue ſlaine him more painefully, neither know I whether his necke or his heart were firſt broken. Oh fearefull iudgement, that euer any Iſraelites eare could tingle withall! The Arke loſt: what good man would wiſh to liue without God? Who can chuſe but thinke he hath liued too long, that hath ouer-liued the Teſtimonies of Gods preſence with his Church? Yea the very daughter in law of *Ely*, a woman, the wife of a lewd husband; when ſhe was at once trauelling (vpon that tidings) and in that trauel, dying (to make vp the full ſum of Gods iudgement vpon that wicked houſe) as one inſenſible of the death of her father, of her husband, of her ſelf, in cōpariſon of this loſſe, cals her (then vnſeaſonable) ſon *Ichabod*, & with her laſt breath ſaies, *The Glory is departed from Iſrael, the Arke is taken.* What cares ſhe for a poſterity, which ſhould want the Arke? what cares ſhe for a ſon, come into the world, of Iſrael, when God was gon from it? and how willingly doth ſhe depart from them, from whom God was departed?

Not outward magnificence, not ſtate, not wealth, not fauour of the mighty, but the preſence of God in his Ordinances, are the glory of Iſrael: the ſubducing whereof is a greater iudgement then deſtruction.

Oh Iſrael, worſe now then no people! a thouſand times more miſerable then Philiſtims: Thoſe Pagans went away triumphing with the Arke of God, and victory; and leaue the remnants of the choſen people to lament, that they once had a God.

Oh cruell and wicked indulgence, that is now found guilty of the death, not only of the Prieſts, and people, but of Religion! Vniuſt mercy can neuer end in leſſe then bloud; and it were well, if only the body ſhould haue cauſe to complaine of that kinde crueltie.

FINIS.

Contemplations.
UPON THE
PRINCIPALL
PASSAGES OF THE
HOLY STORIE.

The fourth Volume.

IN FOURE BOOKES.

BY I.H. D.D.

Imprinted at *London* in the yeare 1634.

Contemplations.

THE TWELFTH BOOKE.

Containing
The Arke and Dagon.
The Arkes revenge and returne.
The remove of the Arke.
The meeting of Saul *and* Samuel.
The Inauguration of Saul.
Samuels *conteſtation.*
Sauls *Sacrifice.*
Jonathans *victory, and* Sauls *oath.*

By JOS. HALL, D. of Divinitie, and Deane
of WORCESTER.

Imprinted at *London* in the yeare 1634.

A

B

TO THE RIGHT HONOVRABLE, MY SINGULAR GOOD LORD

C the Lord *Hay*, Baron of *Saley*,

One of his Majeſties moſt Honourable Privie Councell.

RIGHT HONOURABLE,

D *VPon how juſt reaſon theſe my Contemplations goe forth ſo late after their Fellowes, it were needleſſe to give account to your Lordſhip, in whoſe traine I had the honour (ſince my laſt) to paſſe both the Sea and the Twede. All my private ſtudies have gladly vayled to the publike ſervices of my Soveraigne Maſter: No ſooner could I recover the happineſſe of my quiet thoughts, then I renued this my divine taske: Wherein I cannot*

E *but profeſſe to place ſo much contentment, as that I wiſh not any other meaſure of my life, then it; What is this, other then the exaltation of* ISAACS *delight, to walk forth into the pleaſant fields of the Scriptures, and to meditate of nothing under heaven? Yea; what oher then* JACOBS *ſweet viſion of Angels, climbing up and downe that ſacred Ladder, which God hath ſet between heaven and earth? Yea, (to riſe yet higher) what other then an imita-*

tion of holy Moſes, *in this converſing with God himſelfe, on the* A
Horeb of both Teſtaments? And if I may call your Lo. forth a
little from your great affaires of Court and State, to bleſſe your
eyes with this proſpect, how happy ſhall you confeſſe this change of
objects? and how unwillingly ſhal you obtaine leave of your thoughts
to returne unto theſe ſublunary imployments? Our laſt Diſcourſe
left Gods Arke *amongſt the Philiſtims; now we returne to ſee*
what it doth there, and to fetch it thence: Wherein your Lo. ſhall
finde the revenges of God never ſo deadly, as when he gives moſt B
way unto men; The vaine confidence of wickedneſſe ending in a
late repentance: The fearefull plagues of a preſumptuous ſawcines
with God, not prevented with the honeſty of good intentions; The
mercy of God accepting the ſervices of an humble Faithfulneſſe in
a meaner dreſſe. From thence you ſhall ſee the dangerous iſſue of
an effected innovation, although to the better; The errors of credulitie,
and blinde affection in the holieſt Governours, guilty of the C
peoples diſcontentment; The ſtubborne headdineſſe of a multitude
that once findes the reynes ſlacke in their necks, not capable of any
pauſe, but their owne fall; The untruſty promiſes of a faire outſide,
and a plauſible entrance, ſhutting up in a wofull diſappointment.
What do I foreſtall a diſcourſe ſo full of choyce, your Lo.
ſhall finde every line uſefull, and ſhall willingly confeſſe that the
Story of God can make a man not leſſe wiſe, than good. D

Mine humble thankefulneſſe knowes not how to expreſſe it ſelfe otherwiſe, than in theſe kinde of preſents, and in my heartie prayers for the increaſe of your honour, and happineſſe, which ſhall never be wanting from

Your Lo. ſincerely and
thankfully devoted,

JOS: HALL.

Contemplations.

THE TVVELFTH BOOKE.

The Arke and Dagon.

If men did not miſtake God, they could not ariſe to ſuch height of impiety: The acts of his juſt judgement are imputed to impotence; that God would ſend his Arke captive to the Philiſtims, is ſo conſtrued by them, as if hee could not keepe it: the wife of *Pinehas* cryed out, that glory was departed from Iſrael; The Philiſtims dare ſay in triumph, that glory is departed from the God of Iſrael: The Arke was not Iſraels, but Gods, this victory reaches higher then to men. Dagon had never ſo great a day, ſo many ſacrifices, as now that he ſeemes to take the God of Iſrael priſoner: Where ſhould the captive be beſtowed, but in cuſtody of the victor? It is not love, but inſultation, that lodges the Arke cloſe beſide Dagon. What a ſpectacle was this, to ſee uncircumciſed Philiſtims laying their prophane hands upon the Teſtimony of Gods preſence? to ſee the glorious Mercy-ſeat under the roofe of an Idol? to ſee the two Cherubins ſpreading their wings under a falſe god?

Oh the deepe and holy wiſedome of the Almighty, which over-reaches all the finite conceits of his creatures, who whiles he ſeemes moſt to neglect himſelfe, fetches about moſt glory to his owne name; He winkes and ſits ſtill on purpoſe, to ſee what men would doe, and is content to ſuffer indignity from his creature, for a time, that he may be everlaſtingly magnified in his juſtice, and power: That honour pleaſeth God and men beſt, which is raiſed out of contempt.

The Arke of God was not uſed to ſuch Porters; The Philiſtims carrie it unto Aſhdod, that the victorie of Dagon may bee more glorious: What paines Superſtition puts men unto, for the triumph of a falſe cauſe? And if prophane Philiſtims can think it no toile to carrie the Arke where they ſhould not, what a ſhame is it for us, if wee doe not gladly attend it where we ſhould? How juſtly may Gods truth ſcorne the imparitie of our zeale?

If the Iſraelites did put confidence in the Arke, can wee marvell that the Philiſtims did put confidence in that power which (as they thought) had conquered the Arke? The leſſe is ever ſubject unto the grtater; What could they now thinke but that heaven and earth were theirs? Who ſhall ſtand out againſt them, when the God of Iſrael hath yeelded? Securitie & preſumptiō attend ever at the threſhold of ruine.

God will let them ſleepe in this confidence; in the morning they ſhall find how A vainly they have dreamed. Now they begin to find they have but gloried in their owne plague, and overthrown nothing but their own peace. Dagon hath an houſe, when God hath but a Tabernacle;It is no meaſuring of Religion by outward glory: Into this houſe the proud Philiſtims come, the next morning, to congratulate unto their god,ſo great a captive, ſuch divine ſpoiles, and in their early devotions to fall downe before him, under whom the God of Iſrael was fallen : and loe, where they find their god, fallen downe on the ground upon his face, before him whom they thought both his priſoner and theirs: Their God is forced to doe that, which they ſhould have done voluntarily; although God caſt downe that dumbe rivall of his for ſcorne,not for adoration.Oh ye fooliſh Philiſtims,could yee thinke that the ſame houſe will hold God and Dagon? could ye thinke a ſenſeleſſe ſtone, a fit companion and guardian for the living God ? Had ye laid your Dagon upon his face, proſtrate B before the Arke,yet would not God have endured the indignity of ſuch a lodging; but now that ye preſume to ſet up your carved ſtone, equall to his Cherubins, goe reade your folly in the floore of your Temple, and know that hee which caſt your god ſo low,can caſt you lower.

The true God owes a ſhame to thoſe which will be making matches betwixt himſelfe and Belial.

But this perhaps was onely a miſchance, or a neglect of attendance, lay to your hands,O ye Philiſtims, and raiſe up Dagon into his place : It is a miſerable god that needs helping up;Had ye not beene more ſenſeleſſe then that ſtone,how could you chooſe but thinke,How ſhall he raiſe us above our enemies,that cannot riſe alone? C How ſhall he eſtabliſh us in the ſtation of our peace,that cannot hold his owne foot? If Dagon did give the foile unto the God of Iſrael, what power is it, that hath caſt him upon his face,in his owne Temple? It is juſt with God, that thoſe which want grace,ſhall want wit too; it is the power of ſuperſtition, to turne men into thoſe ſtocks and ſtones which they worſhip : They that make them are like unto them: Doubtleſſe,this firſt fall of Dagon was kept as ſecret, & excuſed as well as it might, and ſerved rather for aſtoniſhment, then conviction; there was more ſtrangeneſſe then horrour in that accident:That whereas Dagon had wont to ſtand,and the Philiſtims fall downe, now Dagon fell downe,and the Philiſtims ſtood, and muſt become the patrons of their owne god; their god worſhips them upon his face, and craves more helpe from them,then ever hee could give:But if their ſottiſhneſſe can digeſt this,all is well. D

Dagon is ſet in his place, and now thoſe hands are lift up to him,which helped to lift him up;& thoſe faces are proſtrate unto him,before whom he lay proſtrate.Idolatry and ſuperſtition are not eaſily put out of countenance;but will the jealouſie of the true God put it up thus? Shall Dagon eſcape with an harmleſſe fall? Surely, if they had let him lye ſtill upon the pavement, perhaps that inſenſible ſtatue had found no other revenge;but now,they will be advancing it to the rood-loft againe, and affront Gods Arke with it, the event will ſhame them, and let them know,how much God ſcornes a partner either of his owne making,or theirs.

The morning is fitteſt for devotion,then doe the Philiſtims flocke to the Temple of their god. What a ſhame is it for us to come late to ours? Although not ſo much pietie as curioſitie did now haſten their ſpeed, to ſee what reſt their Dagon was al- E lowed to get in his owne roofe; and now behold their kind god is come to meete them in the way: ſome pieces of him ſalute their eyes upon the threſhold. Dagons head and hands are over-runne their fellowes, to tell the Philiſtims how much they were miſtaken in a god.

This ſecond fall breakes the Idol in pieces, and threats the ſame confuſion to the worſhippers of it.Eaſie warnings neglected end ever in deſtruction. The head is for deviſing, the hand for execution: In theſe two powers of their god, did the Philiſtims chiefly truſt; theſe are therefore laid under their feet,upon the threſhold, that they might afarre off ſee their vanity,and that (if they would) they might ſet their foot on that beſt peece of their god,wherein their heart was ſet.

There was nothing wherein that Idoll reſembled a man,but in his head,and hands the reſt was but a ſcaly portraiture of a fiſh;God would therefore ſeparate from this ſtone,that part which had mocked man,with the counterfeit of himſelfe, that man might ſee what an unworthy lumpe he had matched with himſelfe,and ſet up above himſelfe:The juſt quarrell of God is bent upon thoſe meanes,and that parcell which have dared to rob him of his glory.

How can the Philiſtims now miſſe the ſight of their owne folly?how can they bee but enough convicted of their mad idolatry,to ſee their god lye broken to morſels, under their feet?every peece whereof proclaimes the power of him that brake it,& the ſtupidity of thoſe that adored it? Who would expect any other iſſue of this act, but to heare the Philiſtims ſay,Wee now ſee how ſuperſtition hath blinded us? Dagon is no god for us,our hearts ſhall never more reſt upon a broken ſtatue:That onely true God,which hath beaten ours, ſhall challenge us by the right of conqueſt: but here was none of this;rather a further degree of their dotage followes upō this palpable conviction: They cannot yet ſuſpect that god, whoſe head they may trample upon,but in ſtead of hating their Dagon,that lay broken upon their threſhold, they honour the threſhold,on which Dagon lay;and dare not ſet their foot on that place which was hallowed by the broken head and hands of their Deitie. Oh the obſtinacie of Idolatry, which where it hath got hold of the heart, knowes neither to bluſh, nor yeeld,but rather gathers ſtrength from that which might juſtly confound it.The hand of the Almighty, which moved them not in falling upon their god,fals now neerer them upon their perſons, and ſtrikes them in their bodies, which would not feele themſelves ſtricken in their Idoll. Paine ſhall humble them whom ſhame cannot.Thoſe which had entertained the ſecret thoughts of abominable idolatrie within them,are now plagued in the inwardeſt and moſt ſecret part of their bodies,with a loathſome diſeaſe; and now grow weary of themſelves, in ſtead of their idolatry. I doe not heare them acknowledge it was GODS hand, which had ſtricken Dagon their god, till now, they finde themſelves ſtricken: GODS judgements are the racke of godleſſe men; If one ſtraine make them not confeſſe, let them bee ſtretched but one wrench higher,and they cannot be ſilent.The juſt avenger of ſinne will not loſe the glory of his executions, but will have men know from whom they ſmart.

The Emerods were not a diſeaſe beyond the compaſſe of naturall cauſes, neither was it hard for the wiſer ſort, to give a reaſon of their complaint, yet they aſcribe it to the hand of God:The knowledge and operation of ſecondary cauſes ſhould be no prejudice to the firſt; They are worſe then the Philiſtims, who when they ſee the meanes,doe not acknowledge the firſt Mover;whoſe active and juſt power is no leſſe ſeene in imploying ordinary agents,then in raiſing up extraordinarie: neither doth he leſſe ſmite by a common fever,then a revenging Angell.

They judge right of the cauſe,what doe they reſolve for the cure? (Let not the Arke of the God of Iſrael abide with us)where they ſhould have ſaid, Let us caſt out Dagon,that we may pacifie and retaine the God of Iſrael, they determine to thruſt out the Arke of God,that they might peaceably enjoy themſelves,and Dagon.Wicked men are upon all occaſions glad to be rid of God,but they can with no patience, endure to part with their ſinnes, and whiles they are wearie of the hand that puniſheth them, they hold faſt the cauſe of their puniſhment.

Their firſt and onely care is to put away him,who as he hath corrected,ſo can eaſe them.Folly is never ſeparated from wickedneſſe.

Their heart told them that they had no right to the Arke.A Councell is called of their Princes & Prieſts.If they had reſolved to ſend it home,they had done wiſely; Now they doe not carry it away,but they carry it about from Ebenezer to Aſhdod, from Aſhdod to Gath, from Gath to Ekron: Their ſtomacke was greater then their conſcience;The Arke was too ſore for them, yet it was too good for Iſrael;and they will rather dye then make Iſrael happie. Their conceit, that the change of ayre could appeaſe the Arke, God uſeth to his owne advantage; for by this meanes his power is knowne, and his judgement ſpred over all the country of the Philiſtims.

A ſtims: What doe theſe men now, but ſend the plague of God to their fellowes? The juſtice of God can make the ſinnes of men their mutuall executioners; It is the faſhion of wicked men to draw their neighbours into the partnerſhip of their condemnation.

Whereſoever the Arke goes, there is deſtruction; The beſt of Gods Ordinances, if they bee not proper to us, are deadly. The Iſraelites did not more ſhout for joy, when they ſaw the Arke come to them, than the Ekronites cry out for griefe to ſee it brought amongſt them: Spirituall things are either ſoveraigne, or hurtfull, according to the diſpoſition of the receivers. The Arke doth either ſave, or kill, as it is entertained.

At laſt, when the Philiſtims are well wearie of paine and death, they are glad to bee quit of their ſinne? The voyce of the Princes and people is changed to the better (Send away the Arke of the God of Iſrael, and let it returne to his owne place.) B God knowes how to bring the ſtubborneſt enemy upon his knees, and makes him doe that out of feare, which his beſt child would doe out of love and duty. How miſerable was the eſtate of theſe Philiſtims? Every man was either dead, or ſicke: thoſe that were left living (through their extremitie of paine) envied the dead, and the cry of their whole Cities went up to heaven. It is happy that God hath ſuch ſtore of plagues and thunderbolts for the wicked: If he had not a fire of judgement, wherewith the yron hearts of men might bee made flexible, he would want obedience, and the world peace.

C

The Arkes revenge and returne.

IT had wont to bee a ſure rule, Whereſoever God is among men, there is the Church: Here onely it failed: The teſtimony of Gods preſence was many moneths amongſt the Philiſtims, for a puniſhment to his owne people, whom hee left; for a curſe to thoſe forrainers which entertained it; Iſrael was ſeven moneths without GOD: How doe wee thinke faithfull *Samuel* tooke this abſence? How deſolate and forlorne did the Tabernacle of GOD looke, without the Arke? There were ſtill the Altars of GOD; his Prieſts, Levites, Tables, Veiles, Cenſers, with all their legall accouſtrements: Theſe without the Arke, were as the Sunne without light, in the midſt of an Eclypſe: If all theſe had beene taken away, and onely the Arke had beene remaining, the loſſe had D beene nothing to this, that the Arke ſhould be gone, and they left: For what are all theſe without God, and how all-ſufficient is GOD without theſe? There are times, wherein GOD withdrawes himſelfe from his Church, and ſeemes to leave her without comfort, without protection: Sometimes wee ſhall finde Iſrael taken from the Arke, otherwhiles the Arke is taken from Iſrael: In either, there is a ſeparation betwixt the Arke and Iſrael: Heavy times to every true Iſraelite, yet ſuch as whoſe example may relieve us in our deſertions: Still was this people, Iſrael; the ſeed of him, that would not bee left of God without a bleſſing; and therefore without the teſtimony of his preſence, was God preſent with them: It were wide with the faithfull, if God were not oftentimes with them, when there is no witneſſe E of his preſence.

One act was a mutuall penance to the Iſraelites and Philiſtims, I know not to whether more: Iſrael grieved for the loſſe of that, whoſe preſence grieved the Philiſtims, their paine was therefore no other then voluntary: It is ſtrange, that the Philiſtims would endure ſeven moneths ſmart with the Arke, ſince they ſaw, that the preſence of the Priſoner would not requite; no nor mitigate to them, one houres miſery: Fooliſh men will be ſtruggling with God, till they be utterly either breathleſſe or impotent. Their hope was, that time might abate diſpleaſure, even whiles they perſiſted to offend: The falſe hopes of wordly men coſt them deare; they could not be ſo miſerable, if their owne hearts did not deceive them with miſ-expectations of impoſſible favour.

A In matters that concerne a God, who is ſo fit to be conſulted with, as the prieſts? The Princes of the Philiſtims had before given their voyces, yet nothing is determined, nothing is done without the direction and aſſent of thoſe whom they accounted ſacred: Nature it ſelfe ſends us in divine things, to thoſe perſons, whoſe calling is divine: It is either diſtruſt, or preſumption, or contempt, that caries us our owne waies in ſpirituall matters, without adviſing with them, whoſe lips God hath appointed to preſerve knowledge: There cannot but ariſe many difficulties in us about the Arke of God; whom ſhould wee conſult with but thoſe which have the Tongue of the Learned.

Doubtleſſe, this queſtion of the Arke did abide much debating: There wanted not faire probabilities on both ſides: A wiſe Philiſtim might well plead, If God had
B either ſo great care of the Arke, or power to retaine it, how is it become ours? A wiſer then he would reply? If the God of Iſrael had wanted either care or power, Dagon, and we had beene ſtill whole: why doe we thus grone, and dye, all that are but within the Aire of the Arke, if a divine hand doe not attend it? Their ſmart pleads enough for the diſmiſſion of the Arke: The next demand of their Prieſts and Soothſayers, is, how it ſhould be ſent home: Affliction had made them ſo wiſe, as to know, that every faſhion of parting with the Arke would not ſatisfie the owner: oftentimes the circumſtance of an action marres the ſubſtance: In divine matters wee muſt not onely looke, that the body of our ſervice be ſound, but that the clothes be fit: Nothing hinders, but that ſometimes good advice may fall from the mouth of wicked men. Theſe ſuperſtitious Prieſts can counſell them, not to ſend away the
C Arke of God emptie, but to give it a ſinne-offering: They had not lived ſo farre from the ſmoake of the Jewiſh Altars; but that they knew, God was accuſtomed to manifold oblations, and chiefly to thoſe of expiation. No Iſraelite could have ſaid better: Superſtition is the Ape of true devotion, and if we looke not to the ground of both, many times it is hard by the very outward acts to diſtinguiſh them: Nature it ſelfe teacheth us, that God loves a full hand: He that hath beene ſo bountifull to us, as to give us all, lookes for a returne of ſome offering from us; If we preſent him with nothing but our ſins, how can wee looke to be accepted? The ſacrifices under the Goſpell are ſpirituall, with theſe muſt we come into the preſence of God, if we deſire to carie away remiſſion and favour.

The Philiſtims knew well, that it were bootleſſe for them to offer, what they
D liſted; their next ſuit is to be directed in the matter of their oblation: Pagans can teach us, how unſafe it is to walke in the wayes of Religion without a guide, yet here their beſt teachers can but gueſſe at their duty, and muſt deviſe for the people, that, which the people durſt not impoſe upon themſelves: The golden Emerods, and Miſe, were but conjecturall preſcripts: With what ſecurity may we conſult with them which have their directions from the mouth and hand of the Almighty?

God ſtrucke the Philiſtims at once in their god, in their bodies, in their land: In their god, by his ruine and diſmembering: In their bodies, by the Emerods: In their land, by the Miſe: That baſe vermine did God ſend among them on purpoſe to ſhame their Dagon and them, that they might ſee, how unable their god was
E (which they thought the Victor of the Arke) to ſubdue the leaſt Mouſe, which the true God did create, and command to plague them. This plague upon the fields, beganne together with that upon their bodies: it was mentioned, not complained of, till they think of diſmiſſing the Arke: Greater croſſes doe commonly ſwallow up the leſſe: At leaſt, leſſer evils are either ſilent, or unheard, while the eare is filled with the clamor of the greater. Their very Princes were puniſhed with the Miſe, as well as with the Emerods; God knowes no perſons in the execution of judgments; The leaſt and meaneſt of all Gods creatures is ſufficient to be the revenger of his Creator.

GOD ſent them Miſe, and Emerods of fleſh and blood: they returne him both theſe of gold, to imply, both, that theſe judgements came out from God, and that they did gladly give him the glory of that, whereof hee gave them paine and ſorrow; and that they would willingly buy off their paine with the beſt of their ſubſtance: A The proportion betwixt the complaint and ſatisfaction is more precious to him, then the Metall. There was a publike confeſſion in this reſemblance, which is ſo pleaſing unto God, that he rewards it, even in wicked men, with a relaxation of outward puniſhment. The number was no leſſe ſignificant, then the forme: Five golden Emerods, and Miſe, for the five Princes and diviſions of Philiſtims. As God made no difference in puniſhing, ſo they make none in their oblation: The people are compriſed in them, in whom they are united, their ſeverall Princes. They were one with their Prince, their Offering is one with his; as they were Ring-leaders in the ſinne, ſo they muſt be in the ſatisfaction: In a multitude it is ever ſeene, as in a beaſt, that the body followes the head, Of all others, great men had need to looke to their wayes, it is in them, as in figures, one ſtands for a thouſand. One Offering ſerves not al, there muſt bee five, according to the five heads of the offence. Generalities wil not B content God; every man muſt make his ſeverall peace, if not in himſelfe, yet in his head: Nature taught them a ſhadow of that, the ſubſtance and perfection whereof is taught us by the grace of the Goſpell; every ſoule muſt ſatisfie God, if not in it ſelfe, yet in him, in whom we are both one, and abſolute: we are the body, whereof Chriſt is the head, our ſinne is in our ſelves, our ſatisfaction muſt be in him.

Samuel himſelfe could not have ſpoken more divinely, then theſe Prieſts of Dagon; they doe not onely talke of giving glory to the God of Iſrael, but fall into an holy & grave expoſtulation (wherefore then ſhould ye harden your hearts, as the Ægyptians, and *Pharaoh* hardned their hearts, when hee wrought wonderfully amongſt them? &c.) They confeſſe a ſupereminent and revenging hand of God over their C gods, they parallell their plagues with the Ægyptian, they make uſe of *Pharaohs* ſin, and judgement; What could be better ſaid? All Religions have afforded them, that could ſpeake well: Theſe good words left them ſtill both Philiſtims, and ſuperſtitious: How ſhould men be hypocrites, if they had not good tongues? yet (as wickednes can hardly hide it ſelf) theſe holy ſpeeches are not without a tincture of that Idolatry, wherewith the heart was infected: For they profeſſe care not onely of the perſons, and lands of the Philiſtims, but of their gods; (that hee may take his hand from you, and from your gods.) Who would thinke that wiſedome and folly could lodge ſo neere together? that the ſame men ſhould have care both of the glory of the true God, and preſervation of the falſe? That they ſhould bee ſo vaine, as to take thought for thoſe gods which they granted to be obnoxious unto an higher D Deitie? Oft times even one word bewrayeth a whole pack of falſhood, and though Superſtition be a cleanly counterfeit, yet ſome one ſlip of the tongue diſcovers it, as we ſay of devils, which though they put on faire formes, yet are they knowne by their cloven feet.

What other warrant theſe ſuperſtitious Prieſts had for the maine ſubſtance of their advice, I know not; ſure I am, the probability of the event was faire; that two Kine never uſed to any yoake, ſhould runne from their Calves (which were newly ſhut up from them) to draw the Arke home into a cōtrary way, muſt needs argue an hand above Nature: What elſe ſhould over-rule bruite creatures to preferre a forced cariage unto a naturall burden? What ſhould cary them from their owne home, towards the home of the Arke? What elſe ſhould guide an untamed and untaught Teame, in as right a path toward Iſrael, as their Teachers could have gone? E What elſe could make very beaſts more wiſe, then their Maſters? There is a ſpeciall providence of God, in the very motions of bruit creatures; Neither Philiſtims nor Iſraelites ſaw ought that drove them, yet they ſaw them ſo runne, as thoſe that were led by the Divine Conduct. The reaſonleſſe creatures alſo doe the will of their Maker; every act that is done either by them, or to them, makes up the decree of the Almighty; and if in extraordinary actions and events his hand is more viſible, yet it is no leſſe certainly preſent in the common.

Little did the Iſraelites of Bethſhemeſh looke for ſuch a ſight whiles they were reaping their Wheat in the Valley, as to ſee the Arke of God come running to them without a Convoy; neither can it be ſaid, whether they were more affected with joy, or with aſtoniſhment; with joy at the preſence of the Arke, with aſtoniſhment at the Miracle of the tranſportation: Downe went their Sickles, and now every man runs to reape the comfort of this better harveſt, to meet that Bread of Angels, to ſalute thoſe Cherubims, to welcome that God, whoſe abſence had been their death: But as it is hard not to over-joy in a ſudden proſperity, and, to uſe happineſſe is no leſſe difficult, then to forbeare it; Theſe glad Iſraelites cannot ſee but they muſt gaze; they cannot gaze on the glorious outſide, but they muſt be (whether out of rude jollity, or curioſitie, or ſuſpition of the purloining ſome of thoſe ſacred implements) prying into the ſecrets of Gods Arke: Nature is too ſubject to extremities, and is ever either too dull in want, or wanton in fruition: It is no eaſie matter to keepe a meane, whether in good or evill.

Bethſhemeſh was a City of Prieſts, they ſhould have knowne better how to demeane themſelves towards the Arke; this priviledge doubled their offence. There was no malice in this curious inquiſition, the ſame eyes that lookt into the Arke, lookt alſo up to heaven in their Offerings, and the ſame hands that touched it, offered ſacrifice to the God that brought it. Who could expect any thing now but acceptation? who would ſuſpect any danger? It is not a following act of devotion that can make amends for a former ſinne: There was a death owing them, immediately upon their offence, God will take his owne time for the execution; In the meane while, they may ſacrifice, but they cannot ſatisfie, they cannot eſcape. The Kine are ſacrificed, the Cart burnes them that drew it: Here was an offering of praiſe, when they had more need of a treſpaſſe offering; many an heart is lifted up in a conceit of joy, when it hath juſt cauſe of humiliation: God lets them alone with their Sacrifice, but when that is done, he comes over them with a back-reckoning for their ſinne: Fifty thouſand and ſeventy Iſraelites are ſtrucke dead for this unreverence to the Arke: A wofull welcome for the Arke of God into the borders of Iſrael. It killed them for looking into it, who thought it their life to ſee it; It dealt blowes, and death on both hands; to Philiſtims, to Iſraelites; to both of them for prophaning it: The one with their Idol, the other with their eyes. It is a feareful thing to uſe the holy Ordinances of God with an unreverent boldneſſe. Feare and trembling become us in our acceſſe to the Majeſty of the Almighty: Neither was there more ſtate, then ſecreſie in Gods Arke; ſome things the wiſdome of God deſires to conceale: The unreverence of the Iſraelites was no more faulty, than their curioſity; ſecret things to God, things revealed to us and to our children.

The remove of the Arke.

I Heare of the Bethſhemites lamentation, I heare not of their repentance; they complaine of their ſmart, they complaine not of their ſin; and for ought I can perceive, ſpeake, as if God were curious, rather than they faulty: (*Who is able to ſtand before this holy Lord God, and to whom ſhall he go from us?*) As if none could pleaſe that God which miſliked them: It is the faſhion of naturall men to juſtifie themſelves in their owne courſes; if they cannot charge any earthly thing with the blame of their ſuffering, they will caſt it upon Heaven: That a man pleads himſelfe guilty of his owne wrong, is no common worke of Gods Spirit. Bethſhemeſh bordered too neere upon the Philiſtims; If theſe men thought the very preſence of the Arke hurtfull, why do they ſend to their neighbours of Kiriath-jearim, that they might make themſelves miſerable? Where there is a miſconceit of God, it is no marvell if there be a defect of Charity: How cunningly do they ſend their meſſage to their neighbours? They do not ſay, the Arke of God is come to us of it owne accord, leſt the men of Kiriath-jearim ſhould reply, It is come to you, let it ſtay with you: They ſay only, The Philiſtims have brought it; they tell of the preſence of the Arke, they do not tell of the ſucceſſe, leſt the example of their judgment ſhould have diſcouraged the forwardneſſe of their reliefe: And after all, the offer was plauſible; *Come ye downe and take it up to you*; as if the honour had beene too great for themſelves, as if their modeſtie had been ſuch, that they would not foreſtall and engroſſe happineſſe from the reſt of A Iſrael.

It is no boot to teach Nature how to tel her own tale, ſmart and danger will make a man witty: He is rarely conſtant, that will not diſſemble for eaſe. It is good to be ſuſpicious of the evaſions of thoſe which would put off miſerie. Thoſe of Bethſhemeſh were not more craftie then theſe of Kiriath-jearim (which was the ground of their boldneſſe) faithfull: So many thouſand Bethſhemites could not be dead, and no part of the rumour flie to them: they heard how thicke, not onely the Philiſtims; but the bordering Iſraelites fell downe dead before the Arke; yet they durſt adventure to come, and fetch it, even from amongſt the carcaſſes of their brethren: They had beene formerly acquainted with the Arke, they knew it was holy, it could not be changeable, and therefore they well conceived this ſlaughter to ariſe from B the unholineſſe of men, not from the rigour of God, and thereupon can ſeeke comfort in that, which others found deadly: Gods children cannot by any meanes bee diſcouraged from their honour, and love to his Ordinances: If they ſee thouſands ſtrucke down to Hell by the Scepter of Gods Kingdome, yet they will kiſſe it upon their knees, and if their Saviour be a Rocke of offence, and the occaſion of the fal of millions in Iſrael, they can feed temperately of that, wherof others have ſurfeited to death, &c.

Bethſhemeſh was a Citie of Prieſts and Levites: Kiriath-jearim a City of Juda, where wee heare but of one Levite, *Abinadab*; yet this City was more zealous for God, more reverent and conſcionable in the entertainment of the Arke, then the other. Wee heard of the taking downe of the Arke by the Bethſhemites, when it C came miraculouſly to them; wee do not heare of any man ſanctified for the attendance of it, as was done in this ſecond lodging of the Arke: Grace is not tyed either to number, or meanes. It is in ſpirituall matters, as in the eſtate: Small helpes with good thrift enrich us, when great patrimonies loſe themſelves in the neglect. Shiloh was wont to be the place which was honored with the preſence of the Arke; Ever ſince the wickedneſſe of *Elies* Sonnes, that was forlorne, and deſolate, and now Kiriath-jearim ſucceeds into this priviledge: It did not ſtand with the royall liberty of God, no not under the Law, to tie himſelfe unto places and perſons: Unworthineſſe was ever a ſufficient cauſe of exchange. It was not yet his time to ſtir from the Jews, yet he removed from one Province to another: Leſſe reaſon have we to think, that ſo God will reſide amongſt us, that none of our provocations can drive him D from us, &c.

Iſrael, which had found the miſerie of Gods abſence, is now reſolved into teares of contrition, and thankfulneſſe upon his returne: There is no mention of their lamenting after the Lord, while he was gone, but when he was returned, and ſetled in Kiriath-jearim: The mercies of God draw more teares from his children, then his judgements do from his enemies: There is no better ſigne of good nature and grace, then to be wonne to repentance with kindneſſe: Not to thinke of God, except we be beaten unto it, is ſervile: Becauſe God was come againe to Iſrael, therefore Iſrael is returned to God; If God had not come firſt, they had never come: If he, that came to them, had not made them come to him, they had beene ever parted. They were cloyed with God, while he was perpetually reſident with them, now that his abſence had made him dainty, they cleave to him fervently, and penitently in his returne: This was it, that God meant in his departure, a better welcome at his comming backe.

I heard no newes of *Samuel* all this while the Arke was gone: Now when the Arke is returned and placed in Kiriath-jearim, I heare him treat with the people. It is not like, he was ſilent in this ſad deſertion of God; but now he takes full advantage of the profeſſed contrition of Iſrael, to deale with them effectually, for their perfect converſion unto God. It is great wiſdome in ſpirituall matters, to take occaſion by the fore-locke, and to ſtrike whiles the jron is hot: We may beat long enough at the doore, but till God have opened, it is no going in, and when he hath opened, it is no delaying to enter. The triall of ſincerity is the abandoning of our wonted ſinnes. This *Samuel* urgeth (*If ye be come againe unto the Lord with all your heart, put away the ſtrange Gods from among you, and Aſhtaroth:*) In vaine had it beene to profeſſe repentance, whilſt they continued in Idolatry; God will never acknowledge any convert that ſtaies in a knowne ſinne: Graces and Vertues are ſo linckt together, that he, which hath one, hath all: The partiall converſion of men unto God is but hatefull hypocriſie. How happily effectuall is a word ſpoken in ſeaſon? *Samuels* exhortation wrought upon the hearts of Iſrael, and fetcht water out of their eyes; ſuits, and confeſſions, and vowes out of their lips, and their falſe gods out of their hands: yet it was not meerely remorſe but feare alſo, that moved Iſrael to this humble ſubmiſſion.

The Philiſtims ſtood over them ſtill, and threatned them with new aſſaults, the memory of their late ſlaughter, and ſpoile, was yet freſh in their minds, ſorrow for the evils paſt, and feare of the future fetcht them downe upon their knees: It is not more neceſſary for men to be cheared with hopes, then to be awed with dangers: where God intends the humiliation of his ſervants, there ſhall not want meanes of their dejection: It was happy for Iſrael that they had an enemy. Is it poſſible that the Philiſtims after thoſe deadly plagues, which they ſuſtained from the God of Iſrael, ſhould think of invading Iſrael? thoſe that were ſo mated with the preſence of the Arke, that they never thought themſelves ſafe, till it was out of ſight, do they now dare to thruſt themſelves upon the new revenge of the Arke? It ſlue them whiles they thought to honour it, and do they thinke to eſcape, whiles they reſiſt it? It ſlue them in their own Coaſts, and do they come to it to ſeeke death? yet behold no ſooner do the Philiſtims heare, that the Iſraelites are gathered to Mizpeh, but the Princes of the Philiſtims gather themſelves againſt them: No warnings will ſerve obdurate hearts, wicked men are even ambitious of deſtruction; Judgments need not to go find them out, they run to meet their bane.

The Philiſtims come up, and the Iſraelites feare; they that had not the wit to feare, whilſt they were not friends with God, have not now the grace of feareleſſeneſſe, when they were reconciled to God: Boldneſſe and Feare are commonly miſplaced in the beſt hearts; When we ſhould tremble, we are confident, and when we ſhould be aſſured, we tremble: Why ſhould Iſrael have feared, ſince they had made their peace with the God of Hoſts? Nothing ſhould affright thoſe, which are upright with God. The peace, which Iſrael had made with God, was true, but tender. They durſt not truſt their owne innocency, ſo much as the prayers of *Samuel*; *Ceaſe not to cry to the Lord our God for us.* In temporall things nothing hinders, but wee may fare better for other mens faith, then for our owne: It is no ſmall happineſſe to be intereſſed in them which are Favourites in the Court of Heaven; one faithfull man in theſe occaſions is more worth then millions of the wavering and uncertaine.

A good heart is eaſily wonne to devotion: *Samuel* cries, and ſacrificeth to God; he had done ſo, though they had intreated his ſilence, yea his forbearance. Whiles he is offering, the Philiſtims fight with Iſrael, and God fights with the Philiſtims. (*The Lord thundred with a great thunder that day upon the Philiſtims, and ſcattered them:*) *Samuel* fought more upon his knees, then all Iſrael beſides: The voice of God anſwered the voice of *Samuel*, and ſpeakes confuſion and death to the Philiſtims: How were the proud Philiſtims dead with feare, ere they dyed, to heare the fearefull thunderclaps of an angry God againſt them? to ſee, that Heaven it ſelfe fought againſt them? He that ſlew them ſecretly in the revenges of his Arke, now kils them with open horrour in the fields: If preſumption did not make wicked men mad, they would never lift their hand againſt the Almighty; what are they in his hands, when he is diſpoſed to vengeance?

A

The meeting of SAUL *and* SAMUEL.

SAMUEL began his acquaintance with God early, and continued it long: He began it in his long Coats, and continued to his gray haires: (Hee judged Iſrael all the dayes of his life.) God doth not uſe to put off his old Servants; their age indeareth them to him the more; If we be not unfaithfull to him, he cannot be unconſtant to us. At laſt his decayed age met with ill partners, his Sonnes for Deputies, and *Saul* for a King; The wickedneſſe of his Sonnes gave the occaſion of a change: Perhaps Iſrael had never thought of a King, if *Samuels* Sonnes had not beene unlike their Father: Who can promiſe B himſelfe holy children, when the loynes of a *Samuel*, and the education in the Temple, yeelded monſters? It is not likely, that good *Samuel* was faulty in that indulgence for which his owne mouth had denounced Gods judgements againſt *Hely*: yet this holy man ſucceeds *Hely* in his croſſe, as well as his place, though not in his ſin; and is afflicted with a wicked ſucceſſion: God will let us find that grace is by gift, not by inheritance.

I feare *Samuel* was too partiall to nature in the ſurrogation of his Sonnes, I do not heare of Gods allowance to this act: If this had beene Gods choice, as well as his, it had beene like to have received more bleſſing. Now all Iſrael have cauſe to rue, that theſe were the Sons of *Samuel*, for now the queſtion was not of their vertues, but of their blood; not of their worthineſſe, but their birth; even the beſt heart may be blinded with affection. C Who can marvell at theſe errors of Parents love, when he that ſo holily judged Iſrael all his life, miſ-judged of his own Sons.

It was Gods ancient purpoſe to raiſe up a King to his people: How doth he take occaſiõ to performe it, but by the unruly deſires of Iſrael? even as we ſay of humane proceedings, that ill manners beget good lawes. That, Monarchy is the beſt forme of government, there is no queſtion. Good things may be ill deſired, ſo was this of Iſrael; If an itching deſire of alteration had not poſſeſſed them, why did they not rather ſue for a reformation of their Governours, then for a change of government? Were *Samuels* ſons ſo deſperately evill, that there was no poſſibility of amendment? Or if they were paſt hope, were there not ſome others to have ſucceeded the juſtice of *Samuel*, no leſſe then theſe did his perſon? D What needed *Samuel* to be thruſt out of place? what needed the ancient forme of adminiſtration to be altered? He that raiſed up their Judges, would have found time to raiſe them up Kings: Their curious, and inconſtant new fanglenes, wil not abide to ſtay it, but with an heady importunity labours to over-haſten the pace of God. Where there is a ſetled courſe of good government (howſoever blemiſhed with ſome weakeneſſes) it is not ſafe to be over-forward to a change, though it ſhould be to the better. Hee, by whom Kings reigne, ſayes, They have caſt him away that he ſhould not reigne over them becauſe they deſire a King to reigne over them: Judges were his owne inſtitution to his people, as yet Kings were not; after that Kings were ſetled, to deſire the government of Judges, had bin a more ſeditious inconſtancy: God hath not appointed to every time and place thoſe formes, which are ſimply beſt in themſelves, but thoſe, which E are beſt to them, unto whom they are appointed; which we may neither alter, till he begin, nor recall, till he hath altered.

This buſineſſe ſeemed perſonally to concerne *Samuel*, yet he ſo deales in it not as a party, not as a Judge of his own Caſe, but as a Prophet of God, as a friend of his oppoſite; He prayes to God for advice, he foretels the ſtate and courſes of their future King. Wilfull men are blind to all dangers, are deafe to all good counſells. Iſrael muſt have a King though they pay never ſo deare for their longing: The vaine affection of conformity to other Nations overcomes all diſcouragements; there is no readier way to error, then to make others examples the rule of our deſires, or actions. If every man have not grounds of his own, whereon to ſtand, there can be no ſtabilitie in his reſolutions or proceedings.

Since then they chooſe to have a King, God himſelfe will chooſe and appoint the King which they ſhall have. The Kingdome ſhall begin in *Benjamin*, which was to endure in *Iuda*: It was no probability or reaſon, this firſt King ſhould prove well, becauſe he was abortive; their humor of innovation deſerved to be puniſhed with their owne choyce: *Kiſh* the father of *Saul* was mighty in eſtate, *Saul* was mighty in perſon, over looking the reſt of the people in ſtature, no leſſe than he ſhould do in dignitie. The ſenſes of the Iſraelites could not but be well pleaſed for the time, howſoever their hearts were afterwards; when men are carried with outward ſhewes, it is a ſigne that God meanes them a deluſion.

How farre God fetches his purpoſes about! The Aſſes of *Kiſh*, *Sauls* father, are ſtrayed away: What is that to the newes of a Kingdome? God layes theſe ſmall accidents for the ground of greater deſignes. The Aſſes muſt be loſt, none but *Saul* muſt go with his fathers ſervant to ſeeke them: *Samuel* ſhall meet them in the ſearch: *Saul* ſhall be premoniſhed of his inſuing Royalty; Little can we by the beginning of any action, gueſſe at Gods intention in the concluſion.

Obedience was a fit entrance into Soveraignty. The ſervice was homely for the ſonne of a great man, yet he refuſeth not to goe, as a fellow to his fathers ſervant, upon ſo meane a ſearch: The diſobedient and ſcornefull are good for nothing, they are neither fit to be ſubjects nor governours. *Kiſh* was a great man in his country, yet he diſdaineth not to ſend his ſonne *Saul* upon a thrifty errand, neither doth *Saul* plead his diſparagement for a refuſal. Pride and wantonneſſe have marred our times: Great parents count it a diſreputation to imploy their ſonnes in courſes of frugality; and their pampered children thinke it a ſhame to do any thing: and ſo beare themſelves, as thoſe that hold it the onely glory to be either idle or wicked.

Neither doth *Saul* goe faſhionably to worke, but does this ſervice heartily and painfully, as a man, that deſires rather to effect the command, than pleaſe the Commander: He paſſed from Ephraim to the Land of Shaliſha, from Shaliſha to Salim, from Salim to Jemini, whence his Houſe came; from Jemini to Zuph, not ſo much as ſtaying with any of his kinred ſo long as to vittaile himſelfe: He that was afterward an ill King, approved himſelfe a good Sonne. As there are diverſities of relations and offices, ſo there is of diſpoſitions; thoſe, which are excellent in ſome, attaine not to a mediocrity in other: It is no arguing from private vertues to publike; from dexterity in one ſtation, to the reſt: A ſeverall grace belongs to the particular carriage of every place whereto we are called, which if we want, the place may well want us.

There was more praiſe of his obedience in ceaſing to ſeeke, than in ſeeking: he takes care, leſt his father ſhould take care for him, that whilſt he ſhould ſeeme officious in the leſſe, he might not neglect the greateſt. A blind obedience in ſome caſes doth well, but it doth far better, when it is led with the eyes of diſcretion; otherwiſe we may more offend in pleaſing, than in diſobeying.

Great is the benefit of a wiſe and religious attendant, ſuch an one puts us into thoſe duties and actions which are moſt expedient, and leaſt thought of. If *Saul* had not had a diſcreet Servant, he had returned but as wiſe as he came; now he is drawn in to conſult with the man of God, and heares more than he hoped for. *Saul* was now a ſufficient journey from his fathers houſe, yet his religious ſervant in this remoteneſſe, takes knowledge of the place, where the Prophet dwels, and how honourably doth he mention him to his maſter: *Behold, in this City is a man of God, and he is an honourable man, all that he ſaith commeth to paſſe:* Gods Prophets are publique perſons, as their function, ſo their notice concernes every man. There is no reaſon God ſhould abate any of the reſpect due to his Miniſters under the Goſpell: Saint *Pauls* ſuit is both univerſall and everlaſting; *I beſeech you, Brethren, know them that labour amongſt you.*

The chiefe praiſe is to be able to give good advice; the next is to take it. *Saul* is eaſily induced to condeſcend: He whoſe curioſity led him voluntarily at laſt, to the Witch of Endor, is now led at firſt by good counſell to the man of God; neither is his care in going, leſſe commendable, than his will to goe. For as a man, that had bin catechized not to goe unto God empty-handed,he aſkes, *What ſhall we bring unto the* A *man? What have we?* The caſe is well altered in our times:Every man thinks,what may I keep back?There is no gaine ſo ſweet,as of a robbed Altar; yet Gods charge is no leſſe under the Goſpel, *Let him that is taught, make his Teacher partarker of all.* As this faithfull care of *Saul* was a juſt preſage of ſucceſſe,more then he looked for,or could expect; ſo the ſacrilegious unthankfulneſſe of many, bodes that ruine to their ſoule and eſtate,which they could not have grace to feare.

He that knew the Prophets abode,knew alſo the honor of his place,he could not but know that *Samuel* was a mixt perſon,The Judge of Iſrael,and the Seer:yet both *Saul* and his Servant purpoſe to preſent him the fourth part of a ſhekell, to the value of about our five pence. They had learned, that thankfulneſſe was not to be meaſured of good men by the weight,but by the will of the Retributor: How much more B will God accept the ſmall offerings of his weak Servants,when he ſees them proceed from great love?

The very maids of the Citie can give direction to the Prophet, they had liſtened after the holy affaires,they had heard of the Sacrifice, and could tell of the neceſſity of *Samuels* preſence:Thoſe that live within the Sun-ſhine of Religion,cannot but be ſomewhat coloured with thoſe beames: Where there is practice & example of piety in the better ſort;there will be a reflection of it upon the meaneſt: it is no ſmall benefit to live in religious and holy places,we ſhall be much too blame,if all goodneſſe fall beſide us:Yea ſo ſkilfull were theſe Damzels in the faſhions of their publike Sacrifices, that they could inſtruct *Saul* and his Servant, unaſked, how the people would not eat, till *Samuel* came to bleſſe the Sacrifice. This meeting was not more a C Sacrifice, then it was a Feaſt, theſe two agree well, we have never ſo much cauſe to rejoyce in feaſting,as when we have duely ſerved our God: The Sacrifice was a feaſt to God,the other to men;The body may eat and drink with contentment,when the ſoule hath beene firſt fed,and hath firſt feaſted the Maker of both:Go eat thy bread with joy,and drink thy drink with a merry heart,for God now accepteth thy works. The Sacrifice was before conſecrated, when it was offered to God; but it was not conſecrated to them, till *Samuel* bleſſed it, his bleſſing made that meate holy to the gueſts,which was formerly hallowed to God: All creatures were made good, and took holineſſe from him,which gave them being: Our ſin brought that curſe upon them,which(unleſſe our prayers remove it)cleaves to them ſtill, ſo as we receive thē not without a curſe.We are not our owne friends except our Prayers helpe to take D that away,which our ſin hath brought,that ſo to the cleane all may be cleane: It is an unmannerly godleſneſſe, to take Gods creatures without the leave of their Maker, and well may God withhold his bleſſing from them, which have not the grace to aſke it.

Thoſe gueſts which were ſo religious, that they would not eat their Sacrifice unbleſſed,might have bleſſed it themſelves;Every man might pray, though every man might not ſacrifice; yet would they not either eat, or bleſſe,whiles they looked for the preſence of a Prophet. Every Chriſtian may ſanctifie his owne meat, but where thoſe are preſent,that are peculiarly ſanctified to God,this ſervice is fitteſt for them: It is commendable to teach Children the practice of Thankſgiving, but the beſt is ever moſt meet to bleſſe our tables, and thoſe eſpecially, whoſe office it is to offer E our prayers to God.

Little did *Saul* think, that his comming and his errand was ſo noted of God, as that it was fore-ſignified unto the Prophet,and now,behold *Samuel* is told a day before of the man, time, and place of his meeting. The eye of Gods providence is no leſſe over all our actions,all our motions. We cannot go any whither without him, he tels all our ſteps; ſince it pleaſeth God therefore to take notice of us, much more ſhould we take notice of him,and walk with him, in whom we move. *Saul* came beſide his expectation to the Prophet, he had no thought of any ſuch purpoſe, till his Servant made this ſudden motion unto him of viſiting *Samuel*, and yet God ſaies to his Prophet, *I will ſend thee a man out of the Land of Benjamin.* The over-ruling hand of the Almighty works us inſenſibly, and all our affaires to his owne ſecret determinations;

A nations; ſo as whiles we thinke to do our owne wills, we do his. Our owne intentions
we may know, Gods purpoſes we know not; we muſt go the way that we are called,
let him lead us to what end he pleaſeth; it is our duty to deſigne our ſelves and our
wayes to the diſpoſition of God, and patiently and thankfully to await the iſſue
of his decrees. The ſame God that fore-ſhewed *Saul* to *Samuel*, now points to him
(*See, this is the man,*) and commands the Prophet to anoint him Governour over Iſrael:
He, that told of *Saul* before he came, knew before he came into the world, what
a man, what a King he would be; yet he chooſeth him out, and injoynes his inunction.
It is one of the greateſt praiſes of Gods wiſdome, that he can turne the evill of
men to his own glory. Advancement is not ever a ſigne of love either to the man, or
to the place. It had been better for *Saul*, that his head had beene ever dry: ſome God
B raiſeth up in judgment, that they may fall the more uneaſily; there are no men ſo miſerable,
as thoſe that are great and evill.

It ſeemes that *Samuel* bore no great port in his outſide, for that *Saul* not diſcerning him, either by his habit, or attendants, comes to him, and aſkes him for the Seer; yet was *Samuel* as yet the Judge of Iſrael, the ſubſtitution of his Sonnes had not diſplaced himſelfe: There is an affable familiarity that becommeth Greatneſſe; It is not good for eminent perſons to ſtand alwaies upon the height of their ſtate, but ſo to behave themſelves, that as their ſociable cariage may not breed contempt, ſo their over-highneſſe may not breed a ſervile fearefulnes in their people.

How kindly doth *Samuel* entertaine and invite *Saul*, yet it was he only that ſhould
C receive wrong by the future royalty of *Saul*? Who would not have looked that aged
Samuel ſhould have emulated rather the glory of his young rivall, and have looked
churliſhly upon the man that ſhould rob him of his authority? yet now, as if he came
on pupoſe to gratifie him, he bids him to the feaſt, he honours him with the chiefe
ſeat, he reſerves a ſelect morſell for him, he tels him ingenuouſly the newes of his inſuing
Soveraignty, (*On whom is ſet the deſire of all Iſrael, is it not upon thee and thy fathers
houſe?*) Wiſe and holy men, as they are not ambitious of their owne burden, ſo
they are not unwilling to be eaſed, when God pleaſeth to diſcharge them; neither
can they envy thoſe whom God lifteth above their heads: They make an Idoll of
honor, that are troubled with their owne freedome, or grudge at the promotion of
others.

D Doubtleſſe *Saul* was much amazed with this ſtrange ſalutation, and newes of the
Prophet, and how modeſtly doth he put it off, as that, which was neither fit, nor
likely; diſparaging his Tribe in reſpect of the reſt of Iſrael, his Fathers Family, in reſpect
of the Tribe, and himſelfe in reſpect of his Fathers Family; neither did his
humility ſtoope below the truth: For, as *Benjamin* was the youngeſt ſonne of Iſraell,
ſo he was now by much, the leaſt Tribe of Iſrael; They had nor yet recovered that
univerſall ſlaughter which they had received frō the hands of their brethren, whereby
a Tribe was almoſt loſt to Iſrael; yet even out of the remainder of *Benjamin* doth
God chooſe the man, that ſhall command Iſrael; out of the rubbiſh of *Benjamin* doth
God raiſe the Throne. That is not ever the beſt and fatteſt which God chooſeth, but
that which God chooſeth is ever the fitteſt; the ſtrength or weakeneſſe of meanes is
E neither ſpur nor bridle to the determinate choyces of God, yea rather he holds it the
greateſt proofe of his freedome, and omnipotency, to advance the unlikelieſt. It was
no hollow and fained excuſe, that *Saul* makes to put off that, which he would faine injoy,
and to cauſe honour to follow him the more eagerly: It was the ſincere truth of
his humility, that ſo dejected him under the hand of Gods Prophet. Faire beginnings
are no ſound proofe of our proceedings and ending well: How often hath
a baſhfull childehood ended in an impudencie of youth, a ſtrict entrance in licenciouſneſſe,
early forwardneſſe in Atheiſme? There might bee a civill meekneſſe
in *Saul*, true grace there was not in him; they that be good, beare more fruit in their
age.

Saul had but five pence in his purſe to give the Prophet: The Prophet after much good cheere gives him the Kingdome, he beſtowes the oyle of royall conſecration on his head, the Kiſſes of homage upō his face, and ſends him away rich in thoughts, & expectation; & now leſt his aſtoniſhment ſhould end in diſtruſt, he ſetles his aſſurance, by forewarnings of thoſe events, which he ſhould find in his way: He tels him whom he ſhall meet, what they ſhall ſay, how himſelfe ſhall be affected; that all theſe, and himſelfe might be ſo many witneſſes of his following Coronation; every word confirmed him. For well might he thinke, He that can foretell me the motions and words of others, cannot faile in mine; eſpecially when (as *Samuel* had propheſied to him) he found himſelfe to propheſie; his propheſying did enough foretell his Kingdome. No ſooner did *Samuel* turne his backe from *Saul*, but God gave him another heart, lifting up his thoughts and diſpoſition to the pitch of a King: the calling of God never leaves a man unchanged, neither did God ever imploy any man in his ſervice, whom he did not enable to the worke he ſet him; eſpecially thoſe whom he raiſeth up to the ſupply of his owne place, and the repreſentation of himſelfe. It is no marvell if Princes excell the vulgar in gifts, no leſſe than in dignity: Their Crownes and their hearts are both in one and the ſame hand; If God did not adde to their powers, as well as their honours, there would be no equality.

The Inauguration of Saul.

GOD hath ſecretly deſtined *Saul* to the Kingdome; it could not content Iſrael, that *Samuel* knew this, the lots muſt ſo decide the choyce, as if it had not beene predetermined; That God, which is ever conſtant to his owne decrees, makes the lots to finde him out, whom *Samuel* had anointed: If once wee have notice of the will of God, wee may be confident of the iſſue: There is no chance to the Almighty; even caſuall things are no leſſe neceſſary in their firſt cauſe, than the naturall. So farre did *Saul* truſt the prediction, and oyle of *Samuel*, that he hides him among the ſtuffe: He knew where the lots would light before they were caſt: This was but a modeſt declination of that honour which he ſaw muſt come; His very withdrawing ſhewed ſome expectation, why elſe ſhould he have hid himſelfe, rather than the other Iſraelites? yet could he not hope his ſubducing himſelfe, could diſappoint the purpoſe of God: Hee well knew, that he, which found out and deſigned his name amongſt the thouſands of Iſrael, would eaſily finde out his perſon in a Tent: When once we know Gods decree, in vaine ſhall we ſtrive againſt it: Before we know it, it is indifferent for us to worke to the likelieſt.

I cannot blame *Saul* for hiding himſelfe from a Kingdome, eſpecially of Iſrael: Honor is heavy; when it comes upon the beſt tearmes: How ſhould it be otherwiſe when all mens cares are caſt upon one? but moſt of all in a troubled eſtate? No man can put to Sea without danger, but he that lancheth forth in a tempeſt, can expect nothing but the hardeſt event; ſuch was the condition of Iſrael: Their old enemy the Philiſtims were ſtilled with that fearfull thunder of God, as finding what it was to war againſt the Almighty. There were adverſaries enough beſides in their borders: It was but an hollow truce, that was betwixt Iſrael and their Heatheniſh neighbors; and *Nahaſh* was now at their gates. Well did *Saul* know the difference betweene a peacefull government, and the perillous and weariſome tumults of war. The quieteſt Throne is full of cares, but the perplexed, of dangers. Cares and dangers drove *Saul* into this corner to hide his head from a Crowne: Theſe made him chuſe rather to lye obſcurely among the baggage of his Tent, than to ſit gloriouſly in the Throne of State. This hiding could doe nothing but ſhew, that both he ſuſpected leſt hee ſhould be choſen, and deſired he ſhould not be choſen: That God from whom the hils and the rockes could not conceale him, brings him forth to the light, ſo much more longed for, as he was more unwilling to be ſeene, and more applauded, as he was more longed for.

Now then when *Saul* is drawne forth in the middeſt of the eager expectation of Iſrael, modeſty and godlineſſe ſhewed themſelves in his face: The preaſe cannot hide him, whom the ſtuffe had hid; As if he had beene made to be ſeene, he overlookes all Iſrael in height of ſtature, for preſage of the eminence of his eſtate (*from the ſhoulders upward was he higher then any of the people.*) Iſrael ſees their lots are falne upon a noted man; one, whoſe perſon ſhewed, he was borne to be a King, and now all the people ſhout for joy, they have their longing, and applaud their owne happineſſe, and their Kings honor: How eaſie is it for us to miſtake our owne eſtates? to rejoyce in that which we ſhal find the juſt cauſe of our juſt humiliatiō? The end of a thing is better then the beginning; the ſafeſt way is to reſerve our joy, till we have good proofe of the worthineſſe and fitneſſe of the object. What are we the better for having a bleſſing, if we know not how to uſe it? The office and obſervance of a King was uncowth to Iſrael: *Samuel* therefore informes the people of their mutuall duties, and writes them in a booke, and layes it up before the Lord; otherwiſe, noveltie might have beene a warrant for their ignorance, and ignorance for neglect: there are reciprocall reſpects of Princes and people, which if they be not obſerved, government languiſheth into confuſion; theſe *Samuel* faithfully teacheth them. Though he may not be their Judge, yet he will be their Prophet; he will inſtruct, if he may not rule; yea he will inſtruct him that ſhall rule; there is no King abſolute, but he, that is the King of all gods: Earthly Monarchs muſt walk by a rule, which if they tranſgreſſe, they ſhall be accountable to him, that is higher thē the higheſt, who hath deputed them. Not out of care of civility, ſo much as conſcience, muſt every *Samuel* labour to keep eeven terms betwixt Kings and Subjects, preſcribing iuſt moderation to the one, to the other obedience and loyalty, which who ever endeavours to trouble, is none of the friends of God, or his Church.

The moſt and beſt applaud their new King, ſome wicked ones deſpiſed him, and ſaid, *How ſhall he ſave us?* It was not the might of his Parents, the goodlineſſe of his perſon, the priviledge of his lot, the fame of his propheſying, the panegyricke of *Samuel*, that could ſhield him from contempt, or winne him the hearts of all: There was never yet any man, to whom ſome tooke not exceptions; It is not poſſible either to pleaſe or diſpleaſe all men, while ſome men are in love with vice, as deeply, as others with vertue, and ſome (as ill) diſlike vertue, if not for it ſelfe, yet for contradiction. They well ſaw, *Saul* choſe not himſelfe, they ſaw him worthy to have beene choſen, if the Election ſhould have beene carried by voyces, and thoſe voyces by their eyes; they ſaw him unwilling to hold, or yeeld, when he was choſen; yet they will envy him: What fault could they finde in him whom God had choſen? His parentage was equall, his perſon above them, his inward parts more above then the outward; Malecontents will rather deviſe then want cauſes of flying out, and rather then faile, the univerſall approbation of others is ground enough of their diſlike. It is a vaine ambition of thoſe, that would be loved of all: The ſpirit of God when he enioynes us peace, withal he addes, [if it be poſſible] and favour is more than peace; A mans comfort muſt be in himſelf, the conſcience of deſerving well.

The neighbouring Ammonites could not but have heard of GODS fearefull vengeance upon the Philiſtims, and yet they will bee taking up the quarrell againſt Iſrael: *Nahaſh* comes up againſt Jabeſh Gilead: Nothing but grace can teach us to make uſe of others Judgements; Wicked men are not moved with ought, that falls beſide them; they truſt nothing but their own ſmart: What fearefull Judgements doth GOD execute every day? reſolute ſinners take no notice of them, and are growne ſo peremptory, as if God had never ſhewed diſlike of their wayes.

The Gileadites were not more baſe, then *Nahaſh* the Ammonite was cruell: The Gileadites would buy their peace with ſervility, *Nahaſh* would ſell them a ſervile peace for their right eyes. *Iephtha* the Gileadite did yet ſticke in the ſtomacke of *Ammon*, and now they thinke their revenge cannot be too bloody: It is a wonder that he, which would offer ſo mercileſſe a condition to Iſrael, would yeild to the motion of any delay; He meant nothing but ſhame and death to the Iſraelites, yet he condeſcends to a ſeven dayes reſpit: Perhaps his confidence made him thus careleſſe

leſſe. Howſoever it was the reſtraint of God that gave this breath to Iſrael, and A this opportunity to *Sauls* courage and victory : The enemies of Gods Church cannot be ſo malicious as they would, cannot approve themſelves ſo malicious, as they are; God ſo holds them in ſometimes, that a ſtander-by would thinke them favourable. The newes of Gileads diſtreſſe had ſoone filled and afflicted Iſrael, the people think of no remedy but their pitty and teares: Evills are eaſily grieved for, not eaſily redreſſed : Onely *Saul* is more ſtirred with indignation then ſorrow; That God which put into him a ſpirit of prophecie, now puts into him a ſpirit of fortitude: He was before appointed to the Throne, not ſetled in the Throne; he followed the beaſts in the field, when he ſhould have commanded men.

Now as one that would be a King no leſſe by merit, then election, he takes upon him, and performes the reſcue of Gilead; he aſſembles Iſraell, he leads them, he raiſeth the ſiege, B breakes the troopes, cuts the throats of the Ammonites. When God hath any exploit to performe, he raiſeth up the heart of ſome choſen Inſtrument with heroical motions for the atchievment: When all hearts are cold and dead, it is a ſigne of intended deſtruction.

This day hath made *Saul* a compleat King, and now the thankfull Iſraelites begin to enquire after thoſe diſcontented Mutiners, which had refuſed allegiance unto ſo worthy a Commander (*Bring thoſe men, that we may ſlay them :*) This ſedition had deſerved death, though *Saul* had beene foiled at Gilead; but now his happy victory whets the people much more to a deſire of this juſt execution. *Saul,* to whom the injurie was done, hinders the revenge, (*There ſhall no man die this day, for to day the Lord hath ſaved Iſrael*) that his fortitude might not go beyond his mercy. How noble were theſe beginnings of *Saul*? C His prophecie ſhewed him miraculouſly wiſe, his Battell and victory no leſſe valiant, the pardon of his Rebels, as mercifull : There was not more power ſhewed in overcomming the Ammonites, then in overcomming himſelfe, and the impotent malice of theſe mutinous Iſraelites. Now Iſrael ſees they have a King, that can both ſhed blood, and ſpare it; that can ſhed the Ammonites blood, and ſpare theirs: His mercy winnes thoſe hearts, whom his valour could not. As in God, ſo in his Deputies, Mercy and Juſtice ſhould be inſeparable: whereſoever theſe two go aſunder, government follows them into diſtraction, and ends in ruine. If it had been a wronge offered to *Samuel*, the forbearance of the revenge had not beene ſo commendable; although upon the day of ſo happy a deliverance, perhaps it had not beene ſeaſonable: A man hath reaſon to be moſt bold with himſelfe; It is no D praiſe of mercy (ſince it is a fault in Juſtice) to remit another mans ſatisfaction; his owne he may.

SAMUELS *conteſtation*.

EVery one can be a friend to him that proſpereth : By this victory hath *Saul* as well conquered the obſtinacy of his owne people: Now there is no Iſraelite that rejoyceth not in *Sauls* Kingdome. No ſooner have they done objecting to *Saul*, then *Samuel* begins to expoſtulate with them: The ſame day wherein they began to be pleaſed, God ſhewes himſelfe E angry: All the paſſages of their proceedings offended him, he deferred to let them know it till now, that the Kingdome was ſetled, and their hearts lifted up : Now doth God coole their courage and joy, with a backe-reckoning for their forwardneſſe, God will not let his people runne away with the arrerages of their ſinnes, but when they leaſt thinke of it, calls them to an account: All this while was God angry with their rejection of *Samuel*; yet (as if there had beene nothing but peace) he gives them a victory over their enemies, he gives way to their joy in their election; now he lets them know, that after their peace-offerings, he hath a quarrell with them. God may be angry enough with us, whiles we outwardly proſper: It is the wiſdome of God to take his beſt advantages; He ſuffers us to go on, till we ſhould come to en-

A joy the fruit of our ſinne,till we ſeeme paſt the danger, either of conſcience or puniſhment;
then(even when we begin to be paſt the feeling of our ſinne)we ſhall begin
to feele his diſpleaſure for our ſinnes : This is onely where he loves, where he
would both forgive and reclaime;he hath now to do with his Iſrael : But where he
meanes utter vengeance, he lets men harden themſelves to a reprobate ſenſleſneſſe,
and make up their own meaſure without contradiction,as purpoſing to reckon with
them but once for ever.

Samuel had diſſwaded them before,he reproves them not, untill now : If he had
thus bent himſelfe againſt them,ere the ſetling of the election,he had troubled Iſrael
in that,which God took occaſion by their ſinne to eſtabliſh; His oppoſition would
have ſavoured of reſpects to himſelfe, whom the wrong of this innovation chiefly
B concerned. Now therefore when they are ſure of their King,and their King of thē,
when he hath ſet eaven termes betwixt them mutually, he lets them ſee,how they
were at odds with God : Wee muſt ever diſlike ſinnes, wee may not ever ſhew it.
Diſcretion in the choice of ſeaſons for reproving, is no leſſe commendable and neceſſary,
then zeale and faithfulneſſe in reproving; Good Phyſitians uſe not to evacuate
the body in extremities of heat or cold; wiſe Mariners do not hoiſe ſayles in
every winde.

Firſt doth *Samuel* beginne to cleare his own innocence,ere he dare charge them
with their ſinne:He that will caſt a ſtone at an offender,muſt be free himſelfe,otherwiſe
he condemnes,and executes himſelfe in another perſon : The conſcience ſtops
the mouth of the guilty man,and chokes him with that ſinne,which lyes in his own
C breſt,and having not come forth by a penitent confeſſiō, cannot find the way out in
a reproofe, or if he doe reprove, he doth more ſhame himſelfe, then reforme another.
He that was the judge of Iſrael,would not now judge himſelfe,but would be
judged by Iſrael; *Whoſe Oxe have I taken? whoſe Aſſe have I taken? or to whom have I
done wrong?* No doubt, *Samuel* found himſelfe guilty before God of many private
infirmities,but for his publique carriage he appeales to men: A mans heart can beſt
judge of himſelfe;others can beſt iudge of his actions. As another mans conſcience
and approbation cannot beare us out before God; ſo cannot our owne before men:
For oft times that action is cenſured by the beholders,as wrongfull, wherein we applaud
our owne juſtice. Happy is that man, that can be acquitted by himſelfe in private,
in publike by others,by God in both;ſtanders by may ſee more : It is very ſafe
D for a man to looke into himſelfe by others eyes; in vaine ſhall a mans heart abſolve
him,that is condemned by his actions.

It was not ſo much the tryall of his cariage,that *Samuel* appealed for,as his iuſtification;
not for his owne comfort,ſo much as their conviction: His innocence hath
not done him ſervice enough,unleſſe it ſhame them, and make them confeſſe themſelves
faulty. In ſo many yeares wherein *Samuel* judged Iſrael, it cannot be,but many
thouſand cauſes paſſed his hands,wherein both parties could not poſſibly be pleaſed;
yet ſo cleere doth he find his heart,& hands, that he dare make the grieved part
judges of his judgment:A good conſcience will make a man undauntedly confident,
and dare put him upon any tryal, where his owne heart ſtrikes him not, it bids him
challenge all the world,and take up all commers. How happy a thing is it for a man
E to be his owne friend,and patron? He needs not to feare forraine broyles, that is at
peace at home: Contrarily, he that hath a falſe and foule heart, lyes at every mans
mercy;lives ſlaviſhly, and is faine to dawbe up a rotten peace with the baſeſt conditions.
Truth is not afraid of any light,and therfore dare ſuffer her wares to be caryed
from a dim ſhop-board unto the ſtreet doore : Perfect gold will be but the purer
with trying, whereas falſhood being a worke of darkeneſſe,loves darkeneſſe, and
therefore ſeeks where it may work cloſeſt.

This very appellatiō cleared *Samuel*, but the peoples atteſtatiō cleared him more:
Innocence and uprightneſſe becomes every man well,but moſt publike perſons,who
ſhall be elſe obnoxious to every offender.The Throne and the Pulpit (of all places)
call for holineſſe,no more for example of good,then for liberty of controlling evill:
All Magiſtrates ſweare to doe that, which *Samuel* proteſted he hath done; if their

oath were ſo verified, as *Samuels* proteſtation, it were a ſhame for the State not to be happy: The ſinnes of our Teachers are the teachers of ſinne; the ſinnes of Governors doe both command, and countenance evill. This very acquiting of *Samuel* was the accuſation of themſelves: For how could it bee but faulty to caſt off a faultleſſe Governour? If he had not taken away an Oxe, or an Aſſe from them, why do they take away his authority? They could not have thus cleared *Saul* at the end of his raigne; It was juſt with God, ſince they were weary of a juſt Ruler, to puniſh them with an unjuſt.

He that appealed to them for his own uprightneſſe, durſt not appeale to them for their owne wickedneſſe, but appeales to Heaven frõ them. Men are commonly flatterers of their owne caſes: It muſt be a ſtrong evidence that will make a ſinner convicted in himſelfe: Nature hath ſo many ſhifts to coozen it ſelfe in this ſpiritual verdict, that unleſſe it be taken in the manner, it will hardly yeeld to a truth; either ſhee will denie the fact, or the fault, or the meaſure ; And now in this caſe they might ſeeme to have ſome faire ptetences: For though *Samuel* was righteous, yet his ſonnes were corrupt. To cut off all excuſes therefore, *Samuel* appeales to God (the higheſt Judge) for his ſentence of their ſinne, and dares truſt to a miraculous conviction. It was now their Wheat-Harveſt: the hot and drie aire of their climate did not wont to afford in that ſeaſon ſo much moiſt vapour, as might raiſe a cloud either for raine, or thunder: He that knew God could, and would do both theſe, without the helpe of ſecond cauſes, puts the triall upon this iſſue. Had not *Samuel* before conſulted with his Maker, & received warrant for his act, it had been preſumption and tempting of God, which was now a noble improvement of faith: Rather then Iſrael ſhould goe cleare away with a ſin, God will accuſe and arraigne them from heaven. No ſooner hath *Samuels* voyce ceaſed, then Gods voyce begins: Every crack of thunder ſpake judgement againſt the rebellious Iſraelites, and every drop of raine, a witneſſe of their ſin; and now they found they had diſpleaſed him, which ruleth in the Heaven, by rejecting the man that ruled for him on Earth: The thundring voice of God, that had lately in their ſight confounded the Philiſtims, they now underſtood to ſpeake fearefull things againſt them. No marvell, if now they fell upon their knees, not to *Saul* whom they had choſen; but to *Samuel*, who being thus caſt off by them, is thus countenanced in Heaven.

Sauls *Sacrifice.*

GOD never meant the Kingdome ſhould either ſtay long in the Tribe of *Benjamin*; or remove ſuddenly from the perſon of *Saul*; Many yeares did *Saul* reigne over Iſrael; yet God computes him but two yeares a King: That is not accounted of God to be done, which is not lawfully done; when God, which choſe *Saul*, rejected him, he was no more a King, but a Tyrant: Iſrael obeyed him ſtill, but God makes no reckoning of him, as his Deputie, but as an Uſurper.

Saul was of good yeares, when he was advanced to the Kingdome: His Son *Ionathan*, the firſt yeare of his Fathers Raigne, could lead a thouſand Iſraelites into the field, and give a foyle to the Philiſtims: And now Iſrael could not thinke themſelves leſſe happy in their Prince, then in their King; *Ionathan* is the Heyre of his Fathers victory, as well as of his valour, and his eſtate. The Philiſtims were quiet after thoſe firſt thunder-claps, all the time of *Samuels* government, now they beginne to ſtirre under *Saul*.

How utterly is Iſrael diſappointed in their hopes? That ſecurity and protection, which they promiſed themſelves in the name of a King, they found in a Prophet, failed of in a Warrior; They were more ſafe under the mantle, then under armes: both enmitie and ſafeguard are from heaven, goodneſſe hath beene ever a ſtronger guard then valour: It is the ſureſt policy alwaies to have peace with God.

A We find by the ſpoiles,that the Philiſtims had ſome battels with Iſrael which are not recorded : After the thunder had ſcared them into a peace,and reſtitution of all the bordering Cities, from Ekron to Gath, they had taken new heart,and ſo beſlaved Iſrael,that they had neither weapon nor Smith left amongſt them, yet even in this miſerable nakednes of Iſrael, have they both fought,and overcome.Now might you have ſeen the unarmed Iſraelites marching with their Slings,and Plough-ſtaves and Hooks,and Forkes,and other inſtruments of their huſbandrie,againſt a mighty and well furniſhed enemy,and returning laded both with Armes and Victory. No Armour is of proofe againſt the Almighty,neither is he unweaponed,that caries the revenge of God:There is the ſame diſadvantage in our ſpirituall conflicts; we are turned naked to principalities and powers; whilſt we goe under the conduct of the B Prince of our peace, we cannot but be bold and victorious.

Vaine men thinke to over-power God with munition and multitude: The Philiſtims are not any way more ſtrong,than in conceit : Thirty thouſand Chariots,ſixe thouſand Horſemen,Footmen like the ſand for number, makes them ſcorn Iſrael no leſſe,then Iſrael feares them. When I ſee the miraculous ſucceſſe, which had bleſſed the Iſraelites,in all their late conflicts with theſe very Philiſtims, with the Ammonites, I cannot but wonder,how they could feare : They,which in the time of their ſinne found God to raiſe ſuch Trophees over their enemies, runne now into Caves, and Rocks,and Pits,to hide them from the faces of men,when they found God reconciled,and themſelves penitent. No Iſraelite but hath ſome cowardly blood in him : If we had no feare, faith would have no maſtery,yet theſe fearefull Iſraelites C ſhall cut the throats of thoſe confident Philiſtims: Doubt & reſolution are not meet meaſures of our ſucceſſe: A preſumptuous confidence goes commoly bleeding home, when an humble feare returnes in triumph.Feare drives thoſe Iſraelites,which dare ſhew their heads,out of the Caves unto *Saul*, and makes them cling unto their new King : How troubleſome were the beginnings of *Sauls* honour ? Surely, if that man had not exceeded Iſrael no leſſe in courage,then in ſtature,he had now hid himſelfe in a Cave,which before hid himſelfe among the ſtuffe : But now, though the Iſraelites ran away from him,yet he ran not away from them : It was not any doubt of *Sauls* valour,that put his people to their heeles, it was the abſence of *Samuel*; If the Prophet had come up,Iſrael would never have run away from their King : Whiles they had a *Samuel* alone,they were never well till they had a *Saul*, now they have a D *Saul*,they are as far from contentment because they want a *Samuel*;unleſſe both joyn together,they think there can be no ſafety.Where the Temporal and Spiritual State combine not together, there can follow nothing but diſtraction in the people : The Prophets receive and deliver the will of God, Kings execute it : The Prophets are directed by God, the people are directed by their Kings. Where men doe not ſee God before them in his Ordinances,their hearts cannot but faile them,both in their reſpects to their ſuperiours,and their courage in themſelues. Piety is the Mother of perfect ſubjection : As all authority is derived from heaven, ſo it is thence eſtabliſhed ; Thoſe Governours that would command the hearts of men,muſt ſhew them God in their faces.

No Iſraelite can thinke himſelf ſafe without a Prophet:*Saul* had given them good E proofe of his fortitude,in his late victorie over the Ammonites,but then Proclamation was made before the fight through all the Countrey, that every man ſhould come up after *Saul* and *Samuel:* If *Samuel* had not been with *Saul*, they would rather have ventured the loſſe of their oxen,than the hazard of thẽſelves. How much leſſe ſhould we preſume of any ſafety in our ſpiritual combats, when we have not a Prophet to lead us? It is all one (ſaving that it ſavours of more contempt) not to have Gods Seers,and not to uſe them : Hee can be no true Iſraelite,that is not diſtreſſed with the want of a *Samuel*.

As one that had learned to begin his rule in obedience,*Saul* ſtayes ſeven dayes in Gilgal,according to the Prophets direction,and ſtill he lookes long for *Samuel* which had promiſed his preſence;ſixe dayes he expects,& part of the ſeventh, yet *Samuel* is not come : The Philiſtims draw neere, the Iſraelites runne away, *Samuel* comes not,they muſt fight,God muſt bee ſupplicated, what ſhould *Saul* doe ? rather than God ſhould want a ſacrifice,and the people ſatisfaction, *Saul* will command that, which he knew *Samuel* would,if he were preſent,both command, and execute : It is not poſſible(thinks he)that God ſhould be diſpleaſed with a ſacrifice, he cannot but be diſpleaſed with indevotion : Why doe the people run from me, but for want of meanes to make God ſure?What ſhould *Samuel* rather wiſh, than that we ſhould be godly? The act ſhall be the ſame,the onely difference ſhall be in the perſon : If *Samuel* be wanting to us,we will not be wanting to God; it is but an holy prevention to be devout unbidden : Upon this conceit he commands a ſacrifice;*Sauls* ſins make no great ſhew,yet are they ſtill hainouſly taken,the impiety of them was more hidden,and inward from all eyes,but Gods. If *Saul* were among the Prophets before, will he now be among the Prieſts ? Can there be any devotion in diſobedience?O vaine man! What can it availe thee to ſacrifice to God againſt God? Hypocrites reſt only in formalities; If the outward act be done, it ſufficeth them,though the ground be diſtruſt, the manner unreverence, the cariage preſumption.

What then ſhould *Saul* have done? Upon the truſt of God and *Samuel* he ſhould have ſtaid out the laſt houre, and have ſecretly ſacrificed himſelfe, and his prayers unto that God, which loves Obedience above ſacrifice. Our faith is moſt commendable in the laſt act; It is no praiſe to hold out, untill we be hard driven : Then, when we are forſaken of meanes,to live by faith in our God,is worthy of a Crown: God will have no worſhip of our deviſing,we may only doe what he bids us,not bid what he commands not.Never did any true piety ariſe out of the corrupt puddle of mans braine; If it flow not from Heaven, it is odious to Heaven : What was it, that did thus taint the valour of *Saul* with this weakneſſe,but diſtruſt? He ſaw ſome Iſraelites goe,he thought all would goe;he ſaw the Philiſtims come, he ſaw *Samuel* came not,his diffidence was guilty of his miſdevotion: There is no ſinne,that hath not his ground from unbeleefe; This as it was the firſt infection of our pure nature, ſo is the true ſource of all corruption; man could not ſinne, if he diſtruſted not.

The ſacrifice is no ſooner ended, than *Samuel* is come: and why came he no ſooner ? He could not be a Seer, and not know how much he was lookt for, how troubleſome and dangerous his abſence muſt needs be; He,that could tell *Saul*, that hee ſhould propheſie,could tell, that he would ſacrifice; yet hee purpoſely forbeares to come,for the tryall of him,that muſt bee the Champion of God. *Samuel* durſt not have done thus,but by direction from his Maſter: It is the ordinary courſe of God to prove us by delayes,and to drive to exigents,that we may ſhew what we are : Hee that anointed *Saul*,might lawfully from God controll him: There muſt be diſcretion there may not be partiality in our cenſures of the greateſt: God makes difference of ſins,none of perſons:if we make difference of ſins according to perſons, wee are unfaithfull both to God and man. Scarce is *Saul* warm in his Kingdome,when he hath even loſt it. *Samuels* firſt words after the inauguration,are of *Sauls* rejection,and the choice and eſtabliſhment of his Succeſſor : It was ever Gods purpoſe to ſettle the Kingdome in Judah: He that tooke occaſion by the peoples ſin to raiſe up *Saul* in *Benjamin*, takes occaſion by *Sauls* ſinne to eſtabliſh the Crowne upon *David*. In humane probability the Kingdome was fixed upon *Saul*, and his more worthy Sonne: In Gods Decree it did but paſſe through the hands of *Benjamin* to *Iudah*. Beſides trouble, how fickle are theſe earthly glories ? *Saul* doubtleſſe lookt upon *Ionathan*, as the Inheritor of his Crowne; and behold, ere his peaceable Poſſeſſion, hee hath loſt it from himſelfe: Our ſinnes ſtrip us not of our hopes in heaven only, but of our earthly bleſſings; The way to entaile a comfortable proſperity upon our Seed after us, is our conſcionable obedience unto God.

A

Jonathans Victory and Sauls Oath.

IT is no wonder if *Sauls* courage were much cooled with the heavy
news of his rejection: After this he ſtayes under the Pomgranate tree
in Gibeah: Hee ſtirres not towards the Gariſon of the Philiſtims: As
Hope is the mother of Fortitude, ſo nothing doth more breed cowardlineſſe,
than deſpaire: Every thing diſmayes that heart, which God
B hath put out of protection. Worthy *Ionathan* (which ſprung from *Saul* as ſome
ſweet Impe growes out of a Crabſtocke) is therefore full of valour, becauſe full of
faith: He well knew, that he ſhould have nothing, but diſcouragements from his fathers
feare; as rather chooſing therefore, to avoide all the blockes that might lye in
the way, then to leape over them, he departs ſecretly without the diſmiſſion of his
Father, or notice of the people; onely God leads him, and his Armour-bearer followes
him. O admirable faith of *Ionathan*, whom neither the ſteepneſſe of Rockes,
nor the multitude of enemies can diſſwade from ſo unlikely an aſſault! Is it poſſible,
that two men, whereof one was weaponleſſe, ſhould dare to think of incountring ſo
many thouſands? O Divine Power of Faith, that in all difficulties and attempts,
C makes a man more than men, and regards no more armies of men, than ſwarmes of
flyes! There is no reſtraint to the Lord (ſaith he) to ſave with many, or by few: It
was not ſo great newes, that *Saul* ſhould be amongſt the Prophets, as that ſuch a word
ſhould come from the Sonne of *Saul*.

If his Father had had but ſo much Divinity, he had not ſacrificed: The ſtrength
of his God, is the ground of his ſtrength in God; The queſtion is not, what *Ionathan*
can doe, but what God can doe, whoſe power is not in the meanes, but in himſelfe:
That mans faith is well underlaid, that upholds it ſelfe by the Omnipotency of God;
thus the Father of the faithfull built his aſſurance upon the power of the Almighty.
But many things God can doe, which he will not doe; How knoweſt thou, *Ionathan*,
that God will be as forward, as he is able, to give thee victory? For this (ſaith hee) I
have a watch-word from God, out of the mouthes of the Philiſtims: If they ſay,
D *Come up*, we will goe up; for God hath delivered them into our hands: If they ſay,
Tarry, till we come to you, we will ſtand ſtill: *Ionathan* was too wiſe to truſt unto a caſuall
preſage: There might be ſome farre fetcht conjectures of the event from the word;
We will come to you, was a threat of reſolution; Come you to us, was a challenge of
feare; or perhaps, *Come up to us*, was a word of inſultation, from them, that truſted
to the inacceſſibleneſſe of the place, & multitudes of men. Inſultation is from pride,
pride argued a fall, but faith hath nothing to do with probabilities, as that, which acknowledgeth
no Argument, but demonſtration; If there had not beene an inſtinct
from God of this aſſured warrant of ſucceſſe, *Ionathan* had preſumed, in ſtead of
beleeving, and had tempted that GOD, whom hee profeſſed to glorifie by his
truſt.

E There can be no faith, where there is no promiſe, and where there is a promiſe,
there can be no preſumption: Words are voluntary; The tongues of the Philiſtims
were as free to ſay, *Tarry*, as *Come*: That God, in whom our very tongues move, overruled
them ſo, as now they ſhall ſpeak that word, which ſhall cut their owne throats:
They knew no more harm in *Come*, than *Tarry*; both were alike ſafe for the ſound, for
the ſenſe; but he, that put a ſignification of their ſlaughter in the one, not in the other
did put that word into their mouth, whereby they might invite their owne deſtruction.
The diſpoſition of our words are from the providence of the Almighty: God
and our hearts have not alwayes the ſame meaning in our ſpeeches: In thoſe words,
which we ſpeak at randome, or out of affectation, God hath a further drift of his own
glory, and perhaps our judgement. If wicked men ſay, Our tongues are our owne,

they could not ſay ſo, but from him, whom they defie in ſaying ſo, and who makes A their tongue their executioner.

No ſooner doth *Ionathan* heare this invitation, then he anſwers it: Hee, whoſe hands had learned never to faile his heart, puts himſelfe upon his hands and knees to climbe up into this danger: the exploit was not more difficult, than the way, the pain of the paſſage was equall to the perill of the enterprize; that his faith might equally triumph over both: he doth not ſay, how ſhall I get up, much leſſe; which way ſhall I get downe againe? but as if the ground were levell, and the action dangerleſſe, he puts himſelf into the view of the Philiſtims: Faith is never ſo glorious, as when it hath moſt oppoſition, and will not ſee it: Reaſon lookes ever to the meanes, Faith to the end; and inſtead of conſulting, how to effect, reſolves what ſhall be effected. The way to heaven is more ſteepe, more painfull: O God! how perilous a paſſage haſt B thou appointed for thy labouring Pilgrims? If difficulties will diſcourage us, we ſhall but climbe to fall: When we are lifting up our foot to the laſt ſtep, there are the Philiſtims of death, of temptations, to grapple with; give us but faith, and turne us looſe to the ſpight either of Earth or Hell.

Ionathan is now on the top of the hill, and now, as if he had an army at his heeles, he flyes upon the hoſt of the Philiſtims; his hands that might have been weary with climbing, are immediately commanded to fight, and deale as many deaths as blowes, to the amazed enemie: Hee needs not walke far for this execution; Himſelfe, and his Armour-bearer in one halfe acres ſpace have ſlaine twenty Philiſtims. It is not long ſince *Ionathan* ſmote their Gariſon in the hill of Geba, perhaps, from that time his name and preſence carryed terror in it; but ſure if the Philiſtims had not ſeene and felt more than a man in the face and hands of *Ionathan*, they had not ſo eaſily C grovelled in death: The blowes and ſhriekes cannot but affect the next, who with a ghaſtly noiſe ranne away from death, and affright their fellowes no leſſe then themſelves are affrighted. The clamour and feare runs on like fire in a traine, to the very formoſt rankes; Every man would flye, and thinkes there is ſo much more cauſe of flight, for that his eares apprehend all, his eyes nothing: Each man thinks his fellow ſtands in his way, and therefore inſtead of turning upon him which was the cauſe of their flight, they bend their ſwords upon thoſe whō they imagine to be the hinderers of their flight; and now a miraculous aſtoniſhment hath made the Philiſtims, *Ionathans* Champions, and Executioners; Hee followes, and kills thoſe which helped to kill others; and the more he killed, the more they feared, and fled, and the D more they killed each other in the flight: and that feare it ſelfe might prevent *Ionathan* in killing them, the Earth it ſelfe trembles under them. Thus doth God at once ſtrike them with his owne hand, with *Ionathans*, with theirs; and makes them runne away from life, whiles they would flye from an enemy: Where the Almighty purpoſes deſtruction to any people, he needs not call in forrain powers, he needs not any hands or weapons, but their owne; He can make vaſt bodies die no other death, then their owne waight: We cannot be ſure to be friends among our ſelves, whiles God is our enemie.

The Philiſtims flye faſt, but the newes of their flight over-runnes them even unto *Sauls* Pomegranate Tree: The Watchmen diſcerne afarre off, a flight & execution: ſearch is made, *Ionathan* is found miſſing; *Saul* will conſult with the Arke: Hypocrites E while they have leiſure, will perhaps be holy: For ſome fits of devotion they cannot be bettered. But when the tumult encreaſed, *Sauls* piety decreaſes: It is now no ſeaſon to talke with a Prieſt; withdraw thine hand *Abaiah*, the Ephod muſt give place to Armes: It is more time to fight than to pray; what needs he Gods guidance, when he ſees his way before him? He that before would needs ſacrifice ere he fought, will now in the other extreame, fight in a wilfull indevotion: Worldly minds regard holy duties no further, then may ſtand with their owne carnall purpoſes: Very eaſie occaſions ſhall interupt them in their religious intentions, like unto children which if a Bird doe but flye in their way, caſt their eye from their booke.

But if *Saul* ſerve not God in one kind, he will ſerve him in another, if he honour him not by attending on the Arke, he will honour him by a vow: His negligence in the

A the one, is recompenced with the zeale in the other. All Iſrael is adjured not to eate any food untill the evening: Hypocriſie is ever maſked with a blinde and thankleſſe zeale: To wait upon the Ark, and conſult with Gods Prieſt in all caſes of importance, was a direct cōmandement of God; To eate no food in the purſuit of their enemies was not commanded: *Saul* leaves that which he was bidden, and does that which he was not required: To eate no food all day was more difficult, than to attend an houre upon the Arke; The voluntary ſervices of Hypocrites are many times more painefull, than the duties enjoyned by God.

In what awe did all Iſrael ſtand of the Oath even of *Saul*? It was not their owne vow, but *Sauls* for them; yet comming into the wood, where they ſaw the Honey dropping, and found the meat as ready as their appetite; they dare not touch that B ſuſtenance, & will rather endure famine, & fainting, than an indiſcreet curſe. Doubtleſſe God had brought thoſe Bees thither on purpoſe to try the conſtancy of Iſrael; Iſrael could not but thinke (that which *Ionathan* ſaid) that the vow was unadviſed & injurious; yet they will rather die than violate it. How ſacred ſhould we hold the obligation of our owne vowes in things juſt and expedient, when the bond of anothers raſh vow is thus indiſſoluble.

There was a double miſchiefe followed upon *Sauls* oath, an abatement of the victory, and eating with the blood: For, on the one ſide, the people were ſo faint that they were more likely to die, than kill; they could neither run, nor ſtrike in this emptineſſe; Neither hands nor feet can doe their office, when the ſtomack is neglected. On the other, an unmeet forbearance cauſes a ravenous repaſt: Hunger knowes neither C choice, nor order, nor meaſure: The one of theſe was a wrong to Iſrael, the other was a wrong done by Iſrael to God: *Sauls* zeale was guilty of both: A raſh vow is ſeldome ever free from inconvenience: The heart that hath unneceſſarily intangled it ſelfe, drawes miſchiefe either upon it ſelfe or others.

Ionathan was ignorant of his fathers adjuration, he knew no reaſon why he ſhould not refreſh himſelfe in ſo profitable a ſervice, with a little taſt of Honey upon his Speare: Full well had he deſerved this unſought dainty; and now behold his Honey is turned into Gall: if it were ſweet in the mouth, it was bitter in the ſoule; if the eyes of his body were enlightned, the light of Gods countenāce was clouded by this act. After he heard of the oath, he pleades juſtly againſt it, the loſſe of ſo faire an opportunity of revenge, and the trouble of Iſrael; yet neither his reaſons againſt the D Oath, nor his ignorance of the Oath, can excuſe him from a ſinne of ignorance in violating that, which firſt he knew not, and then knew unreaſonable. Now *Sauls* leiſure would ſerve him to aſke counſell of God; As before *Saul* would not enquire, ſo now God will not anſwer: Well might *Saul* have found ſinnes enow of his owne, whereto to impute this ſilence: He hath grace enough to know that God was offended, and to gueſſe at the cauſe of his offence: Sooner will an Hypocrite finde out another mans ſinne then his owne; & now he ſweares more raſhly to puniſh with death, the breach of that, which he had ſworne raſhly. The lots were caſt, and *Saul* prayes for the deciſion; *Ionathan* is taken: Even the prayers of wicked men are ſometimes heard, although in juſtice, not in mercy: *Saul* himſelfe was puniſhed not a little, in the fall of this lot upon *Ionathan*; Surely *Saul* ſinned more in making this vow, than *Ionathan* in E breaking it unwittingly, and now the father ſmarts for the raſhneſſe of his double vow, by the unjuſt ſentence of death upon ſo worthy a ſonne: God had never ſingled out *Ionathan* by his lot, if he had not been diſpleaſed with his act: Vowes raſhly made may not be raſhly broken; If the thing we have vowed be not evill in it ſelf, or in the effect, we cannot violate it without evill. Ignorance cannot acquit, if it can abate our ſinne. It is like, if *Ionathan* had heard his fathers adjuration, he had not tranſgreſſed; his abſence at the time of that Oath, cannot excuſe him from diſpleaſure: What ſhall become of thoſe, which may know the charge of their heavenly Father, and wil not? which doe know his charge, and will not keepe it? Affectation of ignorance, and willing diſobedience, is deſperate.

Death was too hard a cenſure for ſuch an unknowne offence: The cruell piety of *Saul* will revenge the breach of his own charge, ſo as he would be loath God ſhould avenge on himſelf the breach of his divine command. If *Ionathan* had not found better friends than his father, ſo noble a victory had beene recompenced with death; He that ſaved Iſrael from the Philiſtims, is ſaved by Iſrael from the hand of his Father: *Saul* hath ſworn *Ionathans* death, the people contrarily ſwear his preſervatiõ; his Kingdome was not yet ſo abſolute; that he could runne away with ſo unmercifull a Juſtice; their Oath that ſavoured of diſobedience prevailed againſt his Oath that ſavoured too ſtrong of cruelty: Neither doubt I, but *Saul* was ſecretly not diſpleaſed with this loving reſiſtance: So long as his heart was not falſe to his Oath, he could not be ſory that *Ionathan* ſhould live.

A

B

Contemplations.
THE
THIRTEENTH
BOOKE.

Containing
- Saul *and* Agag.
- *The Rejection of* Saul, *and the Choice of* David.
- David *called to the Court.*
- David *and* Goliah.
- Jonathans *love, and* Sauls *envy.*
- Michals *Wile.*
- David *and* Abimelec.

By Jos. Hall, D. of Divinitie, and Deane
of VVorcester.

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TO THE RIGHT HONOVRABLE, SIR Thomas Edmonds

KNIGHT, TREASVRER OF HIS MAIESTIES HOVSHOLD, AND OF HIS MOST *Honourable privy* Councell.

RIGHT HONOURABLE:

AFter your long and happy acquaintance with other Courts, and Kingdoms, may it pleaſe you to compare with them the eſtate of old Iſrael; You ſhall find the ſame hand ſwaying all Scepters, and you ſhall meet with ſuch a proportion of diſpoſitions, and occurrences, that you will ſay, men are ſtill the ſame, if their names and faces differ: You ſhall find Envy and Mutability ancient Courtiers: and ſhall confeſſe the Vices of men ſtill alive, if themſelves die; You ſhall ſee God ſtill honouring thoſe that honour him, and both reſcuing Innocence, and crowning it. It is not for mee to anticipate your deeper and *more judicious Obſervations, I am bold to dedicate this piece of my Labour to your Honour, in a thankefull acknowledgment of thoſe Noble reſpects, I have found from you, both in France, and at home. In lieu of all which, I can but pray for your happineſſe, and vow my ſelfe*

Yours Honours in all humble

obſervance,

Jos: Hall.

Contemplations.

Saul *and* Agag.

God holds it no derogation from his mercy to beare a quarrell long, where hee hates: Hee, whoſe anger to the veſſels of wrath, is everlaſting, even in temporall judgment revengeth late: The ſinnes of his owne children are no ſooner done, and repented of, then forgotten; but the malicious ſinnes of his enemies ſticke faſt in an infinite diſpleaſure. (*I remember what* Amalek *did to* Iſrael, *how they laid wait for them by the way, as they came up from* Ægypt:) Alas, Lord (might *Amalek* ſay) they were our forefathers, wee neuer knew their faces, no not their names, the fact was ſo farre from our conſent, that it is almoſt paſt the memory of our hiſtories. It is not in the power of time to raze out any of the arrerages of God: we may lay up wrath for our poſteritie: Happy is that childe, whoſe progenitors are in heaven, hee is left an inheritor of bleſſing together with eſtate, whereas wicked anceſtors loſe the thanke of a rich patrimony, by the curſe that attends it: Hee that thinkes becauſe puniſhment is deferd, that God hath forgiven, or forgot his offence, is unacquainted with juſtice, and knowes not, that time makes no difference in eternity.

The Amalekites were wicked Idolaters, and therefore could not want many preſent ſinnes, which deſerved their extirpation. That God, which had taken notice of all their offences, picks out this one noted ſinne of their forefathers, for revenge: Amongſt all their indignities, this ſhall beare the name of their judgement: As in legall proceedings with malefactors, one inditement found, gives the ſtile of their condemnation. In the lives of thoſe, which are notoriouſly wicked, God cannot looke beſides a ſinne, yet when he drawes to an execution, he faſtens his ſentence upon one evill as principall, others as acceſſaries, ſo as at the laſt, one ſinne which perhaps wee make no account of, ſhall pay for all.

The paganiſh Idolatries of the Amalekites could not but bee greater ſinnes to God, then their hard meaſure to Iſrael, yet God ſets this upon the file, whiles the reſt are not recorded; Their ſuperſtitions might bee of ignorance, this ſinne was of malice: Malicious wickedneſſes of all others, as they are in greateſt oppoſition to the goodneſſe and mercy of God, ſhall be ſure of the paiment of greateſt vengeance. The deteſtation of God may be meaſured by his revenge (*ſlay both man, and woman, both infant, and ſuckling, both Oxe, and Sheepe, Cawell, and Aſſe*) not themſelves onely, but every thing that drew life either from them, or for their uſe, muſt dye: When the God of mercy ſpeakes ſuch bloody words, the provocation muſt needs be vehement: A ſinnes of infirmitie doe but mutter; ſpightfull ſinnes cry loud for judgement in the eares of God: Prepenſed malice in courts of humane juſtice aggravates the murther, and ſharpens the ſentence of death.

What then was this ſinne of *Amalek*, that is called unto this late reckoning? What? but their envious and unprovoked onſets upon the backe of Iſrael, this was it, that God tooke ſo to heart, as that hee not onely remembers it now by *Samuel*, but hee bids Iſrael ever to remember it, by *Moſes*: *Remember how* Amalek *met thee by the way, and ſmote the hindmoſt of you, all that were feeble behind thee, when thou waſt faint and weary.* Beſides this, did *Amalek* meet Iſrael in a pitcht battaile openly, in Rephidim; for that, God payed them in the preſent: The hand of *Moſes* lifted up on the Hill, ſlew them in the Valley: He therefore repeats not that quarrell; but the cowardly, and cruell attempts upon an impotent enemy, ſticke ſtill in the ſtomacke B of the Almighty: Oppreſſion and wrong upon even termes, are not ſo hainous unto God, as thoſe, that are upon manifeſt diſadvantage: In the one, there is an hazard of returne: In the other, there is ever a tyrannous inſultation: God takes ſtill the weaker part, and will be ſure therefore to plague them, which ſeeke to put injuries on the unable to reſiſt.

This ſinne of *Amalek* ſlept al the time of the Judges, thoſe governours were onely for reſcue and defence; now ſo ſoone as Iſrael hath a King, and that King is ſetled in peace God gives charge to call them to account: It was that, which God had both threatned and ſworne, & now he chooſes out a fit ſeaſon for the execution; As wee uſe to ſay of winter, the judgements of God doe never rot in the Skie, but ſhall fall (if late, yet) ſurely, yet ſeaſonably: There is ſmall comfort in the delay of vengeance, C whiles we are ſure it ſhall loſe nothing in the way, by length of protraction.

The Kenites were the off-ſprings of *Hobad*, or *Iethro*, father in law to *Moſes*; the affinitie of him, to whō Iſrael owed their deliverance & being, was worthy of reſpect; but it was the mercy of that good & wiſe Midianite ſhewed unto Iſrael in the wildernes, by his grave advice, cheerfull gratulation, & aide, which wonne this gratefull forbearance of his poſteritie: He that is not leſſe in mercy, then in juſtice, as he challenged *Amaleks* ſinne of their ſucceeding generations, ſo he derives the recompence of *Iethro's* kindnes, unto his far-deſcended iſſue: Thoſe that were unborne many ages after *Iethro's* death, receive life from his duſt, and favour from his hoſpitalitie; The name of their dead grandfather ſaves them from the common deſtruction of their neighbours. The ſervices of our love to Gods children are never thankleſſe; when D we are dead and rotten, they ſhall live and procure bleſſings to thoſe, which never knew perhaps, nor heard of their progenitors: If we ſow good workes, ſucceſſion ſhall reape them, and we ſhall be happy in making them ſo.

The Kenites dwelt in the borders of *Amalek*, but in tents, (as did their iſſue the Rechabites) ſo as they might remove with eaſe: They are warned to ſhift their habitations, leſt they ſhould periſh with ill neighbours: It is the manner of God, firſt to ſeparate, before he judge, as a good huſband weeds his corne, ere it be ripe for the ſickle, & goes to the fanne, ere he goe to the fire. When the Kenites packe up their fardels, it is time to expect judgement. Why ſhould not wee imitate God, and ſeparate our ſelves that we may not be judged? ſeparate, not one Kenite from another, E but every Kenite from among the Amalekites, elſe if we will needs live with *Amalek*, we cannot thinke much to dye with him.

The Kenites are no ſooner removed, then *Saul* fals upon the Amalekites: Hee deſtroyes all the people, but ſpares their King: The charge of God was univerſall, for man and beaſt: In the corruption of partialitie, lightly the greateſt eſcape: Covetouſneſſe, or miſ-affection are commonly guilty of the impunity of thoſe, which are at once more eminent in dignity, and in offence: It is a ſhamefull hypocriſie to make our commoditie the meaſure and rule of our execution of Gods command, and under pretence of godlineſſe to pretend gaine: The unprofitable vulgar muſt dye; *Agag* may yeeld a rich ranſome: The leane and feeble cattle, that would but ſpend ſtover, and die alone, ſhall periſh by the ſword of Iſrael, the beſt may ſtocke the grounds, and furniſh the markets. O hypocrites, did God ſend you for gaine, or for revenge? Went you to be purveyours, or executioners? If you plead, that all thoſe wealthy herds had beene but loſt, in a ſpeedy death, thinke yee that he knew not this which commanded it? Can that be loſt, which is devoted to the will of the owner, and Creator? Or can yee thinke to gaine any thing by diſobedience? That man can never either do well, or fare well, which thinkes, there can be more profit in any thing, then in his obedience to his Maker: Becauſe *Saul* ſpared the beſt of the men, the people ſpared the beſt of the cattel, each is willing to favour other in the ſinne. The ſinnes of the great command imitation, and doe as ſeldome goe without attendants as their perſons.

Saul knew well, how much he had done amiſſe, and yet dare meet *Samuel*, and can ſay, *Bleſſed bee thou of the Lord, I have fulfilled the Commandement of the Lord*: His heart knew, that his tongue was as falſe, as his hands had beene; and if his heart had not beene more falſe then either of them, neither of them had beene ſo groſſe in their falſhood: If hypocriſie were not either fooliſh, or impudēt, ſhee durſt not ſhew her head to a Seer of God. Could *Saul* thinke, that *Samuel* knew of the aſſes that were loſt, and did not know of the oxen and ſheepe, that were ſpared? Could he foretell his thoughts, when it was, and now not know of his open actions? Much leſſe when we have to doe with God himſelfe, ſhould diſſimulation preſume either of ſafety or ſecrecie. Can the God that made the heart not know it? Can hee, that comprehends all things, be ſhut out of our cloſe corners? *Saul* was otherwiſe crafty enough, yet herein his ſimplicitie is palpable: Sinne can beſot even the wiſeſt man, and there was never but folly in wickedneſſe.

No man brags ſo much of holineſſe, as hee that wants it: True obedience is joyned ever with humilitie, and feare of unknowne errours; Falſhood is bold, and can ſay, *I have fulfilled the Commandement of the Lord*: If *Saul* had beene truely obſequious and holy, he had made no noyſe of it: A gracious heart is not a blab of his tongue, but reſts and rejoyceth ſilently in the conſcience of a ſecret goodneſſe; thoſe veſſels yeeld moſt ſound, that have the leaſt liquor: *Samuel* had reaſon to beleeve the ſheepe, and oxen, above *Saul*; their bleating and lowing was a ſufficient conviction of a denied and out-faced diſobedience: God opened their mouths to accuſe *Saul* of their life, & his falſhood; but, as ſinne is crafty, and never wanted a cloake, wherewith both to hide and decke it ſelfe; even this very rebellion is holy: Firſt the act, if it were evill, was not mine but the peoples; and ſecondly, their intention makes it good; For theſe Flocks and Herds were preſerved, not for gaine, but for devotion: What needs this quarrell? If any gaine by this act, it is the Lord thy God: His Altars ſhall ſmoke with theſe ſacrifices; yee, that ſerve at them, ſhal fare ſo much the better; this godly thriftineſſe lookes for thankes rather then cenſure. If *Saul* had beene in *Samuels* cloathes, perhaps this anſwere would have ſatiſfied him: Surely, himſelfe ſtands out in it, as that whereto hee dares truſt, and after hee heares of Gods angry reproofe; hee avowes, and doubles his hold of his innocency; as if the Commanders ſhould not anſwer for the knowne ſinnes of the people; as if our intentions could juſtifie us to God, againſt God. How much adoe is it to bring ſinners upon their knees, and to make their tongues accuſe their hands? But it is no halting with the maker of the heart: Hee knew it was covetouſneſſe, and not piety, which was acceſſary to this forbearance; and if it had beene as was pretended, hee knew it was an odious impietie to raiſe devotion out of diſobedience: *Saul* ſhall heare and finde, that he hath dealt no leſſe wickedly in ſparing an *Agag*, then in killing an innocent Iſraelite; in ſparing theſe beaſts for ſacrifice, then in ſacrificing beaſts that had beene uncleane. Why was ſacrifice it ſelfe good, but becauſe it was commanded? What difference was there betwixt ſlaughter and ſacrifice, but obedience; To ſacrifice diſobediently, is wilfully to mocke God in honouring him.

The rejection of SAUL, *and the choice of* DAVID.

EVen when *Saul* had abandoned God in diſobedience, hee would not forgoe *Samuel*, yea though hee reprooved him; when he had forſaken the ſubſtance, yet hee would maintaine the formalitie; If hee cannot hold the man, he will keepe the pledge of his garment, ſuch was the violence of *Sauls* deſire, that he will rather rend *Samuels* coate, then part with his perſon. Little did *Saul* thinke, that he had in his hand the pawne of his owne rejection, that this act of kinde importunitie ſhould carie in it a preſage of his judgement, yet ſo it did. This very rending of the coate was a reall prophecie, & did bode no leſſe then the rending of the Kingdome from him, and his poſteritie: Wicked men, whiles they thinke by carnall meanes to make their peace, plunge themſelves deeper into miſery.

Any ſtander by would have ſaid, what a good King is this? how deare is Gods Prophet unto him? how happy is Iſrael in ſuch a Prince, as thus loves the meſſengers of God? *Samuel*, that ſaw the bottome of his hollow affection, rejects him, whom God had rejected; he was taught to looke upon *Saul*, not as a King, but as an offender, and therefore refuſes with no leſſe vehemency, then *Saul* intreated: It was one thing, what he might doe, as a ſubject, another what he muſt doe as a Prophet: Now he knowes not *Saul* any otherwiſe, then as ſo much the greater treſpaſſer as his place was higher; and therefore he doth no more ſpare his greatneſſe, then the God againſt whom hee ſinned; Neither doth hee countenance that man with his preſence, on whom he ſees God to frowne.

There needs no other Character of hypocriſie, then *Saul*, in the carriage of this one buſineſſe with *Agag* and *Samuel*: Firſt he obeyes God where there is no gaine in diſobedience; then he ſerves God by halves, and diſobeyes, where the obedience might be loſſe: He gives God of the worſt; he doth that in a colour, which might ſeeme anſwerable to the charge of God: He reſpects perſons in the execution; He gives good words, when his deeds were evill; He proteſts his obedience againſt his conſcience, He faces out his proteſtation againſt a reproofe; When hee ſees no remedy, hee acknowledges the fact, denies the ſinne, yea he juſtifies the act by a profitable intention; When he can no longer maintaine his innocence, hee caſts the blame from himſelfe upon the people; He confeſſeth not, till the ſinne be wrung from his mouth; Hee ſeekes his peace out of himſelfe, and relyes more upon anothers vertue, then his owne penitency; Hee would cloake his guiltineſſe with the holineſſe of anothers preſence; He is more tormented with the danger and damage of his ſinne, then with the offence; He cares to hold in with men, in what termes ſoever he ſtands with God; He faſhionably ſerves that God, whom he hath not cared to reconcile by his repentance: No marvell if God caſt him off, whoſe beſt was diſſimulation.

Old *Samuel* is forced to doe a double execution, and that upon no leſſe then two Kings: The one upon *Saul*, in dividing the Kingdome from him, who had divided himſelfe from God; The other upon *Agag*, in dividing him in pieces, whom *Saul* ſhould have divided. Thoſe holy hands were not uſed to ſuch ſacrifices, yet did he never ſpill blood more acceptably: If *Saul* had beene truly penitent, hee had in a deſire of ſatisfaction prevented the hand of *Samuel* in this ſlaughter; Now hee coldly ſtands ſtill, and ſuffers the weake hands of an aged Prophet to bee imbrued with that blood, which he was commanded to ſhed. If *Saul* might not ſacrifice in the abſence of *Samuel*, yet *Samuel* might kill in the preſence of *Saul*: He was yet a Judge of Iſrael although he ſuſpended the execution: In *Sauls* neglect, this charge reverted to him; God loves juſt executions ſo well, that he will hardly take them ill at any hand.

I doe not find, that the ſlaughter of *Agag* troubled *Samuel*; that other act of his ſeveritie

A veritie upon *Saul*,though it drew no blood,yet ſtrucke him in the ſtriking,& fetched teares from his eyes. Good *Samuel* mourned for him, that had not grace to mourne for himſelfe:No man in all Iſrael might ſeeme to have ſo much reaſon to rejoyce in *Sauls* ruine, as *Samuel*, ſince that he knew him raiſed up in deſpight of his government;yet he mournes more for him, then hee did for his ſons,for himſelfe: It grieved him to ſee the plant, which he had ſet in the garden of Iſrael, thus ſoon withered: It is an unnaturall ſenſeleſneſſe not to be affected with the dangers, with the ſinnes of our Governours: God did not blame this ſorrow, but moderated it; *How long wilt thou mourne for* Saul? It was not the affection he forbad, but the meaſure: In this is the difference betwixt good men and evill, that evill men mourne not for their owne ſinnes, good men doe ſo mourne for the ſinnes of others, that they will B hardly be taken off.

If *Samuel* mourne becauſe *Saul* hath caſt away God by his ſinne,hee muſt ceaſe to mourne, becauſe God hath caſt away *Saul* from raigning over Iſrael,in his juſt puniſhment: A good heart hath learned to reſt it ſelfe upon the Juſtice of Gods Decree, & forgets all earthly reſpects, when it lookes up to heaven. So did God meane to ſhew his diſpleaſure againſt the perſon of *Saul*, that he would ſhew favour to Iſrael,he will not therfore bereave them of a King,but change him for a better:Either *Saul* had ſlandred his people, or elſe they were partners with him in the diſobediēce: yet(becauſe it was their rulers fault,that they were not over-ruled)we doe not heare of their ſmarting, any otherwiſe, then in the ſubjection to ſuch a King, as was not loyall to God: The loſſe of *Saul* is their gaine; the government of their firſt King was abortive,no marvell if it held not.Now was the maturitie of that State, & C therfore God wil bring them forth a kindly Monarchy ſetled where it ſhould: Kings are of Gods providing,it is good reaſon he ſhould make choyce of his own deputies: but where goodneſſe meets with ſoveraignety,both his right,& his gift are doubled: If Kings were meerely frō the earth,what needs a Prophet to be ſeene in the choice or inauguratiō?The hand of *Samuel* doth not now beare the Scepter to rule Iſrael,but it beares the horne for the anointing of him,that muſt rule: *Saul* was ſent to him,when the time was,to be anointed,but now he is ſent to anoint *David*:Then Iſrael ſought a King for themſelves,now God ſeekes a King for Iſrael: The Prophet is therefore directed to the houſe of *Iſhai* the Bethleemite, the grand-child of *Ruth*; now is the faithfull love of that good Moabiteſſe crowned with the honour of a Kingdome, in D the ſucceeding generation: God fetcht her out of Moab, to bring a King unto Iſrael: Whiles *Orpah* wants bread in her owne Countrey, *Ruth* is growne a great Lady in Bethleem,and is advanced to be great Grand-mother to the King of Iſrael. The retributions of God are bountifull; never any man forſooke ought for his ſake, and complained of an hard bargaine.

Even the beſt of Gods Saints want not their infirmities: Hee that never replyed, when hee was ſent to reprove the King,moveth doubts,when hee is bidden to goe, and anoint his ſucceſſor.(*How can I goe? If* Saul *heare it,he will kill mee.*) Perhaps deſire of full direction drew frō him this queſtion,but not without a mixture of diffidence; For the manner of doing it,doth not ſo much trouble him,as the ſucceſſe: It is not to be expected, that the moſt faithfull hearts ſhould be alwayes in an equall height of E reſolution.God doth not chide *Samuel*,but inſtruct him: Hee, which is Wiſedome it ſelfe, teached him to hide his counſels in an honeſt policy: (*Take an Heifar with thee and ſay I am come to doe ſacrifice to the Lord.*)This was to ſay true,not to ſay all: Truth may not be croſſed by denials, or equivocations,it may bee concealed in a diſcreet ſilence: except in the caſe of an oath, no man is bound to ſpeake all he knowes; we are not onely allowed,but commanded to be innocently Serpentine. There were doubtleſſe Heifars enough in Bethleem, *Iſhai* had both wealth & devotion enough to have beſtowed a Sacrifice upon God,and his Prophet: But to give a more perfect colour to his intention *Samuel* muſt take an Heifar with him: The act it ſelfe was ſerious and neceſſary: There was no place, no time, wherein it was not fit for a *Samuel* to offer Peace-offerings unto God; but when a King ſhould be anointed, there was no leſſe then neceſſitie in this ſervice. Thoſe, which muſt repreſent God to the world, ought to be conſecrated to that Majeſtie, whom they reſemble, by publike A devotions: Every important action requires a Sacrifice to bleſſe it, much more that act, which imports the whole Church, or Common-wealth.

It was great newes to ſee *Samuel* at Bethleem, hee was no gadder abroad, none but neceſſary occaſions could make him ſtir from Ramath: The Elders of the City therfore, welcome him with trembling, not for that they were afraid of him; but of themſelves; they knew, that gueſt would not come to thē for familiarity, ſtreight do they ſuſpect, it was the purpoſe of ſome judgement, that drew him thither: *Commeſt thou peaceably*? It is a good thing to ſtand in awe of Gods Meſſengers, and to hold good termes with thē upon al occaſions: The Bethlemites are glad to heare of no other errand, but a Sacrifice; and now muſt they ſanctifie themſelves for ſo ſacred a buſineſſe: We may not preſume to ſacrifice unto God unſanctified, this were to marre an holy B act, and make our ſelves more prophane, by prophaning that, which ſhould be holy.

All the Citizens ſanctifie themſelves, but *Iſhai* and his ſonnes were in a ſpecial faſhion ſanctified by *Samuel*. This buſineſſe was moſt theirs, and all Iſrael in them; the more God hath to doe with us, the more holy ſhould we be. With what deſire did *Samuel* look upon the ſons of *Iſhai*, that he might ſee the face of the man whō God had choſen? And now, when *Eliab* the eldeſt Son came forth, a man of a goodly preſence, whoſe perſon ſeemed fit to ſucceed *Saul*, he thinks with himſelf; This choice is ſoon made, I have already eſpied the head, on which I muſt ſpend this holy Oile: This is the man, which hath both the priviledge of nature in his primogeniture, and of outward goodlines in proportion: Surely the Lords Anointed is before him. Even the holieſt Prophet, when he goes without God, runnes into errour: The beſt judgment C is ſubject to deceit: It is no truſting to any mortall man, when he ſpeakes of himſelf: Our eyes can be led by nothing but ſignes and appearances, and thoſe have commonly in them either a true falſhood, or uncertaine truth.

That which ſhould have forewarned *Samuel*, deceived him; he had ſeene the proofe of a goodly ſtature unanſwerable to their hopes, & yet his eye erres in the ſhape: He, that judgeth by the inſide both of our hearts and actions, checks *Samuel* in this miſconceit: (*Looke not on his countenance, nor on the height of his ſtature, becauſe I have refuſed him; for God ſeeth not as man ſeeth*:) The King with whom God meant to ſatiſfie the untimely deſires of Iſrael, was choſen by his ſtature, but the King with whom God meant to pleaſe himſelf is choſen by the heart. All the ſeven ſonnes of *Iſhai* are preſented to the Prophet, no one is omitted whō their father thought capable of any D reſpect: If either *Samuel* or *Iſhai* ſhould have choſen, *David* ſhould never have bin King: His father thought him fit to keepe ſheepe, his brethren fit to rule men; yet even *David* (the yongeſt ſonne) is fetcht from the fold, and by the choice of God deſtined to the Throne: Nature, which is commonly partiall to her owne, could not ſuggeſt ought to *Iſhai*, to make him thinke *David* worthy to bee remembred in any competition of honour, yet him hath God ſingled out to rule.

God will have his Wiſedome magnified in the unlikelihoods of election: *Davids* countenance was ingenuous, and beautifull, but if it had promiſed ſo much as *Eliabs*, or *Abinadabs*, he had not bin in the fields, whiles his brethren were at the Sacrifice: If we doe altogether follow our eye, & ſuffer our ſelves to bee guided by outward reſpects in our choyce for God or our ſelves, we cannot but goe amiſſe. What doe wee E thinke the brethren of *David* thought, when they ſaw the oyle powred upon his head? Surely (as they were envious enough) they had too much repined, if they had either fully apprehended the purpoſe of the Prophet, or elſe had not thought of ſome improbability in the ſucceſſe: Either they underſtood not, or beleeved not, what God would doe with their brother; They ſaw him graced with Gods Spirit above his wont, but perhaps foreſaw not, whither it tended: *David* (as no whit changed in his condition) returnes to his ſheepe with an humble admiration of Gods gracious reſpect to him, caſts himſelfe upon the wiſe and holy Decree of the Almighty, reſigning himſelfe to the diſpoſition of thoſe hands, which had choſen him; when ſuddenly a Meſſenger is ſent from *Saul* to call him in all haſte, to that Court, whereof he ſhall once be Maſter: The occaſion is no leſſe from God, than the event.

DAVID

A Dᴀᴠɪᴅ *called to the Court.*

THat the Kingdome is (in the appointment of God) departed from *Saul*,
it is his leaſt loſſe; Now the Spirit of God is alſo departed from him;
One ſpirit is no ſooner gone, but another is come; both are from God:
Even the worſt ſpirits have not onely permiſſion, but commiſſion from
Heaven for the infliction of judgement. He that at firſt could hide him-
ſelfe among the ſtuffe, that he might not be King, is now ſo tranſported with this
glory, that he growes paſſionate with the thought of forgoing it: Satan takes vantage
B of his melancholicke dejection, and turnes this paſſion into frenzy. God will have e-
ven evill ſpirits worke by meanes; A diſtempered body, and an unquiet mind are fit
grounds for Satans vexation. *Sauls* Courtiers, as men that were more witty, than re-
ligious, adviſe him to Muſicke: They knew the ſtrength of that ſkill in allaying the
fury of paſſions, in cheering up the dejected ſpirits of their Maſter: This was done
like ſome fond Chirurgian, that when the bone is out of joynt, layes ſome ſoupling
Pulteſſes to the part, for the aſſwaging of the ach, in the meane time not caring to
remedy the luxation.

If they had ſaid, Sir, you know this evill comes from that God whom you have
offended, there can be no helpe but in reconcilement; how eaſie is it for the God of
Spirits to take off Satan? Labour your peace with him by a ſerious humiliation;
C make meanes to *Samuel* to further the attonement; they had been wiſe Counſellors,
divine Phyſitians; whereas now they doe but ſkin over the ſore, and leave it rankled
at the bottome: The cure muſt ever proceed in the ſame ſteps with the diſeaſe, elſe
in vain ſhall we ſeem to heale; There is no ſafety in the redreſſe of evills, but to ſtrik
at the root. Yet ſince it is no better with *Saul* and his Courtiers, it is wel it is no worſe
I doe not heare either the Maſter, or ſervants ſay, This is an ill ſpirit, ſend for ſome
Magitian, that may countermand him: There are forcible Enchantments for theſe
ſpirituall vexations; If *Samuel* will not, there are Witches, that may give eaſe; But as
one, that would rather be ill, then doe worſe, he contents himſelfe to doe that, which
was lawfull, if unſufficient. It is a ſhame to ſay, that he, whom God had rejected for
his ſin, was yet a Saint to ſome that ſhould be Chriſtians, who care not how much
D they are beholding to the devil in their diſtreſſes, affecting to caſt out devils by *Beel-
zebub:* In caſes of loſſe, or ſickneſſe, they make Hell their refuge, and ſeeke for patro-
nage, but of an enemie. Here is a fearefull agreement; Satan ſeekes to them in his
temptations, they in their conſultations ſeeke to him, and now they have mutually
found each other, if they ever part, it is a miracle.

David had lived obſcurely in his fathers houſe, his only care & ambition was the
welfare of the flocke he tended, and now, whiles his father and his brothers neglected
him as fit for nothing but the field, he is talked of at the Court: Some of *Sauls* fol-
lowers had beene at *Iſhai's* houſe, and taken notice of *Davids* ſkill, and now that harp
which he practiſed for his private recreation, ſhall make him of a Shepheard a Cour-
tier: The Muſick, that he meant only to himſelfe and his ſheepe, brings him before
E Kings: The Wiſedome of God thought fit to take this occaſion of acquainting *Da-
vid* with that Court, which he ſhall once governe. It is good, that our education
ſhould perfect our children in all thoſe commendable qualities, whereto they are diſ-
poſed: Little doe we know, what uſe God meanes to make of thoſe faculties, which
we know not how to imploy. Where the Almighty purpoſes an advancement, ob-
ſcurity can be no prejudice; ſmall meanes ſhall ſet forward that, which God hath
decreed.

Doubtleſſe, old *Iſhai* noted (not without admiration) the wonderfull accordance
of Gods proceedings, that hee, which was ſent for, out of the field to bee anointed;
ſhould now be ſent for out of the Countrey into the Court, and now he perceived,
God was making way for the execution of that which he purpoſed; hee attends the
iſſue in ſilence, neither ſhall his hand faile to give furtherance to the project of God:

A Hee therefore ſends his ſonne laden with a Preſent to *Saul*: The ſame God which called *David* to the Court, welcomes him thither; His comelineſſe, valour, and ſkill have ſoone wonne him favour in the eyes of *Saul*. The giver of all graces hath ſo placed his favours, that the greateſt enemies of goodneſſe ſhall ſee ſomewhat in the holieſt men, which they ſhall affect, and for which they ſhall honour the perſons of them, whoſe vertues they diſlike; as contrarily the Saints on earth ſee ſomewhat to love even in the worſt creatures.

No doubt *David* ſung to his harpe; his harpe was not more ſweet than his ſong was holy: Thoſe Pſalms alone had been more powerful to chaſe the evill ſpirit, than the Muſicke was to calme paſſions; both together gave eaſe to *Saul*; and God gave this effect to both, becauſe he would have *Saul* traine up his Succeſſor: This ſacred B Muſick did not more diſpel Satan, than wanton Muſick invites him: & more cheeres him, than us: Hee playes and danceth at a filthy ſong, he ſings at an obſcene dance; Our ſinne is his beſt paſtime, whereas Pſalmes, and Hymnes, and ſpiritual Songs are torment unto the Tempter, and Muſick to the Angells in Heaven, whoſe trade is to ſing *Alleluiahs* in the Chore of glory.

DAVID *and* GOLIAH.

AFter the newes of the Philiſtims Army, I heare no more mention of *Sauls* frenzy: Whether the noiſe of War diverted thoſe thoughtfull paſſions, whether God for his peoples ſake tooke off that evill ſpirit; leſt Iſrael C might miſcary under a franticke Governour. Now *David* hath leiſure to returne to Bethleem: The glory of the Court cannot tranſport him to ambitious vanity; He had rather be his Fathers Shepheard, than *Sauls* Armour-bearer: All the magnificence and ſtate, which he ſaw, could not put his mouth out of the taſt of a retired ſimplicity; yea rather he loves his hooke the better, ſince hee ſaw the Court; and now his brethren ſerve *Saul* in his ſtead. A good heart hath learnt to frame it ſelfe unto al conditions, and can change eſtates without change of diſpoſition, riſing and falling according to occaſion: The worldly mind can riſe eaſily, but when it is once up, knowes not how to deſcend either with patience, or ſafety.

Forty dayes together had the Philiſtims and Iſraelites faced each other, they pitched on two hills, one in the ſight of other, nothing but a Valley was betwixt them: D Both ſtand upon defence and advantage; If they had not meant to fight, they had never drawne ſo neere; and if they had beene eager of fight, a Valley could not have parted them: Actions of hazard require deliberation; not fury but diſcretion muſt be the guide of Warre.

So had *Ioſhua* deſtroyed the Giantly Anakims out of the Land of Iſrael, that yet ſome were left in Azzah, Gath, and Aſhdod, both to ſhew Iſrael, what Adverſaries their forefathers found in Canaan, and whom they maſtered; as alſo that God might winne glory to himſelfe by theſe obſequent executions: Of that race was *Goliah*, whoſe heart was as high as his head, his ſtrength was anſwerable to his ſtature, his weapons anſwerable to his ſtrength, his pride exceeded all: Becauſe he ſaw his head E higher, his armes ſtronger, his ſword and ſpeare bigger, his ſhield heavier than any Iſraelite, he defies the whole hoſt, and walking betweene the two Armies, braves all Iſrael with a challenge; (*Why are ye come out to ſet your battaile in aray? Am not I a Philiſtim? and you ſervants to* Saul? *Chooſe you a man for you, and let him come downe to me: give me a man that we may fight together.*) Carnall hearts are caried away with preſumption of their owne abilities, and not finding matches to themſelves in outward appearance, inſult over the impotency of inferiors; and as thoſe that can ſee no inviſible oppoſition, promiſe themſelves certainty of ſucceſſe: Inſolence and ſelfe-confidence argues the heart to be nothing, but a lumpe of proud fleſh.

The firſt challenge of Duell, that ever we finde, came out of the mouth of an uncircumciſed Philiſtim; yet was that in open warre, and tended to the ſaving of many lives, by adventuring one or two; and whoſoever imitateth, nay ſurpaſſeth him in challenge to private Duels, in the attempt partaketh of his uncircumciſion, though he ſhould overcome; and of his manner of puniſhment, if in ſuch private combates he caſt away his life. For of all ſuch deſperate prodigals we may ſay, that their heads are cut off by their owne ſword, if not by their owne hand. Wee cannot challenge men, and not challenge God, who juſtly challengeth to himſelfe both to take vengeance, and to give ſucceſſe. The more *Goliah* challenges, and is unanſwered, the more is he puft up in the pride of his owne power: And is there none of all Iſrael, that will anſwer this champion otherwiſe than with his heeles? Where is the courage of him that was higher than all Iſrael from the ſhoulders upward? The time was, when *Nahaſh* the Ammonite had made that tyrannous demand of the right eyes of the Gileadites, that *Saul* could aſke unaſked, *What aileth the people to weepe?* and could hew his oxen in peeces to raiſe the ſpirits of Iſrael, and now he ſtands ſtill, and ſees the hoſt turne their back, and never ſo much as aſkes, What aileth the people to fly? The time was, when *Saul* ſlue forty thouſand Philiſtims in one day, and perhaps *Goliah* was in that diſcomfiture, and now one Philiſtim is ſuffered by him to brave all Iſrael forty dayes. Whence is this difference? The Spirit of God, (the ſpirit of fortitude) was now departed from him: *Saul* was not more above himſelfe, when God was with him, then he is below others, now that he is left of God; Valour is not meerely of nature: Nature is ever like it ſelfe; by this rule, he that is once valiant, ſhould never turne coward: But now we ſee the greateſt ſpirits inconſtant, and thoſe, which have given good proofes of magnanimity, at other times, have bewrayed white livers unto their owne reproach; He that is the God of hoſts, gives & takes away mens hearts at his pleaſure: Neither is it otherwiſe in our ſpirituall combats, ſometimes the ſame ſoule dare challenge all the powers of darkneſſe, which otherwhiles gives ground to a temptation; We have no ſtrength but what is given us, and if the author of all good gifts remit his hand for our humiliation, either we fight not or are foiled.

David hath now lien long enough cloſe amongſt his flock in the fields of Bethleem, God ſees a time to ſend him to the pitcht field of Iſrael. Good old *Iſhai*, that was doubtleſſe joyfull to think, that he had afforded three ſonnes to the wars of his King, is no leſſe carefull of their welfare and proviſion; and who (amongſt all the reſt of his ſeven ſonnes) ſhall be pickt out for this ſervice, but his yongeſt ſonne *David*, whoſe former and almoſt worne-out acquaintance in Court, and imployment under *Saul* ſeemed to fit him beſt for this errand: Earely in the morning is *David* upon his way, yet not ſo early, as to leave his flock unprovided: If his fathers cõmand diſmiſſe him, yet will he ſtay, till he have truſted his ſheepe with a carefull keeper; we cannot be faithfull ſhepheards, if our ſpiritual charge be leſſe deare unto us; if when neceſſity cals us from our flocks, we depute not thoſe, which are vigilant and conſcionable.

Ere *Davids* ſpeede can bring him to the valley of Elah, both the Armies are on foot ready to joyne: Hee takes not this excuſe to ſtay without, as a man danted with the horror of warre, but leaving his preſent with his ſervant, he thruſts himſelf into the thickeſt of the hoſt, & ſalutes his brethren which were now thinking of nothing but killing or dying, when the proud champion of the Philiſtims comes ſtalking forth before all the troupes, and renewes his inſolent challenge againſt Iſrael: *David* ſees the man, and heares his defiance, and looks about him, to ſee what anſwer would be given, and when hee eſpies nothing but pale faces and backes turned, hee wonders, not ſo much, that one man ſhould dare all Iſrael, as that al Iſrael ſhould run from one man: Even when they flie from *Goliah*, they talk of the reward, that ſhould be given to that encounter & victory, which they dare not undertake; ſo thoſe which have not grace to beleeve, yet can ſay, There is glory laid up for the faithfull. Ever ſince his anointing, was *David* poſſeſſed with Gods Spirit, and thereby filled both with courage, and wiſedome: The more ſtrange doth it ſeeme to him, that all Iſrael ſhould bee thus daſtardly: Thoſe that are themſelves eminent in any grace, cannot but wonder at the miſerable defects of others, and the more ſhame they ſee in others imperfections, the more is their zeale in avoyding thoſe errors in themſelves.

Whiles baſe hearts are moved by example, the want of example is encourage- A ment enough for an heroycall mind: Therefore is *David* ready to undertake the quarrell, becauſe no man elſe dare doe it: His eyes ſparkled with holy anger, and his heart roſe up to his mouth, when he heard this proud challenger: (*Who is this uncircumciſed Philiſtim, that he ſhould revile the hoſt of the living God?*) Even ſo, O Saviour, when all the generations of men ran away affrighted from the powers of death and darkneſſe, thou alone haſt undertaken, and confounded them.

Who ſhould offer to daunt the holy courage of *David*, but his owne brethren? The envious heart of *Eliab* conſtrues this forwardneſſe, as his owne diſgrace: Shall I (thinkes he) bee put downe by this puiſne? ſhall my fathers youngeſt ſonne dare to attempt that, which my ſtomach will not ſerve me to adventure? Now therefore he rates *David* for his preſumption; and inſtead of anſwering to the recompence B of the victory, (which others were ready to give) he recompenceth the very inquiry of *David* with a checke: It was for his brethrens ſake, that *David* came thither, and yet his very journey is caſt upon him by them, for a reproach; *Wherefore cam'ſt thou downe hither?* and when their bitterneſſe can meet with nothing elſe to ſhame him, his ſheepe are caſt in his teeth: Is it for thee, an idle proud boy, to bee medling with our martiall matters? doth not yonder Champion looke, as if he were a fit match for thee? what makeſt thou of thy ſelfe, or what doeſt thou thinke of us? ywis it were fitter for thee to bee looking to thy ſheepe, than looking at *Goliah*; the Wilderneſſe would become thee better than the field: Wherein art thou equall to any man thou ſeeſt, but in arrogancy and preſumption? The paſtures of Bethleem could not hold thee, but thou thoughtſt it a goodly matter to ſee the warres: I C know thee, as if I were in thy boſome; This was thy thought, There is no glory to be got among fleeces, I will goe ſeeke it in armes; Now are my brethren winning honour in the troupes of Iſrael, whiles I am baſely tending on ſheepe, why ſhould not I bee as forward as the beſt of them? This vanitie would make thee ſtraight of a ſhepheard, a ſoldier, and of a ſoldier, a champion; get thee home, fooliſh ſtripling to thy hooke, and thy harpe; let ſwords and ſpeares alone to thoſe, that know how to uſe them.

It is quarrell enough amongſt many to a good action, that it is not their owne; there is no enemy ſo ready, or ſo ſpightfull, as the domeſticall: The hatred of brethren is ſo much more, as their blood is neerer: The malice of ſtrangers is ſimple, but of a brother is mixt with envy: The more unnaturall any quality is, the more extreame it is; A cold winde from the South is intolerable: *Davids* firſt victory is D of himſelfe, next of his brother; He overcomes himſelfe in a patient forbearance of his brother, he overcomes the malicious rage of his brother with the mildneſſe of his anſwer: If *David* had wanted ſpirit, hee had not beene troubled with the inſultation of a Philiſtim: If he had a ſpirit to match *Goliah*, how doth he ſo calmely receive the affront of a brother? *What have I now done? Is there not a cauſe?* That which would have ſtirred the choler of another, allayeth his: It was a brother, that wronged him, and that his eldeſt; neither was it time to quarrell with a brother, whiles the Philiſtims ſwords were drawne, and *Goliah* was challenging. O that theſe two motives could induce us to peace: If we have injury in our perſon, in our cauſe, it is from brethren, and the Philiſtims looke on: I am deceived, if this conqueſt were E leſſe glorious, than the following: He is fit to be Gods Champion, that hath learned to be victor of himſelfe.

It is not this ſprinkling of cold water, that can quench the fire of *Davids* zeale, but ſtill his courage ſends up flames of deſire, ſtill he goes on to enquire, and to proffer: Hee, whom the regard of others envy can diſmay, ſhall never doe ought worthy of envy: Never man undertooke any exploit of worth, and received not ſome diſcouragement in the way: This couragious motion of *David*, was not more ſcorned by his brother, then by the other Iſraelites applauded: The rumour flyes to the eares of the King, that there is a young man deſirous to encounter the Gyant: *David* is brought forth: *Saul*, when he heard of a Champion, that durſt go into the liſts with *Goliah*, looked for one as much higher than himſelfe, as hee was taller than the reſt; he expected ſome ſterne face, and brawny arme; young and ruddy *David* is ſo farre below his thoughts, that he receives rather contempt, than thankes: His words were ſtout, his perſon was weake: *Saul* doth not more like his reſolution, than diſtruſt his ability: (*Thou art not able to goe againſt this Philiſtim to fight with him; for thou art a boy, and he is a man of warre from his youth.*) Even *Saul* ſeconds *Eliab* in the conceit of this diſparity, and if *Eliab* ſpeake out of envy, *Saul* ſpeakes out of judgement; both judge (as they were judged of) by the ſtature: All this cannot weaken that heart, which receives his ſtrength from faith: *Davids* greateſt conflict is with his friends: The overcomming of their diſſwaſions, that he might fight, was more worke, than to overcome his enemy in fighting: He muſt firſt juſtifie his ſtrength to *Saul*, ere he may prove it upon *Goliah*: Valour is never made good but by tryall: He pleads the tryall of his puiſſance upon the Beare and the Lyon, that hee may have leave to prove it upon a worſe beaſt then they; *Thy ſervant ſlew both the Lyon and the Beare, therefore this uncircumciſed Philiſtim ſhall be as one of them.* Experience of good ſucceſſe is no ſmall comfort to the heart, this gives poſſibility and hope, but no certainty: Two things there were on which *David* built his confidence, on *Goliahs* ſinne, and Gods deliverance, (*Seeing hee hath rayled on the hoſt of the living God: The Lord that delivered me out of the pawes of the Lyon and the Beare, he will deliver me out of the hand of this Philiſtim.*) Well did *David* know, that if this Philiſtims ſkin had beene as hard as the braſſe of his ſhield, his ſin would make it penetrable by every ſtroke. After all brags of manhood he is impotent, that hath provoked God: Whiles other labour for outward fortification, happy and ſafe were we, if we could labour for innocence. He that hath found God preſent in one extremity, may truſt him in the next: Every ſenſible favour of the Almighty, invites both his gifts and our truſt.

Reſolution thus grounded, makes even *Saul* himſelfe confident; *David* ſhall have both his leave and his bleſſing: If *David* came to *Saul*, as a Shepheard, he ſhall goe toward *Goliah* as a Warriour: The attire of the King is not too rich for him, that ſhall fight for his King and Countrey: Little did *Saul* thinke, that his helmet was now on that head, which ſhould once weare his crowne: Now that *David* was arrayed in the warlike habit of a King, and girded with his ſword, he lookt upon himſelfe, and thought this outſide glorious, but when he offred to walke, and found that the attire was not ſo ſtrong, as unweeldy, and that it might bee more for ſhew, than uſe, hee layes downe theſe accouſtrements of honor, and as caring rather to be an homely victor, than a glorious ſpoile, he craves pardon to goe in no clothes, but his owne; hee takes his ſtaffe inſtead of the ſpeare, his ſhepheards ſcrip inſtead of his brigandine, and inſtead of his ſword he takes his ſling, and inſtead of darts and javelins, he takes five ſmooth ſtones out of the brooke: Let *Sauls* coat be never ſo rich, and his armor never ſo ſtrong, what is *David* the better, if they fit him not? It is not to be enquired how excellent any thing is, but how proper: Thoſe things which are helpes to ſome may be encombrances to others: An unmeet good may be as inconvenient, as an accuſtomed evill: If we could wiſh another mans honour, when we feele the weight of his cares, we ſhould be glad to be in our owne coate.

Thoſe that depend upon the ſtrength of Faith, though they neglect not meanes, yet they are not curious in the proportion of outward meanes to the effect deſired: Where the heart is armed with an aſſured confidence, a ſling and a ſtone are weapons enow; to the unbeleeving no helps are ſufficient: *Goliah*, though he were preſumptuous enough, yet had one ſhield carried before him, another he caryed on his ſhoulder; neither will his ſword alone content him, but he takes his ſpeare too. *Davids* armour is his plaine ſhepheards ruſſet, and the brooke yeelds him his artillery, and he knowes, there is more ſafety in his cloth, than in the others braſſe; and more danger in his peebles, than the others ſpeare. Faith gives both heart and armes. The inward munition is ſo much more noble, becauſe it is of proofe for both ſoule and body: If we be furniſhed with this, how boldly ſhall wee meete with the powers of darkneſſe, and goe away more than conquerors?

Neither did the quality of *Davids* weapons bewray more confidence, than the number

A number: If he will put his life and victory upon the ſtones of the brooke, why doth he not fill his ſcrip full of them? why will he content himſelf with five? Had he been furniſhed with ſtore, the advantage of his nimbleneſſe might have given him hope; If one faile, that yet another might ſpeed: But now this paucity puts the diſpatch to a ſudden hazard, and he hath but five ſtones caſt either to death or victory; ſtill the fewer helpes, the ſtronger faith: *David* had an inſtinct from God, that he ſhould overcome, he had not a particular direction, how he ſhould overcome. For had hee beene at firſt reſolved upon the ſling and ſtone, he had ſaved the labour of girding his ſword: It ſeemes, whiles they were addreſſing him to the combat, he made account of hand-blowes, now he is purpoſed rather to ſend, than bring death to his adverſary: In either, or both, he durſt truſt God with the ſucceſſe, and before-hand (through the conflict) ſaw the victory: It is ſufficient, that wee know the iſſue of our B fight: If our weapons and wards vary according to our occaſion given by God, that is nothing to the event; ſure we are, that if we reſiſt, we ſhall overcome, and if we overcome we ſhall be crowned.

When *David* appeared in the liſts to ſo unequall an adverſary, as many eyes were upon him, ſo in thoſe eyes, divers affections: The Iſraelites lookt upon him with pitty and feare, and each man thought, Alas, why is this comely ſtripling ſuffered to caſt away himſelfe upon ſuch a monſter? why will they let him goe unarmed to ſuch an affray? Why will *Saul* hazard the honour of Iſrael on ſo unlikely an head? The Philiſtims, eſpecially their great Champion, lookt upon him with ſcorne, diſdaining ſo baſe a combatant; (*Am I a dog, that thou comeſt to me with ſtaves?*) What could bee C ſaid more fitly? Hadſt thou beene any other then a dog (O *Goliah*) thou hadſt never opened thy foule mouth to barke againſt the hoſt of God, and the God of hoſts: If *David* had thought thee any other then a very dog, he had never come to thee with a ſtaffe and a ſtone.

The laſt words, that ever the Philiſtim ſhall ſpeake, are curſes, and brags; (*Come to me and I will give thy fleſh unto the Fowles of the heaven, and the beaſts of the field*) Seldome ever was there a good end of oſtentation: Preſumption is at once the preſage, and cauſe of ruine: He is a weake adverſary, that can bee killed with words: That man which could not feare the Gyants hand, cannot feare his tongue: If words ſhall firſt encounter, the Philiſtim receives the firſt foile, and ſhall firſt let in death into his eare, ere it enter into his forehead: (*Thou comeſt to me with a ſword, & a ſpeare, & a ſhield but I come to thee in the name of the Lord of Hoſts, the God of the hoſt of Iſrael, whom thou* D *haſt railed upon: This day ſhall the Lord cloſe thee in my hand, and I ſhall ſmite thee, and take thine head from thee.*) Here is another ſtile, not of a boaſter, but of a Prophet: Now ſhall *Goliah* know, whence to expect his bane, even from the hands of a revenging God, that ſhall ſmite him by *David*, and now ſhall learne too late, what it is to meddle with an enemy, that goes under the inviſible protection of the Almighty. No ſooner hath *David* ſpoken, then his foot and hand ſecond his tongue: He runs to fight with the Philiſtim: It is a cold courage that ſtands onely upon defence: As a man, that ſaw no cauſe of feare, and was full of the ambition of victory, he flyes upon that monſter, and with a ſtone out of his bag ſmites him in the forehead: There was no part of *Goliah*, that was capable of that danger, but the face, and that piece of the face; the reſt was defenced with a brazen wall, which a weake ſling would have tryed E to batter in vaine: what could *Goliah* feare to ſee an adverſary come to him without edge or point? And behold that one part hath God found out for the entrance of death: He that could have cauſed the ſtone to paſſe through the ſhield and breaſtplate of *Goliah*, rather directs the ſtone to that part, whoſe nakedneſſe gave advantage: Where there is power or poſſibilitie of nature, God uſes not to work miracles, but chuſes the way that lyes moſt open to his purpoſes.

The vaſt forehead was a faire marke, but how eaſily might the ſling have miſſed it, if there had not beene another hand in this caſt beſides *Davids*? He that guided *David* into this field, and raiſed his courage to this combat, guides the ſtone to his end, and lodges it in that ſeate of impudence: There now lyeth the great defier of Iſrael, groveling and grinning in death, & is not ſuffered to deale one blow for his life,

and

A and bites the unwelcome earth for indignation, that hee dyes by the hand of a Shepheard: Earth and Hell ſhare him betwixt them; ſuch is the end of inſolence, and preſumption. O God, what is fleſh and blood to thee, which canſt make a little peeble-ſtone ſtronger then a Gyant, and when thou wilt, by the weakeſt meanes canſt ſtrew thine enemies in the duſt? Where now are the two ſhields of *Goliah*, that they did not beare off this ſtroke of death? or wherefore ſerves that Weavers beame, but to ſtrike the earth in falling? or that ſword, but to behead his Maſter? What needed *David* load himſelfe with an unneceſſary weapon? one ſword can ſerve both *Goliah* and him; If *Goliah* had a man to beare his ſhield, *David* had *Goliah* to beare his ſword, wherewith that proud blaſphemous head is ſevered from his ſhoulders: Nothing more honours God, then the turning of wicked mens forces againſt themſelves:
B There is none of his enemies, but caries with them their owne deſtruction. Thus didſt thou, O Sonne of *David*, foyle Sathan with his owne weapon; that, whereby he meant deſtruction to thee and us, vanquiſhed him through thy mighty power, and raiſed thee to that glorious triumph, and ſuperexaltation, wherein thou art, wherein we ſhal bee with thee.

JONATHANS *Love*, and SAULS *Envy*.

BEſides the diſcomfiture of the Philiſtims, *Davids* victorie had a double
C iſſue; *Ionathans* Love, and *Sauls* Envy, which God ſo mixed, that the one was a remedy of the other: A good ſonne makes amends for a wayward father: How precious was that ſtone that killed ſuch an enemy as *Goliah*, and purchaſed ſuch a friend as *Ionathan*? All *Sauls* Courtiers lookt upon *David*, none ſo affected him, none did match him but *Ionathan*: That true correſpondence, that was both in their faith and valour, hath knit their hearts: If *David* did ſet upon a Beare, a Lyon, a Gyant; *Ionathan* had ſet upon a whole Hoſt, and prevailed: The ſame Spirit animated both, the ſame Faith incited both, the ſame Hand proſpered both: All Iſrael was not worth this paire of friends, ſo zealouſly confident, ſo happily victorious: Similitude of diſpoſitions and eſtates tyes the ſafeſt knots of affection: A wiſe ſoule hath piercing eyes, and hath quickly
D diſcerned the likelineſſe of it ſelfe in another; as we doe no ſooner looke into the glaſſe or Water, but face anſwers to face; and where it ſees a perfect reſemblance of it ſelfe, cannot chooſe but love it with the ſame affection, that it reflects upon it ſelfe.

No man ſaw *David* that day, which had ſo much cauſe to diſ-affect him; none in all Iſrael ſhould be a looſer by *Davids* ſucceſſe, but *Ionathan*: *Saul* was ſure enough ſetled for his time, onely his Succeſſor ſhould forgoe all that, which *David* ſhould gaine; ſo as none but *David* ſtands in *Ionathans* light, and yet al this cannot abate one jot, or dram of his love: Where God uniteth hearts, carnall reſpects are too weake to diſſever them, ſince that, which breakes off affection, muſt needs be ſtronger then that which conjoyneth it.

E *Ionathan* doth not deſire to ſmother his love by concealment, but profeſſes it in his cariage & actions: He puts off the Robe, that was upon him, & all his garments even to his Sword, & bow, & Girdle, and gives them unto his new friend: It was perhaps not without a myſtery, that *Sauls* cloths fitted not *David*, but *Ionathans* fitted him, & theſe he is as glad to weare, as he was to be diſburthened of the other: that there might be a perfect reſemblãce, their bodies are ſuted, as wel as their hearts: Now the beholders can ſay, there goes *Ionathans* other ſelfe; If there bee another body under thoſe cloths, there is the ſame ſoule. Now *David* hath caſt off his ruſſet coate, and his ſcrip, and is a Shepheard no more; he is ſuddenly become both a Courtier, and a Captaine, and a Companion to the Prince; yet himſelfe is not changed with his habit, with his condition: yea rather (as if his wiſedome had reſerved it ſelfe for his exaltation) he ſo manageth a ſudden Greatneſſe, as that he winneth all hearts: Honour

ſhewes the man,and if there be any blemiſhes of imperfection , they will bee ſeene A
in the man,that is inexpectedly lifted above his fellowes: He is out of the danger of
folly,whom a ſpeedy advancement leaveth wiſe.

Jonathan loved *David*, the Souldiers honoured him , the Court favoured him,the
people applauded him,onely *Saul* ſtomackt him , and therefore hated him , becauſe
hee was ſo happy in all beſides himſelfe : It had beene a ſhame for all Iſrael , if they
had not magnified their Champion : *Sauls* owne heart could not but tell him , that
they did owe the glory of that day , and the ſafety of himſelfe and Iſrael , unto
the ſling of *David*,who in one man ſlue all thoſe thouſands at a blow. It was enough
for the puiſſant King of Iſrael,to follow the chaſe, and to kill them , whom *David*
had put to flight ; yet he , that could lend his clothes and his armour to this exploit,
cannot abide to part with the honour of it to him , that had earned it ſo dearely:
The holy Songs of *David* had not more quieted his ſpirit before , then now the B
thankfull Song of the Iſraelitiſh women vexed him: One little Dittie (of *Saul hath
ſlaine his thouſand , and David his ten thouſand*) ſung unto the Timbrels of Iſrael,
fetcht againe that evill ſpirit,which *Davids* Muſicke had expelled : *Saul* needed not
the torment of a worſe ſpirit,then Envie. Oh the unreaſonableneſſe of this wicked
paſſion ! The women gave *Saul* more,and *David* leſſe , then he deſerved : For *Saul*
alone could not kill a thouſand , and *David* in that one act of killing *Goliah* , ſlue in
effect , all the Philiſtims that were ſlaine that day ; and yet becauſe they give more
to *David* then to himſelfe , he that ſhould have endited , and begun that Song of
thankfulneſſe , repines and growes now as mad with envy , as he was before with
griefe : Truth and Juſtice are no protection againſt Malice ; Envie is blind to all
objects,ſave other mens happineſſe : If the eyes of men could bee contained within C
their owne bounds, and not rove forth into compariſons , there could be no place
for this vicious affection ; but when they have once taken this lawleſſe ſcope to
themſelves,they loſe the knowledge of home,and care onely to be employed abroad
in their owne torment.

Never was *Sauls* breſt ſo fit a lodging for the evill ſpirit,as now, that it is dreſt up
with envy:It is as impoſſible that Hell ſhould bee free from Devills , as a malicious
heart : Now doth the frantike King of Iſrael renew his old fits , and walkes, and
talkes diſtractedly; He was mad with *David*, and who but *David* muſt be called to
alay his madneſſe? Such was *Davids* wiſedome, hee could not but know the termes,
wherein he ſtood with *Saul*; yet in lieu of the harſh and diſcordous notes of his maſters
envy,he returnes pleaſing Muſicke unto him: He can never bee good Courtier, D
nor good man,that hath not learned to repay, if not injuries with thankes , yet evill
with good. Whiles there was a Harpe in *Davids* hand , there was a Speare in *Sauls*,
wherewith he threatens death as the recompence of that ſweet melodie : He ſaid
(*I will ſmite David through to the wall.*) It is well for the innocent , that wicked men
cannot keep their owne counſell:God fetcheth their thoughts out of their mouthes,
or their countenance for a ſeaſonable prevention , which elſe might proceed to ſecret
execution : It was time for *David* to withdraw himſelfe, his obedience did not
tye him to bee the marke of a furious maſter ; he might eaſe *Saul* with his muſicke,
with his blood he might not : Twice therefore doth he avoid the Preſence, not the
Court,not the Service of *Saul*.

One would have thought rather , that *David* ſhould have beene affraid of E
Saul becauſe the Devil was ſo ſtrong with him , then that *Saul* ſhould be affraid of
David, becauſe the Lord was with him ; yet we finde all the feare in *Saul* of *David*,
none in *David* of *Saul* : Hatred and feare are ordinary companions : *David*
had wiſedome and faith to diſpell his feares , *Saul* had nothing but infidelitie,
and dejected , ſelfe-condemned , diſtempred thoughts , which muſt needs nouriſh
them ; yet *Saul* could not feare any hurt from *David* , whom he found ſo
loyall and ſerviceable : He feares onely too much good unto *David* ; and the
envious feare is much more then the diſtruſtfull : now *Davids* preſence begins
to be more diſpleaſing, then his muſicke was ſweet ; Deſpight it ſelfe had rather
preferre him to a remote dignity, then endure him a neerer attendant:This promo-

A tion encreaſeth *Davids* honour and love; and this love and honour aggravates *Sauls* hatred and feare.

Sauls madneſſe hath not bereaved him of his craft: for perceiving how great *David* was growne in the reputation of Iſrael, he dares not offer any perſonall, or direct violence to him, but hires him into the jawes of a ſuppoſed death, by no leſſe price, then his eldeſt Daughter, (*Behold mine eldeſt daughter Merab: her will I give thee to wife, onely be a valiant Sonne to mee, and fight the Lords Battels.*) Could ever man ſpeake more graciouſly, more holily? What could bee more graciouſly offered by a King, then his eldeſt Daughter? What care could be more holy then of the Lords battels? yet never did *Saul* intend ſo much miſchiefe to *David*, or ſo much unfaithfulneſſe to God, as when he ſpake thus: There is never ſo much danger of the falſehearted, B as when they make the faireſt weather: *Sauls* Speare bade *David* be gone, but his plauſible words invite him to danger. This honour was due to *David* before, upon the compact of his victory: yet he, that twice enquired into the reward of that enterprize, before he undertooke it, never demanded it after that atchievement; neither had *Saul* the juſtice to offer it, as a recompence of ſo noble an exploit, but as a ſnare to an envied victory. Charitie ſuſpects not: *David* conſtrues that, as an effect and argument of his Maſters love, which was no other but a child of Envy, but a plot of miſchiefe; and though he knew his owne deſert, & the juſtice of his claime to *Merab*; yet hee in a ſincere humilitie diſparageth himſelfe, and his Parentage with a *who am I*?

As it was not the purpoſe of this modeſty in *David* to reject, but to ſollicit the C proffered favour of *Saul*; ſo was it not in the power of this baſhfull humiliation to turne backe the edge of ſo keene an envy: It helpes not that *David* makes himſelfe meane, whiles others magnifie his worth: Whatſoever the colour was, *Saul* meant nothing to *David* but danger and death; and ſince all thoſe Battels will not effect that which hee deſired, himſelfe will not effect that which he promiſed: If he cannot kill *David*, he will diſgrace him; *Davids* honour, was *Sauls* diſeaſe. It was not likely therefore, that *Saul* would adde unto that honour, whereof he was ſo ſicke already: *Merab* is given to another; neither doe I heare *David* complaine of ſo manifeſt an injuſtice: He knew, that the God whoſe battels he fought, had provided a due reward of his patience: If *Merab* faile, God hath a *Michal* in ſtore for him, ſhe is in love with *David*; his comlineſſe and valour have ſo wonne her heart, that ſhee D now emulates the affection of her Brother *Ionathan*: If ſhe be the yonger Siſter, yet ſhe is more affectionate: *Saul* is glad of the newes, his Daughter could never live to doe him better ſervice, then to be a new ſnare to his Adverſarie: Shee ſhall bee therfore ſacrificed to his envie, and her honeſt and ſincere love ſhall bee made a bait for her worthy and innocent Huſband. (*I will give him her, that ſhee may be a ſnare unto him, that the hand of the Philiſtims may be againſt him:*) The purpoſe of any favour is more then the value of it: Even the greateſt honours may be given with an intent of deſtruction. Many a man is raiſed up for a fall. So forward is *Saul* in the match, that hee ſends ſpokes-men to ſollicit *David* to that honour, which hee hopes will proove the high way to death: The dowry is ſet; An hundred fore-ſkins of the Philiſtims; not their heads, but their fore-ſkins, that this victorie might bee more ignominious; E ſtill thinking, why may not one *David* miſcary, as well as hundred Philiſtims? And what doth *Sauls* envie all this while, but enhance *Davids* zeale, and valour, and glorie? That good Captaine little imagining that himſelfe was the Philiſtim, whom *Saul* maligned, ſupererogates of his Maſter, and brings two hundred for one, and returnes home ſafe, and renowned, neither can *Saul* now fly for ſhame: There is no remedy but *David* muſt bee a ſonne, where he was a rivall; and *Saul* muſt feed upon his owne heart, ſince he cannot ſee *Davids*: Gods bleſſing graces equally together with mans malice, neither can they deviſe, which way to make us more happy, then by wiſhing us evill.

A

MICHALS *wyle.*

THis advantage can *Saul* yet make of *Davids* promotion ; that as his Adverſarie is raiſed higher, ſo hee is drawne nearer to the opportunity of death : Now hath his envie caſt off all ſhame ; ſince thoſe craftie plots ſucceed not, hee directly ſubornes Murtherers of his rivall: There is none in all the Court that is not ſet on to be an Executioner: *Ionathan* himſelfe is ſollicited to imbrue his hand in the blood of his friend, of his Brother. *Saul* could not but ſee *Ionathans* cloathes on *Davids* backe; hee could not but know the league of their love ; yet becauſe he knew withall, how much the B proſperitie of *David* would prejudice *Ionathan*, he hoped to have found him his ſon in malice : Thoſe that have the Iaundis ſee all things yellow; thoſe which are overgrowne with malicious paſſions, thinke all men like themſelves.

I doe not heare of any reply that *Ionathan* made to his father when he gave him that bloody charge; but he waits for a fit time to diſſwade him from ſo cruell an injuſtice : Wiſedome had taught him to give way to rage, and in ſo hard an adventure to crave aid of opportunitie : If we be not carefull to obſerve good moodes when wee deale with the paſſionate, we may exaſperate in ſtead of reforming : Thus did *Ionathan*, who knowing how much better it is to be a good friend, then an ill ſonne, had not onely diſcloſed that ill counſell, but when he found his father in the fields in a calmer temper, laboured to divert it : And ſo farre doth the ſeaſonable and C pithy Oratory of *Ionathan* prevaile, that *Saul* is convinced of his wrong, and ſweares, as God lives, *David* ſhall not die; Indeed how could it be otherwhiſe, upon the plea of *Davids* innocence, and well deſervings ? How could *Saul* ſay he ſhould dye, whom hee could accuſe of nothing but faithfulneſſe ? Why ſhould he deſigne him to death, which had given life to all Iſrael ? Oft-times wicked mens judgments are forced to yeeld unto that truth againſt which their affections maintaine a rebellion : Even the fouleſt hearts doe ſometimes entertaine good motions; like as on the contrary, the holieſt ſoules give way ſometimes to the ſuggeſtions of evill : The flaſhes of lightning may be diſcerned in the darkeſt Priſons. But if good thoughts looke into a wicked heart, they ſtay not there as thoſe that like not their lodging, they are ſoone gone ; Hardly any thing diſtinguiſhes betwixt good & D evill, but continuance: The light that ſhines into an holy heart is conſtant, like that of the Sunne, which keepes due times, and varies not his courſe for any of theſe ſublunary occaſions.

The Philiſtims Warres renue *Davids* victory, and *Davids* victory renues *Sauls* envy, and *Sauls* envy renues the plots of *Davids* death : Vowes and Oathes are forgotten: That evill ſpirit which vexes *Saul* hath found ſo much favour with him, as to winne him to theſe bloody machinations againſt an innocent ; His owne hands ſhall firſt be employed in this execution ; The ſpeare, which had twice before threatned death to *David*, ſhall now once againe goe upon that meſſage : Wiſe *David* that knew the danger of an hollow friend, and reconciled enemy, and that found more cauſe to minde *Sauls* earneſt, then his owne play, gives way by his nimbleneſſe, E to that deadly weapon, and reſigning that ſtrooke unto the wall; flies for his life. No man knowes how to be ſure of an unconſcionable man ; If either goodneſſe, or merit, or affinitie, or reaſons, or oaths could ſecure a man, *David* had beene ſafe; now if his heeles doe not more befriend him then all theſe, hee is a dead man. No ſooner is hee gone then the meſſengers are ſped after him : It hath bin ſeldome ſeene that wickedneſſe wanted Executioners ; *Davids* houſe is beſet with Murderers, which watch at all his doores, for the opportunitie of blood : Who can but wonder to ſee how God hath fetcht from the loynes of *Saul* a remedy for the malice of *Sauls* heart ? His owne children are the onely meanes to croſſe him in the ſinne, and to preſerve his guiltleſſe Adverſarie ; *Michal* hath more then notice of the plot, and with her ſubtill wit countermines her father, for the reſcue of

A an Huſband : She taking the benefit of the night lets *David* downe through a
window ; Hee is gone, and diſappoints the ambuſhes of *Saul.* The meſſengers begin
to bee impatient in this delay, and now thinke it time to inquire after their Priſoner;
She whiles thē off, with the excuſe of *Davids* ſicknes, (ſo as now her Huſband
had good leiſure for his eſcape) and layes a Statue in his bed ; *Saul* likes the newes
of any evill befalne to *David*, but fearing he is not ſicke enough , ſends to aide his
diſeaſe : The meſſengers returne , and ruſhing into the houſe with their ſwords
drawne, after ſome harſh words to their imagined charge , ſurprize a ſicke Statue
lying with a Pillow under his head ; and now bluſh to ſee they have ſpent all their
threats upon a ſenſeleſſe ſtocke; and made themſelves ridiculous, whiles they would
be ſerviceable.

B But how ſhall *Michal* anſwer this mockage unto her furious father ? Hitherto ſhe
hath done like *Davids* wife ; now ſhe begins to be *Sauls* Daughter ; (*He ſaid to
mee, Let me goe , or elſe I will kill thee.*) She whoſe wit had delivered her Huſband
from the Sword of her Father, now turnes the edge of her Fathers wrath from her
ſelfe to her Huſband. His abſence made her preſume of his ſafety : If *Michal* had
not bin of *Sauls* plot, he had never expoſtulated with her in thoſe termes, *Why haſt
thou let mine enemy eſcape?* neither had ſhe framed that anſwer, *He ſaid, Let me goe.* I
doe not find any great ſtore of religion in *Michal*, for both ſhe had an Image in the
houſe, and afterward mocked *David* for his devotion : yet Nature hath taught her
to prefer a Huſband to a Father ; to elude a Father from whom ſhe could not fly,
to ſave an huſband , which durſt not but fly from her : The bonds of matrimonial
C love are, and ſhould bee ſtronger then thoſe of nature ; Thoſe reſpects are
mutuall which God appointed in the firſt inſtitution of Wedlocke ; That Huſband
and Wife ſhould leave Father and Mother for each others ſake. Treaſon is ever
odious ; but ſo much more in the Mariage-bed, by how much the obligations are
deeper.

As ſhe loved her Huſband better then her Father, ſo ſhe loved her ſelfe better
then her huſband; ſhe ſaved her huſband by a wyle , and now ſhee ſaves her ſelfe by
a lye ; and loſes halfe the thanke of her deliverance , by an officious ſlander : Her
act was good, but ſhe wants courage to maintaine it ; and therefore ſeekes to the
weake ſhelter of untruth : Thoſe that doe good offices, not out of conſcience, but
good nature or civilitie, if they meet an affront of danger, ſeldome come off cleanly,
D but are ready to catch at all excuſes, though baſe, though injurious; becauſe their
grounds are not ſtrong enough to beare them out in ſuffering for that , which they
have well done.

Whither doth *David* fly, but to the Sanctuary of *Samuel*? He doth not (though he
knew himſelfe gracious with the Souldiers) raiſe forces, or take ſome ſtrong Fort,
and there ſtand upon his owne defence ; and at defiance with his King : but he gets
him to the Colledge of the Prophets, as a man that would ſeeke the peaceable protection
of the King of Heaven againſt the unjuſt fury of a King on earth: Onely the
wing of God ſhall hide him from that violence.

God intended to make *David* not a Warriour, and a King onely, but a Prophet
too ; As the field fitted him for the firſt , and the Court for the ſecond, ſo *Najoth*
E ſhall fit him for the third. Doubtleſſe (ſuch was *Davids* delight in holy meditations
) he never ſpent his time ſo contentedly , as when hee was retired to
that divine Academie, and ſo full freedome to enjoy God , and to ſatiate himſelfe
with heavenly exerciſes : The onely doubt is how *Samuel* can give harbour
to a man fled from the anger of his Prince; wherein, the very perſons of both give
abundant ſatiſfaction : for both *Samuel* knew the counſell of God, and durſt doe
nothing without it ; and *David* was by *Samuel* anointed from God : This Unction
was a mutuall Bond : Good reaſon had *David* to ſue to him , which had
powred the Oyle on his head, for the hiding of that head which he had anointed;
and good reaſon had *Samuel* to hide him , whom God by his meanes had choſen ;
from him whom God had by his ſentence rejected ; beſides, that the cauſe deſerved
commiſeration : Here was not a Malefactor running away from Juſtice, but

an innocent avoyding Murder: not a Traitor countenanced againſt his Soveraigne, A but the Deliverer of Iſrael harboured in a Sanctuarie of Prophets till his peace might be made.

Even thither doth *Saul* ſend to apprehend *David*: All his rage did not incenſe him againſt *Samuel* as the Abettor of his Adverſarie; Such an impreſſion of reverence had the perſon, and calling of the Prophet left in the minde of *Saul*, that hee cannot thinke of lifting up his hand againſt him: The ſame God which did at the firſt put an awe of man in the fierceſt creatures, hath ſtamped in the cruelleſt hearts a reverent reſpect to his owne image in his Miniſters; ſo as even they that hate them, doe yet honour them.

Sauls meſſengers came to lay hold on *David*, God layes hold on them: No ſooner doe they ſee a company of Prophets buſie in thoſe divine Exerciſes, under the moderation of *Samuel*, then they are turned from Executioners to Prophets. It is good B going up to Najoth, into the holy Aſſemblies; who knowes how we may be changed beſide our intention? Many one hath come into Gods Houſe to carpe, or ſcoffe, or ſleepe, or gaze, that hath returned a Convert.

The ſame heart that was thus diſquieted with *Davids* happy ſucceſſe, is now vexed with the holineſſe of his other Servants. It angers him that Gods Spirit could finde no other time to ſeize upon his Agents, than when he had ſent them to kill: And now out of an indignation at this diſappointment, himſelfe will goe and be his owne Servant; His guilty ſoule findes it ſelfe out of the danger of being thus ſurprized; And behold *Saul* is no ſooner come within the ſmell of the ſmoake of Najoth, then hee alſo propheſies; The ſame Spirit that, when he went firſt from *Samuel*, inabled him to propheſie, returnes in the ſame effect now that hee was C going (his laſt) unto *Samuel*: This was ſuch a grace as might well ſtand with rejection; an extraordinary gift of the ſpirit, but not ſanctifying: Many men have had their mouthes opened to propheſie unto others, whoſe hearts have beene deafe to God; But this (ſuch as it was) was farre from *Sauls* purpoſe, who in ſtead of expoſtulating with *Samuel*, falls downe before him; and laying aſide his weapons, and his Robes, of a Tyrant proves (for the time) a Diſciple: All hearts are in the hand of their Maker; how eaſie is it for him that gave them their being, to frame them to his owne bent? Who can bee affraid of malice, that knowes what hookes God hath in the noſtrils of men and Devils? What charmes hee hath for the moſt Serpentine hearts?

D

DAVID *and* AHIMELECH.

WHo can ever judge of the Children by the Parents, that knowes *Ionathan* was the ſon of *Saul*? There was never a falſer heart then *Sauls*; there was never a truer friend then *Ionathan*; Neither the hope of a Kingdome, nor the frownes of a Father, nor the feare of death can remove him from his vowed amity: No ſonne could be more officious, and dutifull to a good father; yet he layes downe E nature at the foot of grace; and for the preſervation of his innocent Rivall for the Kingdome, croſſes the bloody deſignes of his owne Parent: *David* needs no other Counſellor, no other Advocate, no other Intelligencer then he: It is not in the power of *Sauls* unnaturall reproaches, or of his Speare, to make *Ionathan* any other then a friend, and patron of innocence: Even after all theſe difficulties, doth *Ionathan* ſhoot beyond *David*, that *Saul* may ſhoot ſhort of him, in vaine are thoſe profeſſions of love, which are not anſwered with action; He is no true friend that (beſides talke) is not ready both to doe and ſuffer.

Saul is no whit the better for his propheſying; he no ſooner riſes up from before *Samuel*, then he purſues *David*. Wicked men are rather the worſe for thoſe tranſitory good motions they have received. If the ſwine be never ſo cleane waſhed, ſhee will

A wallow againe: That we have good thoughts, it is no thanke to us; that we anſwer them not,it is both our ſinne and judgement.

David hath learned not to truſt theſe fits of devotion,but flyes from *Samuel* to *Ionathan*,from *Ionathan* to *Ahimelech*;when he was hunted from the Prophet, he flyes to the Prieſt,as one that knew juſtice and compaſſion ſhould dwell in thoſe breaſts which are conſecrated unto God.

The Arke and the Tabernacle were then ſeparated;The Ark was at Kiriathjearim the Tabernacle at Nob;God was preſent with both: Whither ſhould *David* flye for ſuccour but to the Houſe of that God,which had anointed him?

Ahimelech was wont to ſee *David* attended with the troupes of Iſrael,or with the Gallants of the Court;it ſeemes ſtrange therefore to him,to ſee ſo great a Peere and B Champion of Iſrael come alone; Theſe are the alterations to which earthly Greatneſſe is ſubject; Not many dayes are paſt, ſince no man was honoured at Court but *Ionathan* and *David*; now they are both for the time in diſgrace; Now dare not the Kings Sonne in Law,Brother to the Prince both in Love and Mariage,ſhew his head at the Court;nor any of thoſe that bowed to him,dare ſtir a foot with him; Princes are as the Sunne,and great Subjects are like to Dials,if the Sun ſhine not on the Dial no man will looke at it.

Even he that overcame the Beare,the Lyon,the Gyant, is overcome with feare: He that had cut off two hundred fore-ſkins of the Philiſtims,had not circumciſed his owne heart of the weake paſſions that follow Diſtruſt; Now that he is hard driven, he practiſes to helpe himſelfe with an unwarrantable ſhift: Who can looke to paſſe C this Pilgrimage without infirmities when *David* diſſembleth to *Ahimelech*? A weake mans rules may be better than the beſt mans actions;God lets us ſee ſome blemiſhes in his holieſt Servants, that wee may bee neither too highly conceited of fleſh and blood,nor too much dejected when we have beene miſcarryed into ſinne. Hitherto hath *David* gone upright, now he begins to halt with the Prieſt of God; and under pretence of *Sauls* imployment,drawes that favour from *Ahimelech*, which ſhall afterwards coſt him his head.

What could *Ahimelech* have thought too deare for Gods Anointed, for Gods Champion? It is not like but that if *David* had ſincerely opened himſelfe to the Prieſt as he hath done to the Prophet, *Ahimelech* would have ſeconded *Samuel* in ſome ſecret and ſafe ſuccour of ſo unjuſt a diſtreſſe,wheras he is now by a falſe colour D led to that kindneſſe which ſhall be prejudiciall to his life: Extremities of evill are commonly inconſiderate; either for that we have not leiſure to our thoughts, or perhaps (ſo as we may be perplexed) not thoughts to our leiſure: What would *David* have given afterwards to have redeemed this over-ſight?

Under this pretence he craves a double favour of *Ahimelech*; The one of bread for his ſuſtenance, the other of a Sword for his defence: There was no bread under the hands of the Prieſt but that which was conſecrated to God; and whereof none might taſt but the devoted Servants of the Altar;Even that which was with ſolemn dedication ſet upon the holy Table before the face of God; a Sacramentall Bread preſented to God with Incenſe,figuring that true Bread that came downe frō Heaven; yet even this Bread might in caſe of neceſſity become common, and be given E by *Ahimelech*,and received by *David* and his followers: Our Saviour himſelf juſtifies the act of both; Ceremonies muſt give place to ſubſtance; God will have Mercy and not Sacrifice;Charity is the ſumme and the end of the Law;That muſt be aimed at in all our actions;wherein it may fall out,that the way to keepe the Law may bee to breake it;the intention may be kept,and the Letter violated;and it may be a dangerous tranſgreſſion of the Law to obſerve the words,and neglect the ſcope of God; That which would have diſpenſed with *David* for the ſubſtance of the act, would have much more diſpenſed with him for the circumſtance; The touch of their lawfull Wives had contracted a legall impurity,not a morall; That could have beene no ſufficient reaſon why in an urgent neceſſity they might not have partaked of the holy Bread: *Ahimelech* was no perfect Caſuiſt; theſe men might not famiſh, if they were ceremonially impure.But this queſtion bewrayed the care of *Ahimelech* in di-

ſtributing the holy Bread; There might be in theſe men a double incapacity, the one A
as they were Seculars, the other, as uncleane; he ſaw the one muſt be, he feared leſt
the other ſhould be; as one that wiſhed as little indiſpoſition (as poſſible might be)
in thoſe which ſhould be fed from Gods Table.

It is ſtrange that *David* ſhould come to the Prieſt of God for a Sword; Who in
all Iſrael was ſo unlikely to furniſh him with weapons, as a man of Peace, whoſe armour
was onely ſpirituall? Doubtleſſe *David* knew well where *Goliahs* Sword lay;
as the noble relique of Gods victorious deliverance, dedicated to the ſame God,
which won it; at this did that ſuit ayme? None could be ſo fit for *David*, none could
be ſo fit for it as *David*: Who could have ſo much right to that Sword, as he againſt
whom it was drawne, and by whom it was taken? There was more in that Sword,
than Metall, & form; *David* could never caſt his eye upon it, but he ſaw an undoubted B
monument of the mercifull protection of the Almighty; there was therefore
more ſtrength in that Sword, than ſharpneſſe; neither was *Davids* arme ſo much
ſtrengthened by it as his faith; nothing can overcome him; whiles hee caries with
him that aſſured ſigne of victory: It is good to take all occaſions of renuing the remembrance
of Gods mercies to us, and our obligations to him.

Doeg the Maſter of *Sauls* Herdmen (for he that went to ſeek his Fathers Aſſes before
he was King, hath herds and droves now that he is a King) was now in the Court
of the Tabernacle, upon ſome occaſion of devotion; Though an Iſraelite in profeſſion,
he was an Edomite no leſſe in heart than in blood; yet hee hath ſome vow upon
him, and not onely comes up to Gods Houſe, but abides before the Lord: Hypocrites
have equall acceſſe to the publike places, and meanes of Gods ſervice: Even he that C
knowes the heart, yet ſhuts his doores upon none, how much leſſe ſhould we dare to
exclude any, which can onely judge of the heart by the face.

Doeg may ſet his foot as far within the Tabernacle, as D*avid*; he ſees the paſſages
betwixt him, and *Ahimelech*, and layes them up for an advantage; Whiles hee ſhould
have edified himſelfe by thoſe holy ſervices, he carpes at the Prieſt of God, and (after
a lewd miſ-interpretation of his actions) of an attendant, proves an accuſer; To incur
favour with an unjuſt Maſter, he informes againſt innocent *Ahimelech*; & makes that
his act which was drawne from him by a cunning circumvention: When we ſee our
Auditors before us, little do we know with what hearts they are there; nor, what uſe
they will make of their pretended devotion: If many come in ſimplicitie of heart
to ſerve their God, ſome others may perhaps come to obſerve their Teachers, and to D
picke quarrels where none are; Onely God and the iſſue can diſtinguiſh betwixt a
D*avid*, and a D*oeg*, when they are both in the Tabernacle. Honeſt *Ahimelech* could
little ſuſpect that he now offered a Sacrifice for his Executioner; yea, for the Murtherer
of all his Family: Oh the wiſe and deepe judgements of the Almighty! God
owed a revenge to the Houſe of *Eli*, and now by the delation of D*oeg*, he takes occaſion
to pay it: It was juſt in God, which in D*oeg* was moſt unjuſt: *Sauls* cruelty and
the treachery of D*oeg* doe not loſe one dram of their guilt by the Counſell of God;
neither doth the holy Counſell of God gather any blemiſh by their wickedneſſe; If
it had pleaſed God to inflict death upon them ſooner without any pretence of occaſion,
his Juſtice had beene cleere from all imputations; now if *Saul* and D*oeg* bee inſtead
of a peſtilence or fever, who can cavill? The judgements of God are not open, E
but are alwayes juſt; He knowes how by one mans ſinne to puniſh the ſinne of another,
and by both their ſinnes and puniſhments to glorifie himſelfe. If his word
ſleepe, it ſhall not die; but after long intermiſſions breakes forth in thoſe effects
which we had forgotten to looke for, and ceaſed to feare. O Lord, thou art ſure
when thou threatneſt, and juſt when thou iudgeſt; Keep thou us from the ſentence
of death, elſe in vaine ſhall we labour to keepe our ſelves from the execution.

Contemplations.

THE FOVRTEENTH BOOKE.

Containing
- Saul *in* Davids *Cave.*
- Nabal *and* Abigail.
- David *and Achiſh.*
- Saul *and the Witch of* Endor.
- Ziklag *ſpoyled and revenged.*
- *The death of* Saul.
- Abner *and* Joab.

By JOS. HALL, D. of Divinitie, and Deane
of VVORCESTER.

Imprinted at *London* in the yeare 1634.

TO THE RIGHT HONOVRABLE AND MY SINGVLAR GOOD LORD,

PHILIP

EARLE OF MONGOMERY, ONE OF THE GENTLEMEN OF HIS MAIESTIES Bed-chamber, and Knight of the moſt *Honourable Order of the* GARTER.

Right Honourable,

After ſome unpleaſing intermiſsions, I returne to that taſke of Contemplation, wherein onely my Soule findeth reſt. If in other imployments I have indeavoured to ſerve God and his Church, yet in none (I muſt confeſſe) with equall contentment. Mee thinkes Controverſie *is not right in my way to heaven; however the importunitie of an Adverſary may force me to fetch it in: If Truth oppreſſed by an erroneous Teacher cry (like a raviſht Virgin) for my aid, I betray it, if I releeve it not; when I have done, I returne gladly to theſe paths of Peace. The favour which my late Polemicall labour hath found (beyond merit) from the Learned, cannot divert my love to* *thoſe wrangling Studies. How earneſtly doth my heart rather wiſh an univerſall ceſſation of theſe Armes; that all the Profeſſors of the deare Name of Chriſt might bee taken up with nothing but holy and peaceable thoughts of Devotion; the ſweetneſſe whereof hath ſo farre affected mee, that (if I might doe it without danger of miſ-conſtruction) I could beg even of an Enemie this leave to be happy. I have already given account to the World, of ſome expences of my houres this way, and here I bring more; which if ſome Reader may cenſure as poore, none can cenſure as unprofitable. I am bold to write them under your Honourable Name, whereto I am deepely obliged; that I may leave behind mee this meane, but faithfull Teſtimony, of mine humble thankfulneſſe to your Lordſhip, and your moſt honoured and vertuous Ladie. The noble reſpects I have had from you both, deſerve my Prayers, and beſt ſervices, which ſhall never be wanting to you and yours.*

From your Honours ſincerely

devoted in all true dutie

JOS: HALL.

A

B

Contemplations.

Saul *in* Davids *Cave*.

C

IT was the ſtrange lot of *David*, that thoſe whom he pur-
ſued, preſerved him from thoſe whom he had preſerved;
The Philiſtims whom *David* had newly ſmitten in Kei-
lah, call off *Saul* from ſmiting *David* in the Wilderneſſe,
when there was but an hillocke betwixt him and death:
Wicked purpoſes are eaſily checked, not eaſily brokē off.
Sauls Sword is ſcarce dry from the blood of the Phili-
ſtims, when it thirſts anew for the blood of *David*; and
now in a renewed chaſe, hunts him dry-foot through e-
D very wilderneſſe: The very deſart is too faire a refuge for
innocence; The hils and rockes are ſearched in an angry jealouſie; the very wilde
Goats of the mountains were not allowed to be companions for him, which had no
fault but his vertue. Oh the ſeemingly-unequall diſtribution of theſe earthly things!
Cruelty and oppreſſion raignes in a Palace, whiles goodnes lurkes among the Rocks
and Caves, and thinkes it happineſſe enough to ſteale a life.

Like a dead man, *David* is faine to be hid under the earth, and ſeekes the comfort
of protection in darkneſſe: and now the wiſe providence of God leads *Saul* to his e-
nemy without blood; He which before brought them within an hils diſtance with-
out interview, brings them now both within one roofe; ſo as that whiles *Saul* ſeeks
David and finds him not, he is found of *David* unſought. If *Saul* had knowne
E his owne opportunities, how *David* and his men had interred themſelves, he had ſa-
ved a treble labour, of chaſe, of execution, and buriall; for had he but ſtopt the mouth
of that Cave, his enemies had laid themſelves downe in their owne Graves: The
Wiſdome of God thinkes fit to hide from evill men, and ſpirits, thoſe meanes and
ſeaſons, which might be (if they had been taken) moſt prejudiciall to his owne: wee
had been oft foiled if Satan could but have knowne our hearts: ſometimes we lie o-
pen to evils, and happy it is for us that he onely knowes it, which pitties in ſtead of
tempting us.

It is not long ſince *Saul* ſaid of *David* (lodged then in Keilah) God hath delivered him into mine hands, for he is ſhut in, ſeeing he is come into a citie that hath gates, and bars; but now contrarily God delivers *Saul* (ere he was aware) into the hands of *David*, and without the helpe of gates and bars, hath incloſed him within the Valley of death: How juſt is it with God, that thoſe who ſeeke miſchiefe to others, finde it A to themſelves; and even whiles they are ſpreading nets are enſnared; Their deliberate plotting of evill, is ſurprized with a ſudden judgement.

How amazedly muſt *David* needs looke, when he ſaw *Saul* enter into the Cave, where himſelfe was? what is this (thinks he) which God hath done? Is this preſence purpoſed, or caſuall; is *Saul* here to purſue, or to tẽpt me? Where ſuddenly the action bewrayes the intent, & tels *David* that *Saul* ſought ſecrecy and not him. The ſuperfluity of his maliciouſneſſe brought him into the Wildernes, the neceſſity of nature led him into the Cave: Even thoſe actions wherein wee place ſhame, are not exempted from a providence. The fingers of *Davids* followers itched to ſeaze upon their Maſters enemy; & that they might not ſeem led ſo much by faction, as by faith, they urge *David* with a promiſe from God; The day is come whereof the Lord ſaid unto B thee, Behold, I will deliver thine enemy into thine hand, & thou ſhalt doe to him, as it ſhall ſeem good to thee. This argument ſeemed to carry ſuch command with it, as that *David* not only may, but muſt embrew his hands in blood, unleſſe hee will bee found wanting to God & himſelfe; Thoſe temptations are moſt powerfull, which fetch their force from the pretence of a religious obedience: Whereas thoſe which are raiſed from arbitrary and private reſpects, admit of an eaſie diſpenſation.

If there were ſuch a prediction, one clauſe of it was ambiguous; and they take it at the worſt. Thou ſhalt doe to him as ſhall ſeeme good to thee: That might not ſeeme good to him, which ſeemed evill to God. There is nothing more dangerous than to make conſtruction of Gods purpoſes out of eventuall appearances. If carnall probabilities might be the rule of our judgement, what could God ſeeme to intend C other then *Sauls* death in offering him naked into the hands of thoſe whom he unjuſtly perſecuted? how could *Davids* ſoldiers thinke that God had ſent *Saul* thither on any other errand, then to fetch his bane? & if *Saul* could have ſeen his owne danger, he had given himſelfe for dead; for his heart guilty to his owne bloody deſires, could not but have expected the ſame meaſure wch it meant: But wiſe & holy *David* not tranſported either with miſconceit of the event, or fury of paſſion, or ſolicitatiõ of his followers, dares make no other uſe of this accident then the tryall of his loyalty, and the inducement of his peace; It had beene as eaſie for him to cut the throat of *Saul* as his garment; but now his coat only ſhall be the worſe, not his perſon; neither doth he in this maiming of a cloake ſeek his owne revenge, but a monument of his innocence. Before *Saul* rent *Samuels* garment, now *David* cutteth *Sauls*; both were D ſignificant; The rending of the one, ſignified the Kingdome torne out of thoſe unworthy hands; the cutting of the other, that the life of *Saul* might have been as eaſily cut off.

Saul needs no other Monitor of his owne danger, then what hee weares. The garment of *Saul* was laid aſide, while he went to cover his feet; ſo as the cut of the garment did not threaten any touch of the body; yet even the violence offered to a remote garment ſtrikes the heart of *David*, which finds a preſent remorſe for harmfully touching that which did once touch the perſon of his Maſter: Tender conſciences are moved to regret at thoſe actions, which ſtrong hearts paſſe over with a careleſſe eaſe. It troubled not *Saul* to ſeek after the blood of a righteous ſervãt; there is no leſſe differences of conſciences than ſtomacks; ſome ſtomacks will digeſt the E hardeſt meats, & turn over ſubſtances, not in their nature edible, whiles others ſurfet of the lighteſt food, & complaine even of dainties: Every gracious heart is in ſome meaſure ſcrupulous, & finds more ſafety in feare, than in preſumption: And if it be ſo ſtrait as to curb it ſelf in from the liberty which it might take in things which are not unlawful, how much leſſe wil it dare to take ſcope unto evill? By how much that ſtate is better, where nothing is allowed, then where all things; by ſo much is the ſtrict and timorous conſcience better than the lawleſſe. There is good likelihood of that man which is any way ſcrupulous of his wayes; but he which makes no bones of his actions, is apparently hopeleſſe.

Since *Davids* followers pleaded Gods teſtimony to him as a motive to blood, *David* appeales the ſame God for his preſervation from blood: The Lord keep me

A from doing that thing to my Maſter the Lords Anointed; and now the good man
hath worke enough to defend both himſelfe and his perſecuter; himſelfe, from the
importunate neceſſity of doing violence,and his Maſter from ſuffering it. It was not
more eaſie to rule his owne hands, than difficult to rule a multitude; *Davids* troope
conſiſted of Male-contents, all that were in diſtreſſe, in debt, in bitterneſſe of ſoule,
were gathered to him : Many if never ſo well ordered are hard to command; a few
if diſorderly,more hard; many and diſorderly, muſt needs be ſo much the hardeſt of
all, that *David* never atchieved any victory like unto this, wherein he firſt overcame
himſelfe, then his ſoldiers.

And what was the charme, wherewith *David* allayed thoſe raging ſpirits of his
followers ? No other but this;He is the Anointed of the Lord. That holy Oyle was
B the Antidote for his blood; *Saul* did not lend *David* ſo impearceable an Armour,
when he ſhould encounter *Goliah*,as *David* now lent him in this plea of his unction.
Which of all the diſcontented Out-lawes that lurked in that Cave, durſt put forth
his hand againſt *Saul*, when they once heard, He is the Lords anointed? Such an impreſſion
of awe hath the Divine Providence cauſed his Image to make in the hearts
of men, as that it makes Traitors cowards; ſo as inſtead of ſtriking, they tremble ;
How much more lawleſſe than the Out-lawes of Iſrael, are thoſe profeſſed Ringleaders
of Chriſtianity; which teach and practiſe,and incourage, and reward, and canonize
the violation of Majeſty? It is not enough for thoſe who are commanders
of others to refraine their owne hands from doing evill, but they muſt carefully
prevent the iniquity of their heeles,elſe they ſhall be juſtly reputed to doe that by
C others,which in their owne perſons they avoided;The lawes both of God and man
preſuppoſe us in ſome ſort anſwerable for our charge : as taking it for granted, that
we ſhould not undertake thoſe reynes, which we cannot mannage.

There was no reaſon *David* ſhould loſe the thankes of ſo noble a demonſtration
of his loyalty ; whereto he truſts ſo much, that he dares call back the man by whom
he was purſued; and make him judge whether that fact had not deſerved a life. As
his act, ſo his word and geſture imported nothing but humble obedience, neither
was there more meekneſſe than force in that ſeaſonable perſwaſion; Wherein he lets
Saul ſee the error of his credulity, the unjuſt ſlanders of maliciouſneſſe, the opportunity
of his revenge, the proofe of his forbearance,the undeniable evidence of his
innocence; and after a lowly diſparagement of himſelfe,appeales to God for judgement,
D for protection.

So lively and feeling Oratory did *Saul* find in the lap of his garment, and the lips
of *David*,that it is not in the power of his envy,or ill nature to hold out any longer:
Is this thy voice my ſon *David*,and *Saul* lift up his voice and wept, and ſaid; Thou
art more righteous than I.He,whoſe Harp was wont to quiet the frenzy of *Saul*,hath
now by his words calmed his fury;ſo that now he ſheds teares inſtead of blood;and
confeſſes his owne wrong,& *Davids* integrity; And(as if he were new againe entred
into the bounds of Najoth in Ramath) he prayes,and propheſies good to him, whō
he maliced for good; The Lord render thee good for that thou haſt done to mee
this day, for now behold,I know that thou ſhalt be King.

There is no heart made of fleſh,that ſometime or other relents not;even flint and
E marble,will in ſome weather ſtand on drops. I cannot thinke theſe teares and proteſtations
fained. Doubtleſſe *Saul* meant as he ſaid, and paſſed through ſenſible fits
of good and evill : Let no man thinke himſelfe the better for good motions; the
praiſe and benefit of thoſe guſts is not in the receit, but the retention.

Who, that had ſeene this meeting,could but have thought that all had beene
ſure on *Davids* ſide ? What can ſecure us if not Teares, and Prayers, and Oathes?
Doubtleſſe *Davids* men which knew themſelves obnoxious to Lawes & Creditors,
beganne to thinke of ſome new refuge, as making account this new peeced league
would be everlaſting,they looked when *Saul* would take *David* home to the Court,
and diſſolve his Army,and recompence that unjuſt perſecution with juſt honour ;
when behold in the looſe, *Saul* goes home, but *David* and his men goe up unto the
hold.Wiſe *David* knowes *Saul* not to be more kinde,than untruſty; & therefore had

rather ſeek ſafety in his hold, than in the hold of a hollow and unſteddy friendſhip. A
Here are good words, but no ſecurity, which therefore an experienced man gives
the hearing, but ſtands the while upon his owne guard. No Charity bindes us to a
truſt of thoſe, whom we have found faithleſſe; Credulity upon weak grounds after
palpable diſappointments, is the Daughter of Folly: A man that is Weather-wiſe,
though he find an abatement of the ſtorme, yet will not ſtirre from under his ſhelter
whiles he ſees it thicke in the winde. Diſtruſt is the juſt gaine of unfaithfulneſſe.

NABAL *and* ABIGAIL.

IF innocency could have ſecured from *Sauls* malice, *David* B
had not been perſecuted; and yet under that wicked King, aged
Samuel dyes in his bed. That there might be no place for
Envy, the good Prophet had retired himſelf to the Schools.
Yet he that hated *David*, for what he ſhould be, did no leſſe
hate *Samuel* for what he had been. Even in the midſt of *Sauls*
malignity, there remained in his heart impreſſions of awfulneſſe
unto *Samuel*: he feared, where hee loved not. The reſtraint
of God curbeth the rage of his moſt violent enemies
ſo as they cannot doe their worſt. As good huſbands doe not put all their Corne to
the Oven, but ſave ſome for ſeed, ſo doth God ever in the worſt of perſecutions.

Samuel is dead, *David* baniſhed, *Saul* tyrannizeth, Iſrael hath good cauſe to mourn; C
it is no marvell if this lamentation be univerſall. There is no Iſraelite that feeleth
not the loſſe of a *Samuel*. A good Prophet is the common Treaſure, wherein every
gracious ſoule hath a ſhare. That man hath a dry heart, which can part with Gods
Prophet without teares.

Nabal was according to his name, fooliſh; yet rich and mighty. Earthly poſſeſſions
are not alwayes accompanied with wit and grace. Even the Line of faithfull *Caleb*
will afford an ill-conditioned *Nabal*. Vertue is not like unto Lands, inheritable. All
that is traduced with the ſeed, is either evil, or not good. Let no man brag with the
Jews that he hath *Abram* to his father; God hath raiſed up of this ſtone a ſon to *Caleb*.

Abigail (which ſignifieth her fathers joy) had ſorrow enough to be matched with
ſo unworthy an huſband; If her father had meant ſhe ſhould have had joy in her ſelf,
or in her life, he had not diſpoſed her to an huſband (though rich yet) fond and wicked; D
It is like he maried her to the wealth, not to the man. Many a child is caſt away
upō riches. Wealth in our matches ſhould be as ſome grains or ſcruples in the ballāce
ſuperadded to the gold of vertuous qualities, to weigh downe the ſcales: when it is
made the ſubſtance of the weight, and good qualities the appendance, there is but
one earth poyſed with another; which, whereſoever it is done, it is a wonder, if either
the children prove not the Parents ſorrow, or the Parents, theirs.

Nabals ſheep-ſhearing was famous; Three thouſand fleeces muſt needs require
many hands; neither is any thing more plentifull commonly than a Churles Feaſt:
What a world was this, that the noble Champion and Reſcuer of Iſrael, Gods Anointed,
is driven to ſend to a baſe Carle for victuals? It is no meaſuring of men E
by the depth of the purſe, by outward proſperity. Servants are oftentimes ſet on
horſe-back, whiles Princes goe on foot. Our eſtimation muſt be led by their inward
worth, which is not alterable by time, nor diminiſhed with externall conditions.

One ragge of a *David* is more worth, than the Ward-robes of a thouſand *Nabals*.
Even the beſt deſervings may want. No man may be contemned for his neceſſity;
perhaps he may be ſo much richer in grace, as he is poorer in eſtate, neither hath violence
or caſualty more impoveriſhed a *David*, than his poverty hath enriched him.
He, whoſe folly hath made himſelfe miſerable, is juſtly rewarded with neglect; but
he that ſuffers for good, deſerves ſo much more honour from others, as his diſtreſſe
is more. Our compaſſion or reſpect muſt be ruled, according to the cauſe of anothers
miſery.

A *One* good turne requires another; in ſome caſes not hurting is meritorious: Hee
that ſhould examine the qualities of *Davids* followers, muſt needs grant it worthy
of a fee, that *Nabals* flockes lay untouched in Carmell; but more, that *Davids*
Souldiers were *Nabals* Shepheards, yea the keepers of his Shepheards, gave them
a juſt intereſt in that Sheep-ſhearing Feaſt, juſtly ſhould they have beene ſet at the
upper end of the Table. That *Nabals* Sheepe were ſafe, hee might thanke his
Shepheards; that his Shepheards were ſafe, he might thanke *Davids* Souldiers:
It is no ſmall benefit that wee receive in a ſafe protection; well may wee thinke
our ſubſtance due, where we owe our ſelves. Yet this churliſh *Nabal* doth not
onely give nothing to *Davids* Meſſengers, but which is worſe then nothing, ill
words; *Who is David, or who is the ſonne of Iſhai? There bee many ſervants now*
B *adayes that breake away from their Maſters.* *David* asked him bread, hee giveth
him ſtones. All Iſrael knew and honoured their Deliverer: yet this Clowne, to ſave
his victuals, will needs make him a man, either of no merits or ill, either an obſcure
man or a fugitive. Nothing is more cheape then good words; theſe *Nabal* might
have given, and beene never the poorer: If he had beene reſoved to ſhut his hands
in a feare of *Sauls* revenge, he might have ſo tempered his deniall, that the repulſe
might have bin free from offence: But now his foule-mouth doth not onely deny,
but revile. It ſhould have bin *Nabals* glory, that his Tribe yeelded ſuch a Succeſſor to
the Throne of Iſrael; now in all likelihood, his envy ſtirs him up to diſgrace that
man, who ſurpaſſed him in honour and vertue, more then he was ſurpaſſed by
him in wealth and eaſe; Many a one ſpeaks faire, that meanes ill, but when the
C mouth ſpeakes foule, it argues a corrupt heart; If with Saint *Iames* his verball
benefactors, we ſay onely, Depart in peace, warme your ſelves, fill your bellies,
we ſhall anſwer for hypocriticall uncharitableneſſe; but if we rate and curſe
thoſe needy ſoules, whom we ought to relieve, we ſhall give a more fearefull
account of a ſavage cruelty in trampling on thoſe whom God hath humbled. If healing
with good words be juſtly puniſhable, what torment is there for thoſe that wound
with evill.

David, which had all this while beene in the Schoole of patience, hath now his
leſſon to ſeeke: He, who hath happily digeſted all the railing and perſecutions of a
wicked Maſter, cannot put off this affront of a *Nabal*; Nothing can aſſwage his
choler, but blood: How ſubject are the beſt of Gods Saints to weake paſſions, and if
D we have the grace to ward an expected blow of temptation, how eaſily are we
ſurprized with a ſudden foile!

Wherefore ſerve theſe recorded weakeneſſes of holy men, but to ſtrengthen us
againſt the conſcience of our infirmities: Not that we ſhould take courage to
imitate them in the evill, whereunto they have beene miſcaried; But we ſhould take
heart to our ſelves, againſt the diſcouragement of our owne evils.

The wiſedome of God hath ſo contrived it, that commonly (in Societies) good
is mixed with evill, wicked *Nabal* hath in his houſe a wiſe and good Servant, a
prudent and worthy Wife; That wiſe ſervant is carefull to advertiſe his Miſtreſſe of the
danger; his prudent Miſtreſſe is carefull to prevent it.

The lives of all his family were now in hazard: ſhee dares not commit this
E buſineſſe to the fidelity of a meſſenger, but forgetting her ſexe, puts her ſelfe into
the errand; Her foot is not ſlow, her hand is not empty; According to the offence
ſhee frames her ſatisfaction; Her Huſband refuſed to give, ſhee brings a bountifull
gift; Her Huſband gave ill words, ſhee ſweetens them with a meeke and humble
deprecation; Her Huſband could ſay, *Who is David*, ſhee fals at his feet; her
Huſband diſmiſſes *Davids* men empty, ſhee brings her Servants laden with
proviſion; as if it had beene onely meant to eaſe the repelled Meſſengers of the cariage
not to ſcant them of the required benevolence; No wit, no art could deviſe a more
pithy and powerfull Oratory: As all ſatisfaction, ſo hers begins with a confeſſion;
wherein ſhee deeply blameth the folly of her Huſband: She could not have beene
a good Wife, if ſhe had not honoured her unworthy head; If a ſtranger ſhould have
termed him foole in her hearing, he could not have gone away in peace: Now to

ſave his life, ſhee is bold to acknowledge his folly: It is a good diſparagement that A preſerveth. There is the ſame way to our peace in Heaveu; the onely meanes to eſcape jndgement, is to complaine of our owne vilenes; ſhee pleadeth her ignorance of the fact, and therein, her freedome from the offence: ſhee humbly craveth acceptation of her preſent, with pardon of the fault; ſhee profeſſeth *Davids* honourable acts and merits; ſhe foretels his future ſucceſſe and glory; ſhe layes before him the happy peace of his ſoule, in refraining from innocent blood. *Davids* breſt which could not, through the ſeeds of grace, grow to a ſtubborneſſe in ill reſolutions, cannot but relent with theſe powerfull and ſeaſonable perſwaſions; and now in ſtead of revenge, hee bleſſeth God for ſending *Abigail* to meet him; hee bleſſeth *Abigail* for her counſell, hee bleſſeth the counſell for ſo wholſome efficacy, & now rejoyceth more in being overcome with a wiſe and gracious advice, than he would have re- B joyced in a revengefull victory.

A good heart is eaſily ſtayed from ſinning, and is glad when it findes occaſion to bee croſſed in ill purpoſes; Thoſe ſecret checkes which are raiſed within it ſelfe, doe readily conſpire with all outward retentives; It never yeelded to a wicked motion, without much reluctation, and when it is overcome, it is but with halfe a conſent; whereas perverſe and obdurate Sinners, by reaſon they take full delight in evill, and have already in their conceit ſwallowed the pleaſure of ſinne, abide not to bee reſiſted, running on headdily, in thoſe wicked courſes they have propounded in ſpight of oppoſition; and if they bee forcibly ſtopped in their way, they grow ſullen and mutinous. *David* had not onely vowed, but deeply ſworne the death of *Nabal*, and all his Family, to the very Dogge that lay at his doore; yet now C hee praiſeth God, that hath given the occaſion and grace to violate it. Wicked Vowes are ill made, but worſe kept. Our tongue cannot tye us to commit ſin. Good men thinke themſelves happy, that ſince they had not the grace to deny ſinne, yet they had not the opportunity to accompliſh it. If *Abigail* had ſitt ſtill at home, *David* had ſinned, and ſhee had dyed: Now her diſcreet admonition hath preſerved her from the ſword, and diverted him from blood-ſhed. And now, what thankes, what benedictions hath ſhee for this ſeaſonable counſell? How ſhould it encourage us to admoniſh our brethren; to ſee that if wee prevaile, we have bleſſings from them; if we prevaile not, we have yet bleſſings from God, and thankes of our owne hearts.

How neare was *Nabal* to a miſchiefe, and perceives it not? *David* was comming D to the foot of the hill to cut his throat, while hee was feaſting in his houſe without feare; Little doe ſinners know, how neare their jollity is to perdition. Many times judgement is at the threſhold, whiles drunkenneſſe and ſurfet are at the boord. Had he beene any other then a *Nabal*, he had not ſate downe to feaſt till hee had beene ſure of his peace with *David*; either not to expect danger, or not to cleare it, was ſottiſh; So fooliſh are carnall men, that give themſelves over to their pleaſures, whiles there are deadly quarrels depending againſt them in Heaven. There is nothing wherein wiſedome is more ſeene, then in the temperate uſe of proſperitie. A *Nabal* cannot abound, but he muſt be drunke and ſurfet; Exceſſe is a true argument of folly: We uſe to ſay, that when drinke is in, wit is out, but if wit were not out drinke would not be in. E

It was no time to adviſe *Nabal*, while his reaſon was drowned in a deluge of wine. A beaſt or a ſtone is as capable of good counſell as a Drunkard. Oh that the nobleſt Creature ſhould ſo farre abaſe himſelfe, as for a little liquor to loſe the uſe of thoſe faculties, whereby he is a Man. Thoſe that have to doe with drinke or phrenzy muſt be glad to watch times; So did *Abigail*, who the next morning preſents to her Huſband, the view of his faults, of his danger; Hee then ſees how neere hee was to death, and felt it not. That worldly minde is ſo apprehenſive of the death that ſhould have beene, as that he dyes, to thinke that he had like to have dyed; Who would thinke a man could be ſo affected with a danger paſt, and yet ſo ſenſeleſſe of a future, yea imminent? He that was yeſter-night as a beaſt, is now as a ſtone; he was then over-merry, now dead and lumpiſh; Carnall hearts are ever in extremities. If they be once downe, their dejection is deſperate, becauſe they have no inward comfort, to mitigate their ſorrow. What difference there was betwixt the diſpoſition of *David* and *Nabal*? How oft had *David* beene in the Valley of the ſhadow of death, and feared no evill? *Nabal* is but once put in mind of a death that might have been, and is ſtriken dead.

It is juſt with God, that they who live without grace, ſhould die without comfort; neither can we expect better, while we goe on in our ſinnes. The ſpeech of *Abigail* ſmote *Nabal* into a qualme; that tongue had doubtleſſe oft adviſed him well & prevailed not; now, occaſions his death, whoſe reformation it could not effect; ſhee meant nothing but his amendment: God meant to make that loving inſtrument the meanes of his revenge: ſhee ſpeakes, and God ſtrikes; and within tenne dayes, that ſwound ends in death. And now *Nabal* payes deare for his uncharitable reproach: for his riotous exceſſe: That God, which would not ſuffer *David* to right himſelfe by his owne Sword, takes the quarrell of his Servant into his owne hand. *David* hath now his ends without ſin; rejoycing in the juſt executions of God, who would neither ſuffer him to ſinne in revenging, nor ſuffer his Adverſaries to ſinne unrevenged.

Our loving God is more angry with the wrongs done to his ſervants, than themſelves can be, and knowes how to puniſh that juſtly, which we could not undertake without wronging God, more than men have wronged us. He that ſaith, *Vengeance is mine, I will repay*, repayes oft times when we have forgiven, when we have forgotten, and cals to reckoning after our diſcharges: It is dangerous offending any Favorite of him, whoſe diſpleaſure and revenge is everlaſting.

How far God lookes beyond our purpoſes? *Abigail* came onely to plead for an il Huſband; & now God makes this journey a preparation for a better: So that in one act, ſhee preſerved an ill Huſband, and wonne a good one for the future: *David* well remembers her comely perſon, her wiſe ſpeeches, her gracefull carriage; and now, when modeſtie found it ſeaſonable, hee ſends to ſue her which had beene his Suppliant: ſhe intreated for her Huſband, *David* treats with her for his Wife; her requeſt was to eſcape his Sword, hee wiſheth her to his bed; It was a faire ſuite to change a *David* for a *Nabal*; to become *Davids* Queene, in ſtead of *Nabals* Drudge; ſhee that learned humilitie under ſo hard a Tutor, abaſeth her ſelfe no leſſe when *David* offers to advance her; (Let thine hand-maid be a Servant to waſh the feet of the Servants of my Lord.) None are ſo fit to be great, as thoſe that can ſtoop loweſt: How could *David* be more happy in a Wife; he findes at once Pietie, Wiſedome, Humilitie, Faithfulneſſe, Wealth, Beauty? How could *Abigail* bee more happy in an Huſband, than in the Prophet, the Champion, the Anointed of God? Thoſe Marriages are well made, wherein Vertues are matched, and Happineſſe is mutuall.

DAVID *and* ACHISH.

GOod motions that fall into wicked hearts are like ſome ſparkes that fall from the flint and ſteele, into wet tinder; lightſome for the time, but ſoone out. After *Sauls* teares and proteſtations, yet he is now againe, in the wilderneſſe with three thouſand men to hunt after innocent *David*: How invincible is the charity and loyalty of an honeſt heart? The ſame hand that ſpared *Saul* in the Cave, ſpares him ſleeping in the field; The ſame hand that cut away the lap of his Maſters garment, carryed away his Speare; that Speare, which might as well have carryed away the life of the owner, is onely borne away for a proofe of the fidelitie of the bearer. Still *Saul* is ſtrong, but *David* victorious, and triumphs over the malice of his perſecutor; Yet ſtill the victor flyeth from him whom he hath overcome. A man that ſees how far *Saul* was tranſported with his rancorous envy, cannot but ſay, that hee was never more mad than when he was ſober; For even after he had ſaid (Bleſſed art thou my A ſonne *David*, thou ſhalt doe great things and alſo prevaile;) yet ſtill he purſues him, whom he grants aſſured to prevaile; what is this but to reſolve to loſe his labour in ſinning, and in ſpight of himſelſe to offend? How ſhamefull is our inequalitie of diſpoſition to good? We know we cannot miſſe of the reward of wel-doing, and yet doe it not; whiles wicked men caſt away their endeavours upon thoſe evill projects, whereof they are ſure to faile, ſinne blindes the eyes and hardens the heart, and thruſts men into wilfull miſchiefes, how ever dangerous, how ever impoſſible; and never leaves them till it have brought them to utter confuſion.

The overlong continuance of a tentation, may eaſily weary the beſt patience: and may attaine that by protraction, which it could never doe by violence; *David* himſelfe at laſt beginnes to bend under this triall; and reſolves ſo to fly from *Saul*, as B he runnes from the Church of God; and whiles he will avoide the malice of his Maſter, joynes himſelfe with Gods enemies. The greateſt Saints upon earth, are not alwayes upon the ſame pitch of ſpirituall ſtrength; He that ſometimes ſaid (I will not be afraid of ten thouſands, now ſayes, I ſhall one day periſh by the hand of *Saul*.) Hee had wont to conſult with God, now hee ſayes thus in his owne heart. How many evident experiments had *David* of Gods deliverances; how certaine & cleere predictions of his future Kingdome; how infallible an earneſt was the holy Oyle, wherewith he was anointed, of the Crowne of Iſrael? And yet (*David* ſaid in his heart, I ſhall now periſh one day by the hand of *Saul*:) The beſt faith is but like the twy-light, mixed with ſome degrees of darkneſſe, and infidelity; We doe utterly miſreckon the greateſt earthly holineſſe, if we exempt it from infirmities; It is not C long, ſince *David* told *Saul*, that thoſe wicked enemies of his, which caſt him out from abiding in the inheritance of the Lord, did as good as bid him, Goe ſerve other gods; yet now is he gone from the inheritance of God, into the Land of the Philiſtims; That *Saul* might ſeeke him no more, he hides himſelfe out of the liſts of the Church, where a good man would not looke for him: Once before had *David* fled to this *Achiſh*, when he was glad to ſcrabble on the doores, & let his ſpittle fall upon his beard, in a ſemblance of madneſſe, that he might eſcape; yet now in a ſemblance of friendſhip, is he returned to ſave that life, which he was in danger to have loſt in Iſrael. *Goliah* the Champion of the Philiſtims, whom *David* ſlew, was of Gath; yet *David* dwels with *Achiſh* King of the Philiſtims in Gath; even amongſt them whoſe fore-ſkins he had preſented to *Saul*, by two hundreds at once, doth D *David* chuſe to reſide for ſafety: Howſoever it was a weakneſſe in *David*, thus by his league of amity to ſtrengthen the enemies of God, yet doth not God take advantage of it for his overthrow, but gives him protection, even where his preſence offended; and gives him favour where himſelfe bore juſt hatred; Oh the infinite patience and mercy of our God, who doth good to us for our evill, and in the very act of our provocation upholdeth, yea, bleſſeth us with preſervation!

Could *Saul* have rightly conſidered it, he had found it no ſmall loſſe and impayring to his Kingdome, that ſo valiant a Captaine, attended with ſixe hundred able Soldiers, and their Families, ſhould forſake his Land, and joyne with his enemies; yet he is not quiet till he have abandoned his owne ſtrength: The world hath none ſo great enemy to a wicked man, as himſelfe; his hands cannot be held from his own E miſchiefe; hee will needs make his friends, enemies; his enemies, victors; himſelfe, miſerable.

David was too wiſe, to caſt himſelfe into the hand of a Philiſtim King without aſſurance; What aſſurance could hee have but promiſes? Thoſe, *David* had from *Saul* abundantly, and truſted them not; He dares truſt the fidelity of a Pagan; hee dares not truſt the vowes of a King of Iſrael: There may bee fidelitie without the Church, and falſhood within: It neede not be any newes to finde ſome Turkes true, and ſome Chriſtians faithleſſe.

Even unwiſe men are taught by experience, how much more they who have wit to learne without it? *David* had well found, what it was to live in a Court; Hee therefore, whom envie drove from the Court of Iſrael, voluntarily declines the

Philiſtim-Court; and ſues for a Countrey-habitation; It had not beene poſſible for ſo noted a ſtranger, after ſo much Philiſtim-blood ſhed, to live long in ſuch an eminency,amongſt the preaſe of thoſe,whoſe ſonnes,or brothers,or fathers,or allies,he had ſlaughtered, without ſome perillous machination of his ruine: therefore hee makes ſuite for an early remove: (For why ſhould thy ſervant dwell in the chiefe Citie of the Kingdome with thee?) Thoſe that would ſtand ſure, muſt not affect too much height,or conſpicuitie: The tall Cedars are moſt ſubject to windes and lightnings, whiles the ſhrubs of the Valleyes ſtand unmooved; Much greatneſſe doth but make a fairer marke for evill: There is true firmeneſſe and ſafety in mediocritie.

How rarely is it ſeene,that a man loſeth by his modeſty? The change fell out well to *David* of Ziklag, for Gath; Now he hath a Citie of his owne; All Iſrael, where he was anointed, afforded him not ſo much poſſeſſion: Now the Citie which was anciently aſſigned to *Iudah*,returnes to the juſt Owner: and is by this meanes entailed to the Crowne of *Davids* Succeſſors. Beſides that,now might *David* live out of the ſight,and hearing of the Philiſtim-Idolatries, and enioy God no leſſe in the wals of a Philiſtim-City,than in an Iſraelitiſh wildernes;withal, an happy opportunity was now opened to his friends of Iſrael,to reſort unto his aid;the heads of the thouſands that were of *Manaſſeh*, and many valiant Captaines of the other Tribes, fell daily to him, and raiſed his ſixe hundred followers to an armie,like the hoſt of God. The deſarts of Iſrael could never have yeelded *David* ſo great an advantage: That God whoſe the earth is, makes roome for his owne every where; & oft-times provideth them a forraine home,more kindly than the native: It is no matter for change of our ſoyle,ſo we change not our God; If we can every where acknowledge him, hee will no where be wanting to us.

It was not for Gods Champion to be idle; no ſooner is he free from *Sauls* ſword, than he beginnes an offenſive warre againſt the Amalekites,Girzites,Geſhurites:He knew theſe Nations branded by God to deſtruction: neither could his encreaſing Army bee maintained with a little: By one act therefore,he both revenges for God, and provides for his Hoſt. Had it not beene for that old quarrell, which God had with his people,*David* could not be excuſed from a bloody cruelty,in killing whole Countries, onely for the benefit of the ſpoile: now his Soldiers were at once,Gods Executioners, and their owne Forragers. The intervention of a command from the Almighty,alters the ſtate of any act;& makes that worthy of praiſe, which elſe were no better than damnable. It is now Juſtice,which were otherwiſe Murder; The will of God is the rule of good;what need we inquire into other reaſons, of any act or determination, when we heare it comes from Heaven?

How many hundred yeares,had this brood of Canaanites lived ſecurely in their Countrey, ſince God commanded them to be rooted out,and now promiſed themſelves the certaineſt peace? The Philiſtims were their friends if not their Lords; The Iſraelites had their hands full,neither did they know any grudge betwixt them and their Neighbours,when ſuddenly the Sword of *David* cuts them off, and leaves none alive to tell the newes.

There is no ſafety in protraction; with men,delay cauſeth forgetfulneſſe,or abates the force of anger; as all violent motions are weakeſt at the furtheſt; but with him, to whom all times are preſent, what can be gained by prorogation? Alas,what can it availe any of the curſed ſeed of Canaan,that they have made a truce with Heaven and a league with Hell? Their day is comming,and is not the further off, becauſe they expect it not.

Miſerable were the ſtraites of *David*; while he was driven,not only to maintaine his Army by ſpoile, but to colour his ſpoile by a ſinfull diſſimulation; He tels *Achiſh* that he had beene roving againſt the South of Judah, and the South of the Jerahmelites,and the South of the Kenites,either falſly, or doubtfully, ſo as he meant to deceive him, under whom he lived,and by whom he was truſted: If *Achiſh* were a Philiſtim, yet he was *Davids* friend, yea his Patron; and if he had beene neither, it had not becomne *David* to be falſe.The infirmities of Gods children never appeare, but in their extremities. It is hard for the beſt man, to ſay, how farre he will bee tempted. If a man will put himſelfe among Philiſtims, he cannot promiſe to come forth innocent.

How eaſily doe we beleeve that which we wiſh? The more credit *Achiſh* gives unto *David*, the more ſin it was to deceive him; and now the conceit of this ingagement, procures him a further ſervice. The Philiſtims are aſſembled to fight with Iſrael; *Achiſh* dares truſt *David* on his ſide; yea to keepe his head for ever; neither can *David* doe any leſſe than promiſe his aid againſt his owne fleſh: Never was *David*, in all his life, driven to ſo hard an exigent: never was he ſo extreamely perplexed; For what ſhould he doe now? To fight with *Achiſh*, he was tyed by promiſe, by merit; Not to fight againſt Iſrael; he was tyed by his calling, by his unction: Not to fight for *Achiſh*, were to be unthankfull; To fight againſt Iſrael, were to be unnaturall; Oh what an inward battle muſt *David* needs have in his breaſt, when he thinks of this battle of Iſrael, and the Philiſtims! How doth he wiſh now that he had rather ſtood to the hazard of *Sauls* perſecution, than to have put himſelfe upon the favour of *Achiſh*; He muſt fight on one ſide, and on whether ſide ſoever he ſhould fight, he could not avoid to be treacherous; a condition worſe than death, to an honeſt heart; which way he would have reſolved, if it had comne to the execution, who can know ſince himſelfe was doubtfull? either courſe had been no better than deſperate. How could the Iſraelites ever have received him for their King, who in the open field, had fought againſt them? And contrarily, if he would have fought againſt his friend, for his enemy; againſt *Achiſh* for *Saul*; he was now invironed with jealous Philiſtims; and might rather looke for the puniſhment of his Treaſon, than the glory of a Victory.

His heart had led him into theſe ſtraits; the Lord findes way to lead him out: The ſuggeſtions of his enemies doe herein befriend him: The Princes of the Philiſtims (whether of envy, or ſuſpition) plead for *Davids* diſmiſſion, (*Send this fellow backe, that he may goe againe to his place, which thou haſt appointed him: and let him not goe down to the battle, leſt he be an adverſary to us.*) No Advocate could have ſaid more, himſelfe durſt not have ſaid ſo much. Oh the wiſedome and goodneſſe of our God, that can raiſe up an Adverſary to deliver out of thoſe evills, which our friends cannot; That by the Sword of an enemy, can let out that Apoſtume, which no Phyſitian could tell how to cure: It would be wide with us ſometimes, if it were not for others malice.

There could not be a more juſt queſtion, than this of the Philiſtim Princes, *What doe theſe Hebrewes here?* An Iſraelite is out of his element, when he is in an Army of Philiſtims: The true ſervants of God are in their due places, when they are in oppoſition to his enemies. Profeſſion of hoſtilitie becomes them better than leagues of amity.

Yet *Achiſh* likes *Davids* converſation and preſence ſo well, that he profeſſeth himſelfe pleaſed with him, as with an Angell of God; How ſtrange is it to heare, that a Philiſtim ſhould delight in that holy man, whom an Iſraelite abhorres, and ſhould bee loath to bee quit of *David*, whom *Saul* hath expelled? Termes of civilitie bee equally open to all religions, to all profeſſions: The common graces of Gods children, are able to attract love from the moſt obſtinate enemies of goodneſſe; If wee affect them for by-reſpects of Valour, Wiſedome, Diſcourſe, Wit, it is their praiſe, not ours; But if for divine Grace and Religion, it is our praiſe with theirs.

Such now was *Davids* condition, that he muſt plead for that he feared, and argue againſt that which he deſired: (*What have I done? and what haſt thou found in thy ſervant that I may not goe, and fight againſt the enemies of my Lord the King?*) Never any newes could be more cordiall to him than this, of his diſmiſſion; yet muſt he ſeem to ſtrive againſt it, with an importunate profeſſion of his forwardneſſe to that act, which he moſt deteſted.

One degree of Diſſimulation drawes on another; thoſe which have once given way to a faulty courſe, cannot eaſily, either ſtop or turne back; but are in a ſort forced

A to ſecond their ill beginnings, with worſe proceedings. It is a dangerous and miſerable thing, to caſt our ſelves into thoſe actions, which draw with them a neceſſity, either of offending, or miſcarriage.

Saul *and the Witch of Endor.*

Even the worſt men may ſometimes make head againſt ſome ſinnes. *Saul* hath expelled the Sorcerers out of the Land of Iſrael; and hath forbidden Magick upon paine of death. He that had no care to expell Satan B out of his owne heart, yet will ſeeme to drive him out of his Kingdome. That we ſee wicked men oppoſe themſelves to ſome ſinnes, there is neither marvell, nor comfort in it: No doubt Satan made ſport at this Edict of *Saul*; what cares he to be baniſhed in Sorcery, whiles hee is entertained in malice? Hee knew and found *Saul* his, whiles he reſiſted; & ſmiled to yeeld thus far unto his Vaſſall: If we quit not all ſinnes, he will be content we ſhould either abandon or perſecute ſome.

Where is no place for holy feare, there will bee place for the ſervile; The graceleſſe heart of *Saul* was aſtonied at the Philiſtims; yet was never moved at the frownes of that God whoſe anger ſent them, nor of thoſe ſimes of his which procured them. Thoſe that cannot feare for love, ſhall tremble for feare: and how much better is awe than terror? prevention than confuſion? There is nothing more lamentable C than to ſee a man laugh when he ſhould feare; God ſhall laugh, when ſuch an ones feare commeth.

Extremitie of diſtreſſe, will ſend even the prophaneſt man to God; like as the drowning man, reacheth out his hand to that bough, which hee contemned whiles he ſtood ſafe on the banke: *Saul* now aſketh counſell of the Lord; whoſe Prophet he hated, whoſe Prieſts he ſlue, whoſe Anointed he perſecutes; Had *Saul* conſulted with God when he ſhould, this evill had not beene; but now, if this evill had not beene, hee had not conſulted with God; The thanke of this Act is due, not to him, but to his affliction; A forced piety is thankleſſe, unprofitable; God will not anſwer him neither by Dreames, nor by Urim, nor by Prophets. Why ſhould God anſwer D that man by Dreames, who had reſiſted him waking? Why ſhould hee anſwer him by Urim, that had ſlaine his Prieſts? Why ſhould hee anſwere him by Prophets, who hated the Father of the Prophets, rebelled againſt the word of the Prophets?

It is an unreaſonable unequality to hope to finde God at our command, when we would not be at his; To looke that God ſhould regard our voice in trouble, when we would not regard his in peace.

Unto what mad ſhifts are men driven by deſpaire? If God will not anſwer, Satan ſhall; (*Saul* ſaid to his ſervants, Seeke me a man that hath a familiar ſpirit.) If *Saul* had not knowne this courſe Deviliſh, why did he decree to baniſh it, to mulct it with death? yet now againſt the ſtreame of his conſcience, he will ſeeke to thoſe E whom he had condemned; There needs no other judge of *Sauls* act than himſelfe; had he not before oppoſed this ſinne, he had not ſo hainouſly ſinned in committing it; There cannot be a more fearefull ſigne of an heart given up to a reprobate ſenſe, than to caſt it ſelfe wilfully into thoſe ſinnes, which it hath proclaimed to deteſt. The declinations to evill are many times inſenſible, but when it breakes forth into ſuch apparent effects, even others eyes may diſcerne it; What was *Saul* the better to fore-know the iſſue of his approaching battell? If this conſultation could have ſtrengthned him againſt his enemies, or promoted his victory, there might have beene ſome colour for ſo foule an act; Now, what could he gaine, but the ſatisfying of his bootleſſe curioſity, in foreſeeing that, which hee ſhould not bee able to avoide?

Fooliſh men give away their ſoules for nothing; The itch of impertinent and unprofitable

profitable knowledge, hath beene the hereditary diſeaſe of the ſons of *Adam* & A
Eve; How many have periſhed to know that which hath procured their periſhing?
How ambitious ſhould we be to know thoſe things, the knowledge whereof is eternall
Life!

Many a lewd office are they put to, which ſerve wicked maſters; One while *Sauls*
ſervants are ſet to kill innocent *David*; another while to ſhed the blood of Gods
Prieſts; and now they muſt goe ſeek for a Witch: It is no ſmall happineſſe to attend
them, from whom we may receive precepts and examples of vertue.

Had *Saul* been good he had needed no diſguiſe; Honeſt actions never ſhame the
doers; Now that hee goeth about a ſinfull buſineſſe, hee changeth himſelfe; hee
ſeekes the ſhelter of the night, hee takes but two followers with him; It is true,
that if *Saul* had come in the port of a King, the Witch had as much diſſembled her B
condition, as now he diſſembleth his; yet it was not onely deſire to ſpeed, but
guiltineſſe that thus altered his habit; ſuch is the power of conſcience, that even
thoſe who are moſt affected to evill, yet are aſhamed to bee thought ſuch as they
deſire to be.

Saul needed another face to fit that tongue, which ſhould ſay, (Conjecture to me
by the familiar ſpirit, and bring me up whom I ſhall name unto thee;) An obdurate
heart can give way to any thing.

Notwithſtanding the peremptory edict of *Saul*, there are ſtill Witches in Iſrael;
neither good Lawes, nor careful executions can purge the Church from Malefactors;
There will ſtill be ſome that will jeopard their heads upon the groſſeſt ſinnes; No
Garden can be ſo curiouſly tended, that there ſhould not bee one Weed left in it;
Yet ſo farre can good Statutes, and due inflictions of puniſhments upon offenders, C
prevaile, that miſchievous perſons are glad to pull in their heads, and dare not do ill,
but in diſguiſe and darkneſſe. It is no ſmall advantage of juſtice, that it affrights ſin,
if it cannot be expelled; As contrarily wofull is the condition of that place, where
is a publike profeſſion of wickedneſſe.

The Witch was no leſſe crafty than wicked; ſhe had before (as is like) bribed Officers
to eſcape enditement, lurke in ſecrecy; and now ſhe will not worke her feates
without ſecurity; her ſuſpition projects the worſt; (*Wherefore ſeekeſt thou to take mee
in a ſnare, to cauſe me to die?*) Oh vaine Sorcereſſe, that could bee wary to avoid the
puniſhment of *Saul*, careleſſe to avoid the judgement of God; Could we fore-think
what our ſinne would coſt us, we durſt not, but be innocent: This is a good and ſeaſonable
anſwer for us, to make unto Satan, when he ſollicites us to evill (*Wherefore* D
ſeekeſt thou to take me in a ſnare, to cauſe me to die?) Nothing is more ſure than this intention
in the tempter, than this event in the iſſue; Oh that we could but ſo much
feare the eternall paines, as we doe the temporary, and bee but ſo carefull to ſave
our ſoules from torment, as our bodies.

No ſooner hath *Saul* ſworne her ſafety, than ſhee addreſſeth her to her Sorcery;
Hope of impunity drawes on ſinne with boldneſſe; were it not for the deluſions of
falſe promiſes, Satan ſhould have no Clients. Could *Saul* be ſo ignorant, as to think
that Magick had power over Gods deceaſed Saints to raiſe them up; yea, to call
them down from their reſt? Time was, when *Saul* was among the Prophets; And yet
now, that he is in the impure lodge of Divels, how ſenſeleſſe he is, to ſay, *Bring me up* E
Samuel? It is no rare thing, to loſe even our wit and judgement together with graces;
How juſtly are they given to ſottiſhneſſe, that have given themſelves over to ſin?

The Sorcereſſe (it ſeemes) exerciſing her conjurations in a roome apart, is informed
by her Familiar, who it was that ſet her on worke; ſhee can therefore finde
time, in the midſt of her Exorciſmes, to binde the aſſurance of her owne ſafety, by
expoſtulation, (*She cryed with a loud voice, why haſt thou deceived me, for thou art Saul?*)
The very name of *Saul* was an accuſation; Yet is he ſo farre from ſtriking his breaſt,
that doubting leſt this feare of the Witch, ſhould interrupt the deſired worke, hee
encourages her, whom hee ſhould have condemned; (*Be not affraid;*) Hee that had
more cauſe to feare, for his owne ſake, in an expectation of juſt judgement, cheeres
up her, that feared nothing but himſelfe: How ill doth it become us to give that
counſell

A counſell to others, whereof we have more need and uſe in our owne perſons!

As one that had more care to ſatisfie his own curioſity, than her ſuſpition, he aſkes, (*What ſaweſt thou?*) Who would not have looked, that *Sauls* haire ſhould have ſtared on his head, to heare of a ſpirit raiſed? His ſinne hath ſo hardened him, that hee rather pleaſes himſelfe in it, which hath nothing in it but horror; So farre is Satan content to deſcend to the ſervice of his ſervants, that he will approve his fained obedience to their very outward ſenſes; What forme is ſo glorious, that he either cannot or dare not undertake? Here Gods aſcend out of the Earth; Elſe-where Satan transformes him into an Angell of light; What wonder is it, that his wicked Inſtruments appeare like Saints in their hypocriticall diſſimulation? if we will be judging by the appearance, wee ſhall be ſure to erre: No eye could diſtinguiſh betwixt the true B *Samuel*, and a falſe ſpirit; *Saul*, who was well worthy to be deceived, ſeeing thoſe gray haires, and that Mantle, inclines himſelf to the ground, and bowes himſelfe; He that would not worſhip God in *Samuel* alive, now worſhips *Samuel* in Satan: and no marvell; Satan was now become his refuge in ſtead of God; his *urim* was darkneſſe, his Prophet a Ghoſt: Every one that conſults with Satan, worſhips him, though hee bow not, neither doth that evill ſpirit deſire any other reverence, than to be ſought unto.

How cunningly doth Satan reſemble, not onely the habit and geſture, but the language of *Samuel, Wherefore haſt thou diſquieted me? and wherefore doſt thou ask of me, ſeeing the Lord is gone from thee, & is thine enemy?* Nothing is more pleaſing to that evill one, than to be ſolicited, yet in the perſon of *Samuel*, he can ſay, *Why haſt thou diſquieted me*? C Had not the Lord been gone from *Saul*, he had never comne to the Deviliſh Oracle of Endor, and yet the counterfeiting ſpirit can ſay, *Why doeſt thou ask of me, ſeeing the Lord is gone from thee?* Satan cares not how little he is known to be himſelfe; he loves to paſſe under any forme, rather than his owne.

The more holy the perſon is, the more carefully doth Satan act him, that by his ſtale he may enſnare us. In every motion it is good to try the ſpirits, whether they be of God; Good words are no meanes to diſtinguiſh a Prophet from a Devill; *Samuel* himſelfe, whiles he was alive, could not have ſpoken more gravely, more ſeverely, more divinely, than this evill ghoſt, *For the Lord will rent thy Kingdome out of thy hand, and give it thy neighbour David, becauſe thou obeyedſt not the voice of the Lord, nor executedſt his fierce wrath upon the Amalekites, therefore hath the Lord done this* D *unto thee this day*: When the Devill himſelfe puts on gravity and religion, who can marvell at the hypocriſie of men? Well may lewd men bee good Preachers, when Satan himſelfe can play the Prophet; Where are thoſe ignorants that can think charitably of charmes and ſpells, becauſe they finde nothing in them, but good words? What Prophet could ſpeake better words, than this Devill in *Samuels* Mantle? Neither is there at any time ſo much danger of that evill ſpirit, as when he ſpeakes beſt.

I could wonder to heare Satan preach thus prophetically, if I did not know, that as he was once a good Angell, ſo he can ſtill act what he was; Whiles *Saul* was in conſultation of ſparing *Agag*, we ſhall never finde that Satan would lay any blocke in his way? Yea then he was a prompt Orator, to induce him into that ſinne; now that it is paſt and gone, he can lade *Saul* with fearefull denunciations of judgement; E Till we have ſinned, Satan is a paraſite; when we have ſinned, he is a Tyrant: What cares he to flatter any more, when he hath what he would? Now his onely worke is to terrifie, and confound, that he may enjoy what he hath wonne; How much better is it ſerving that Maſter, who when we are moſt dejected with the conſcience of evill, heartens us with inward comfort, and ſpeakes peace to the ſoule in the midſt of tumult.

Ziklag ſpoiled and revenged.

Had not the King of the Philiſtims ſent *David* away early, his Wives and his people and ſubſtance, which he left at Ziklag, had beene utterly loſt; Now *Achiſh* did not more pleaſure *David* in his entertainment, than in his diſmiſſion. *Saul* was not *Davids* enemy more in the perſecution of his perſon, than in the forbearance of Gods enemies; Behold, thus late doth *David* feele the ſmart of *Sauls* ſinne, in ſparing the Amalekites: who, if Gods ſentence had been duely executed, had not now ſurvived, to annoy this parcell of Iſrael.

As in ſpirituall reſpects our ſinnes are alwayes hurtfull to our ſelves, ſo in temporall oft-times prejudiciall to poſterity; A wicked man deſerves ill of thoſe, he never lived to ſee.

I cannot marvell at the Amalekites aſſault made upon the Iſraelites of Ziklag: I cannot but marvell at their clemency: how juſt was it, that while *David* would give aid to the enemies of the Church, againſt Iſrael, the enemies of the Church ſhould riſe againſt *David*, in his peculiar charge of Iſrael: But whiles *David* roving againſt the Amalekites, not many dayes before, left neither man nor woman alive, how ſtrange is it, that the Amalekites invading and ſurprizing Ziklag, (in revenge) kill neither man nor woman? Shall we ſay that mercy is fled from the breaſts of Iſraelites, and reſts in Heathens? Or ſhall we rather aſcribe this to the gracious reſtraint of God, who having deſigned *Amalek* to the ſlaughter of Iſrael, and not Iſrael to the ſlaughter of *Amalek*, moved the hands of Iſrael, and held the hands of *Amalek*; This was that alone, that made the Heathens take up with an un bloody revenge; burning only the walls, and leading away the perſons. Iſrael croſſed the revealed will of God in ſparing *Amalek*; *Amalek* fulfils the ſecret will of God in ſparing Iſrael.

It was ſtill the lot of *Amalek*, to take Iſrael at all advantages; upon their firſt comming out of Egypt, when they were weary, weake, and unarmed, then did *Amalek* aſſault them; And now, when one part of Iſrael was in the field againſt the Philiſtims, another was gone with the Philiſtims againſt Iſrael; the Amalekites ſet upon the Coaſts of both; and goe away laded with the ſpoile: No other is to be expected of our ſpirituall Adverſaries, who are ever readyeſt to aſſaile, when wee are the unreadyeſt to defend.

It was a wofull ſpectacle for *David* and his Soldiers, upon their returne to finde ruines and aſhes inſtead of houſes; and inſtead of their Families, ſolitude; Their City was vaniſhed into ſmoke, their houſholds into captivity; neither could they know whõ to accuſe, or where to enquire for redreſſe; whiles they made account that their home ſhould recompence their tedious journey with comfort, the miſerable deſolation of their home doubles the diſcomfort of their journey; what remained there but teares and lamentations? They lifted up their voices, and wept, till they could weep no more. Here was plenty of nothing but miſery and ſorrow. The heart of every Iſraelite was brim-full of griefe; *Davids* ran over; for beſides that his croſſe was the ſame with theirs, al theirs was his alone; each man lookt on his fellow as a partner of affliction, but every one lookt upon *David* as the cauſe of all their affliction; and (as common diſpleaſure is never but fruitfull of revenge) they all agree to ſtone him as the Author of their undoing, whom they followed al this while, as the hopefull meanes of their advancements.

Now *Davids* loſſe is his leaſt griefe; neither (as if every thing had conſpired to torment him) can he looke beſides the aggravation of his ſorrow and danger; *Saul* and his Soldiers had hunted him out of Iſrael; the Philiſtim-Courtiers had hunted him from the favour of *Achiſh*; the Amalekites ſpoiled him in Ziklag; yet all theſe are eaſie Adverſaries in compariſon of his owne; his owne followers are ſo far from pittying his participation of the loſſe, that they are ready to kill him, becauſe they

are

A are miſerable with him. Oh the many and grievous perplexities of the man after Gods owne heart! If all his traine had joyned their beſt helpes for the mitigation of his griefe, their Cordials had beene too weak, but now the vexation that ariſes from their fury and malice, drowneth the ſenſe of their loſſe, and were enough to diſtract the moſt reſolute heart; Why ſhould it be ſtrange to us, that we meet with hard trialls, when we ſee the deare Anointed of God thus plunged in evils?

What ſhould the diſtreſſed ſonne of *Iſhai* now doe? Whither ſhould he thinke to turne him? to goe backe to Iſrael he durſt not; to goe to *Achiſh* he might not; to abide amongſt thoſe waſte heaps he could not; or if there might have been harbour in thoſe burnt walls, yet there could be no ſafety to remaine with thoſe mutinous ſpirits. (But *David* comforted himſelfe in the Lord his God;) oh happy and ſure refuge B of a faithfull ſoule! The earth yeelded him nothing, but matter of diſconſolation and heavineſſe; he lifts his eyes above the hils, whence commeth his ſalvation; It is no marvell that God remembreth *David* in all his troubles, ſince *David* in all his troubles did thus remember his God; he knew that though no mortal eye of reaſon, or ſenſe could diſcerne any evaſion from theſe intricate evils, yet that the eye of divine Providence had deſcryed it long before; and that though no humane power could make way for his ſafety, yet that the over-ruling hand of his God, could doe it with eaſe; His experience had aſſured him of the fidelity of his Guardian in Heaven; and therefore he comforted himſelfe in the Lord his God.

In vaine is comfort expected from God, if we conſult not with him: *Abiathar* the Prieſt is called for; *David* was not in the Court of *Achiſh*, without the Prieſt by his C ſide; nor the Prieſt without the Ephod: Had theſe been left behinde in Ziklag, they had been miſcaried with the reſt, and *David* had now been hopeleſſe. How well it ſucceeds to the Great, when they take God with them in his Miniſters, in his Ordinances? As contrarily, when theſe are laid by, as ſuperfluous, there can bee nothing but uncertainty of ſucceſſe, or certainty of miſchiefe. The preſence of the Prieſt and Ephod, would have little availed him without their uſe; by them he aſkes counſell of the Lord in theſe ſtraits. The mouth and eares of God, which were ſhut unto *Saul*, are open unto *David*; no ſooner can he aſke, than he receives anſwer; and the anſwer that he receives is full of courage and comfort: (*Follow, for thou ſhalt ſurely overtake them, and recover all.*) That God of truth never diſapointed any mans truſt. *David* now findes, that the eye which waited upon God was not ſent away weeping.

D *David* therefore, & his men, are now upon their march after the Amalekites: It is no lingring when God bids us goe: They which had promiſed reſt to their weary limbes, after their return frō *Achiſh*, in their harbor of Ziklag, are glad to forget their hopes, & to put their ſtiffe joynts unto a new taſk of motion: It is no marvell, if two hundred of thē were ſo over-tyred with their former toile, that they were not able to paſſe over the river Beſor. *David* was a true type of Chriſt. Wee follow him in theſe holy Wars, againſt the ſpiritual Amalekites; All of us are not of an equal ſtregth Some are caryed by the vigor of their faith, thorow all difficulties; Others, after long preſſure, are ready to languiſh in the way: Our Leader is not more ſtrong than pittifull; neither doth he ſcornefully caſheere thoſe, whoſe deſires are hearty, whiles their abilities are unanſwerable: How much more ſhould our charity pardon the infirmities E of our brethrē, & allow thē to ſit by the ſtuffe, who cānot endure the march?

The ſame Providence which appointed *David* to follow the Amalekites, had alſo ordered an Egyptian to be caſt behinde them. This caſt Servant, whom his cruel Maſter had left to faintneſſe and famine, ſhall bee uſed as the meanes of the recovery of the Iſraelites loſſe, and of the revenge of the Amalekites. Had not his Maſter neglected him, all theſe Rovers of *Amalek* had gone away with their life and booty: It is not ſafe to deſpiſe the meaneſt vaſſall upon earth. There is a mercy and care due to the moſt deſpicable peece of all humanity; wherein we cannot be wanting without the offence, without the puniſhment of God.

Charity diſtinguiſheth an Iſraelite from an Amalekite. *Davids* followers are ſtrangers to this Egyptian; an Amalekite was his Maſter; His Maſter leaves him to dy (in the field) of ſickneſſe & hunger, theſe ſtrangers releeved him: and ere they know whether they might by him receive any light in their purſuit,they refreſh his dying ſpirits with Bread and Water,with Figs and Raiſins; Neither can the haſte of their way be any hinderance to their compaſſion: Hee hath no Iſraelitiſh blood in him, that is utterly mercileſſe;Perhaps yet *Davids* followers might alſo, in the hope of ſome intelligence,ſhew kindneſſe to this forlorne Egyptian. Worldly wiſedome teacheth us,to ſow ſmall courteſies,where we may reape large Harveſts of recompence: No ſooner are his ſpirits recalled, than he requites his food with information. I cannot blame the Egyptian,that he was ſo eaſily induced to deſcry theſe unkinde Amalekites,to mercifull Iſraelites;thoſe that gave him over unto death,to the reſtorers of his life;much leſſe,that ere he would deſcry them,he requires an oath of ſecurity from ſo bad a maſter;Well doth he match death with ſuch a ſervitude. Wonderfull is the Providence of God,even over thoſe,that are not in the neereſt bonds, his owne.Three dayes,and three nights,had this poore Egyptian Slave lyen ſick and hunger-ſtarved in the fields,and lookes for nothing but death, when God ſends him ſuccour from the hands of thoſe Iſraelites,whom he had helped to ſpoile,though not ſo much for his ſake,as for Iſraels,is this heatheniſh Stragler preſerved.

It pleaſes God to extend his common favours to all his creatures; but in miraculous preſervations,he hath ſtill wont to have reſpect to his owne. By this meanes therefore,are the Iſraelites brought to the ſight of their late ſpoilers; whom they finde ſcattered abroad, upon all the earth, eating and drinking, and dancing in triumph, for the great prey they had taken.

It was three dayes at leaſt,ſince this gainfull forraging of *Amalek*;& now,ſeeing no feare of any purſuer,and promiſing themſelves ſafety, in ſo great and untraced a diſtance,they make themſelves merry with ſo rich and eaſie a victory; and now ſuddenly,when they began to thinke of enjoying the beauty and wealth they had gotten the ſword of *David* was upon their throats.Deſtruction is never neerer,than when ſecurity hath chaſed away feare. With how ſad faces and hearts, had the Wives of *David*,and the other Captives of Iſrael,looked upon the triumphall Revels of *Amalek*;and what a change,doe we think,appeared in them,when they ſaw their happy and valiant Reſcuers,flying in upon their inſolent Victors,and making the death of the Amalekites,the ranſome of their captivity:They mourned even now at the dances of *Amalek*;now in the ſhriekes and death of *Amalek*, they ſhout and rejoyce: The mercy of our God forgets not to enterchange our ſorrows with joy,and the joy of the wicked with ſorrow.

The Amalekites have paid a deare loane for the goods of Iſrael, which they now reſtore with their owne lives;and now their ſpoile hath made *David* richer then hee expected: that booty which they had ſwept from all other parts,accrewed to him.

Thoſe Iſraelites that could not goe on to fight for their ſhare,are comne to meet their brethren with gratulation.How partiall are we wont to be to our own cauſes? Even very Iſraelites will be ready to fall out for matter of profit: where ſelfe-love hath bred a quarrell,every man is ſubject to flatter his owne caſe.It ſeemed plauſible & but juſt to the actors in this reſcue,that thoſe which had taken no part in the paine and hazard of the journey,ſhould receive no part of the commodity. It was favour enough for them to recover their wives and children,though they ſhared not in the goods.Wiſe and holy *David* (whoſe praiſe was no leſſe, to overcome his owne in time of peace,then his enemies in war)cals his contending followers from Law to equity,and ſo orders the matter,that ſince the Plaintifes were detained not by will, but by neceſſity, and ſince their forced ſtay was uſefull in guarding the ſtuffe, they ſhould partake equally of the prey with their fellowes. A ſentence well beſeeming the juſtice of Gods Anointed.Thoſe that repreſent God upon earth,ſhould reſemble him in their proceedings. It is the juſt mercy of our God,to meaſure us by our wills, not by our abilities; to recompence us graciouſly, according to the truth of our deſires,and endeavours;and to account that performed by us, which he only letteth us from performing.It were wide with us,if ſometimes purpoſe did not ſupply actions. Whiles our heart faulteth not,we that through ſpirituall ſickneſſe are faine to abide by the ſtuffe,ſhall ſhare both in grace and glory with the Victors.

A

The death of Saul.

THe Witch of Endor had halfe ſlaine *Saul* before the Battell: it is juſt that they who conſult with Devils, ſhould go away with diſcomfort: He hath eaten his laſt bread at the hãd of a Sorcereſſe: & now neceſſity drawes him into that field, where hee ſees nothing but deſpaire. Had not *Saul* beleeved the ill newes of the counterfeit *Samuel*, he had not been ſtrũck down on the ground with words: Now his beleefe made him deſperate; Thoſe actiõs B which are not ſuſtained by hope, muſt needs languiſh: and are only promoted by outward cõpulſion: Whiles the minde is uncertaine of ſucceſſe, it releeves it ſelf with the poſſibilities of good: in doubts there is a cõfortable mixture: but when it is aſſured of the worſt event, it is utterly diſcouraged and dejected. It hath therefore pleaſed the wiſdome of God to hide from wicked men, his determination of their finall eſtate, that their remainders of hope, may hearten thẽ to good.

In all likelihood one ſelfe-ſame day, ſaw *David* a victor over the Amalekites, and *Saul* diſcomfited by the Philiſtims; How ſhould it bee otherwiſe? *David* conſulted with God, and prevailed; *Saul* with the Witch of Endor, & periſheth. The end is cõmonly anſwerable to the way; It is an idle injuſtice when we do il, to look to ſpeed well. The ſlaughter of *Saul* and his ſonnes, was not in the firſt Scene of this Tragical C field; that was rather reſerved by God, for the laſt act, that *Sauls* meaſure might bee full: God is long ere he ſtrikes, but when he doth, it is to purpoſe; Firſt, Iſrael flees and falls downe wounded in Mount Gilboa; They had their part in *Sauls* ſinne; they were actors in *Davids* perſecution: Juſtly therefore doe they ſuffer with him, whom they had ſeconded in offence. As it is hard to be good under an evill Prince, ſo it is as rare not to be enwrapped in his judgements: It was no ſmall addition to the anguiſh of *Sauls* death, to ſee his ſonnes dead, to ſee his people fleeing, and ſlaine before him; They had ſinned in their King, and in them is their King puniſhed. The reſt were not ſo worthy of pitty; but whoſe heart would it not touch to ſee *Ionathan*, the good ſon of a wicked father, involved in the common deſtruction? Death is not partiall: All diſpoſitions, all merits are alike to it; if valour, if holineſſe, if ſincerity of heart could D have beene any defence againſt mortality, *Ionathan* had ſurvived: Now by their wounds and death, no man can diſcerne which is *Ionathan*; The ſoule only findes the difference, which the body admitteth not; Death is the common gate both to Heaven and Hell; we all paſſe that, ere our turning to either hand: The ſword of the Philiſtims fetcheth *Ionathan* through it with his fellowes: no ſooner is his foot over that threſhold, than God conducteth him to glory: The beſt cannot be happy but through their diſſolution; Now therefore hath *Ionathan* no cauſe of complaint, hee is by the rude and cruell hand of a Philiſtim but removed to a better Kingdome than hee leaves to his brother; and at once is his death both a temporall affliction to the ſon of *Saul*, and an entrance of glory to the friend of *David*.

The Philiſtim-archers ſhot at randome: God directs their arrowes into the body E of *Saul*: Leſt the diſcomfiture of his people, and the ſlaughter of his ſons ſhould not be griefe enough to him, he feeles himſelfe wounded, and ſees nothing before him but horror and death; and now as a man forſaken of all hopes, hee begges of his Armour-bearer that deaths-blow, which elſe he muſt (to the doubling of his indignation) receive from a Philiſtim. He begges this bloody favour of his ſervant, and is denyed: Such an awfulneſſe hath God placed in Soveraignty, that no entreaty, no extremity, can move the hand againſt it: What metall are thoſe men made of, that can ſuggeſt or reſolve, and attempt the violation of Majeſty? Wicked men care more for the ſhame of the World, than the danger of their ſoules: Deſperate *Saul* will now ſupply his Armour-bearer; and as a man that bore armes againſt himſelfe, he fals upon his own ſword. What if he had dyed by the weapon of a Philiſtim? So did his ſon *Ionathan*, and loſt no glory: Theſe conceits of diſreputation prevaile with carnall hearts above all ſpirituall reſpects : There is no greater muderer than A vain-glory : Nothing more argues a heart voyd of grace, than,to be tranſported by idle popularity into actions prejudiciall to the Soule.

Evill examples,eſpecially of the great,never eſcaped imitation;the Armor-bearer of *Saul* followes his maſter : and dares doe that to himſelfe, which to his King hee durſt not : as if their owne Swords had been more familiar executioners, they yeelded unto them,what they grudged to their purſuers. From the beginning was *Saul* ever his owne enemy,neither did any hands hurt him but his owne : and now his death is ſutable to his life : his owne hand payes him the reward of all his wickedneſſe. The end of hypocrites, and envious men is commonly fearefull : Now is the blood of Gods Prieſts, which *Saul* ſhed, and of *David*, which hee would have ſhed, required,and requited. The evill ſpirit had ſaid the evening before, *To morrow thou* B *ſhalt bee with mee* : and now *Saul* haſteth to make the Devill no Lyer : rather than faile,he gives himſelfe his owne Mittimus: Oh the woful extremities of a deſpairing ſoule, plunging him ever into a greater miſchiefe to avoyd the leſſe ! He might have beene a patient in anothers violence, and faultleſſe; now whiles hee will needs act the Philiſtims part upon himſelfe,he lived and dyed a Murderer; The caſe is deadly, when the Priſoner breakes the Jaile,and will not ſtay for his delivery:and though we may not paſſe ſentence upon ſuch a ſoule,yet upon the fact we may:the ſoule may poſſibly repent in the parting, the act is haynous, and ſuch as without repentance, kills the ſoule.

It was the next day,ere the Philiſtims knew how much they were victors; then finding the dead corps of *Saul* and his ſons,they begin their triumphs : The head of C King *Saul* is cut off in lieu of *Goliahs*,and now all their Idol temples ring of their ſucceſſe: Fooliſh Philiſtims,if they had not been more beholding to *Sauls* ſins,than their gods,they had never caryed away the honour of thoſe Trophees: Inſtead of magnifying the juſtice of the true God,who puniſhed *Saul* with deſerved death,they magnifie the power of the falſe: Superſtition is extremely injurious to God: It is no better than Theft, to aſcribe unto the ſecond cauſes that honour which is due unto the firſt: but to give Gods glory to thoſe things which neither act,nor are,it is the higheſt degree of ſpirituall robbery.

Saul was none of the beſt Kings: yet ſo impatient are his ſubjects of the indignity offred to his dead corps,that they will rather leave their owne bones amongſt the Philiſtims,than the carcaſſe of *Saul*.Such a cloſe relation there is betwixt a Prince and D Subject,that the diſhonour of either is inſeparable from both : How willing ſhould wee bee to hazard our bodies or Subſtance for the vindication either of the perſon, or name of a good King, whiles hee lives to the benefit of our protection : It is an unjuſt ingratitude in thoſe men , which can endure the diſgrace of them, under whoſe ſhelter they live;but how unnaturall is the villany of thoſe Miſcreants, that can bee content to bee actors in the capitall wrongs offered to Soveraigne authority ?

It were a wonder, if after the death of a Prince, there ſhould want ſome Pickethanke, to inſinuate himſelfe into his Succeſſor : An Amalekite youngman rides poſte to Ziklag to finde out *David*,whom even common rumour had notified for the anointed Heire to the Kingdome of Iſrael; to bee the firſt Meſſenger of that newes, E which he thought could be no other then acceptable, the death of *Saul* : and that the tidings might bee ſo much more meritorious, hee addes to the report, what he thinkes might carry the greateſt retribution : In hope of reward, or honour, the man is content to bely himſelfe to *David* : It was not the Speare, but the Sword of *Saul*, that was the inſtrument of his death : neither could this ſtranger finde *Saul*, but dying, ſince the Armour-bearer of *Saul* ſaw him dead, ere he offered that violence to himſelfe : The hand of this Amalekite therefore was not guiltie,his tongue was : Had not this Meſſenger meaſured *Davids* foote by his owne Laſt, hee had forborne this peece of the newes ; and not hoped to advantage himſelfe by this falſhood : Now hee thinkes; The tidings of a Kingdome cannot but pleaſe : None but *Saul* and *Ionathan* ſtood in *Davids* way : He cannot chuſe, but like to heare of their removall: Eſpecially, ſince *Saul* did ſo tyrannouſly perſecute his innocence. If I ſhall onely report the fact done by another, I ſhall goe away but with the recompence of a luckie Poſt; whereas, if I take upon me the action, I am the man, to whom *David* is beholden for the Kingdome: he cannot but honour and requite me, as the Author of his deliverance and happineſſe. Worldly mindes thinke no man can be of any other, then their owne dyet; and becauſe they finde the reſpects of ſelfe-love, and private profit, ſo ſtrongly prevailing with themſelves, they cannot conceive, how theſe ſhould be capable of a repulſe from others.

How much was this Amalekite mocked of his hopes: whiles he imagined, that *David* would now triumph, and feaſt in the aſſured expectation of the Kingdome, and poſſeſſion of the Crowne of Iſrael, he findes him renting his clothes, and wringing his hands, and weeping, and mourning: as if all his comfort had been dead with *Saul* and *Ionathan*: and yet perhaps he thought: This ſorrow of *David* is but faſhionable, ſuch as great heires make ſhew of in the fatall day they have longed for; Theſe teares will be ſoone dry; the ſight of a Crowne will ſoone breed a ſucceſſion of other paſſions: But this errour is ſoone corrected: For when *David* had entertained this Bearer, with a ſad faſt all the day, he cals him forth in the evening to execution. (*How waſt thou not affraid* (ſaith he) *to put forth thine hand to deſtroy the Anointed of the Lord?*) Doubtleſſe, the Amalekite made many faire pleas for himſelfe, out of the grounds of his owne report: Alas, *Saul* was before falne upon his owne Speare; It was but mercy to kill him, that was halfe dead, that hee might dye the ſhorter: Beſides, his intreaty and importunate prayers, moved me to haſten him through thoſe painefull gates of death: had I ſtricken him as an enemy, I had deſerved the blow I had given; now I lent him the hand of a friend: why am I puniſhed for obeying the voyce of a King? and for perfiting what himſelfe begun, and could not finiſh: And if neither his owne wound, nor mine, had diſpatched him, the Philiſtims were at his heeles, ready to doe this ſame act with inſultation, which I did in favour: and if my hand had not prevented him, where had beene the Crowne of Iſrael, which I now have here preſented to thee: I could have delivered that to King *Achiſh*, and have beene rewarded with honour: let mee not dye for an act well meant to thee, however conſtrued by thee: But no pretence can make his own tale not deadly: (*Thy blood be upon thine owne head, for thine owne mouth hath teſtified againſt thee, ſaying, I have ſlaine the Lords Anointed.*) It is a juſt ſuppoſition, that every man is ſo great a Favourer of himſelfe, that he will not miſ-report his owne actions, nor ſay the worſt of himſelfe: In matter of confeſſion, men may without injury be taken at their words: If he did it, his fact was capitall; If he did it not, his lye: It is pitty any other recompence ſhould befall thoſe falſe flatterers, that can be content to father a ſinne, to get thankes. Every drop of royall blood is ſacred: For a man to ſay that he hath ſhed it, is mortall. Of how farre different ſpirits from this of *Davids*, are thoſe men, which ſuborne the death of Princes, and celebrate and canonize the Murtherers! Into their ſecret let not my ſoule come; my glory, bee thou not joyned to their Aſſembly.

Abner *and* Joab.

HOw mercifull & ſeaſonable are the proviſions of God? Ziklag was now nothing but ruines and aſhes: *David* might returne to the ſoile where it ſtood, to the roofes and wals he could not: No ſooner is he diſappointed of that harbour, then God provides him Cities of Hebron: *Saul* ſhal die to give him elbow-room: Now doth *David* find the comfort that his extremity ſought in the Lord his God: Now are his clouds for a time paſſed over: and the Sun breakes gloriouſly forth: *David* ſhall raigne after his ſufferings. So ſhall we, if we endure to the end, finde a Crowne of Righteouſneſſe, which the Lord the Righteous Judge, ſhall give us at that day: But though *David* well knew that his head was long before anointed, & had heard *Saul* himſelfe confident-

ly avouching his Succeſſion: yet he will not ſtirre from the heaps of Ziklag till hee A
have conſulted with the Lord: It did not content him, that he had Gods warrant for
the Kingdome; but he muſt have his inſtructions for the taking poſſeſſion of it: How
ſafe and happy is the man that is reſolved to doe nothing without God? Neither wil
generalities of direction be ſufficient; even particular circumſtances muſt looke for a
word: ſtill is God a Pillar of fire, and cloud to the eye of every Iſraelite: neither may
there be any motion or ſtay but from him; That action cannot but ſucceed, which
proceeds upon ſo ſure a warrant.

God ſends him to Hebron a City of Judah: Neither will *David* go up thither alone,
but he takes with him all his men with their whole houſholds: they ſhall take ſuch
part as himſelfe: As they had ſhared with him in his miſery, ſo they ſhall now in his
proſperity. Neither doth he take advantage of their late mutiny (which was yet B
freſh and green) to caſheire thoſe unthankfull, & ungracious followers, but pardoning
their ſecret rebellions, he makes them partakers of his good ſucceſſe. Thus doth
our heavenly Leader (whom *David* prefigured) take us to raigne with him who have
ſuffered with him: paſſing by our manifold infirmities, as if they had not been, hee
removeth us from the Land of our baniſhment, and the aſhes of our forlorne Ziklag,
to the Hebron of our Peace and glory: The expectation of this day muſt (as it did
with *Davids* Soldiers) digeſt all our ſorrowes.

Never any calling of God was ſo conſpicuous, as not to finde ſome Oppoſites:
What Iſraelite did not know *David* appointed by God to the ſucceſſion of the Kingdome?
Even the Amalekite, could carry the Crowne to him as the true Owner: yet
there wants not, an *Abner* to reſiſt him, & the Title of an *Iſhboſheth* to colour his reſiſtance: C
If any of *Sauls* houſe could have made challenge to the Crown, it ſhould have
been *Mephiboſheth* the ſonne of *Ionathan*: Who, it ſeemes had too much of his Fathers
blood to be a Competitor with *David*: the queſtion is not, who may claime the moſt
right, but who may beſt ſerve the faction; Neither was *Iſhboſheth* any other then *Abners*
Stale. *Saul* could not have a fitter Courtier: whether in the imitation of his Maſters
envy, or the ambition of ruling under a borrowed name, hee ſtrongly oppoſed
David: there are thoſe who ſtrive againſt their owne hearts, to make a ſide, with
whom conſcience is oppreſſed by affection: An ill quarrel once undertaken ſhall bee
maintained although with blood: Now, not ſo much the blood of *Saul*, as the ingagement
of *Abner* makes the Warre. The ſonnes of *Zeruiah* ſtand faſt to *David*: It is
much, how a man placeth his firſt intereſt: If *Abner* had beene in *Ioabs* roome, when D
Sauls diſpleaſure drove *David* from the Court, or *Ioab* in *Abners*, theſe actions, theſe
events had been changed with the perſons: It was the onely happineſſe of *Ioab* that
he fell on the better ſide.

Both the Commanders under *David* and *Iſhboſheth* were equally cruell: both are ſo
inured to blood, that they make but a ſport of killing. Cuſtome makes ſinne ſo familiar,
that the horror of it, is to ſome turned into pleaſure. (*Come let the young men
play before us.*) *Abner* is the Challenger, and ſpeeds thereafter: for though in the matches
of Duell both ſides miſcarryed, yet in the following conflict, *Abner* and his men
are beaten: By the ſucceſſe of thoſe ſingle Combats no man knowes the better of
the cauſe: Both ſides periſh, to ſhew, how little God liked either the offer, or the
acceptation of ſuch a tryall; but when both did their beſt, God puniſheth the wrong E
part with diſcomfiture.

Oh, the miſery of civill diſſention! Iſrael and Judah were brethren. One carried
the name of the Father, the other of the Sonne: *Iudah* was but a branch of Iſrael, Iſrael
was the roote of Judah: yet Iſrael and Judah muſt fight, and kill each other;
onely upon the quarrell of an ill Leaders ambition. The ſpeed of *Aſahel* was not
greater than his courage: It was a minde fit for one of *Davids* worthies, to ſtrike at
the head, to match himſelfe with the beſt: He was both ſwift and ſtrong: but the
race is not to the ſwift, nor the battle to the ſtrong: If he had gone never ſo ſlowly,
he might have overtaken death: now he runnes to fetch it. So little luſt had *Abner*
to ſhed the blood of a ſonne of *Zeruiah*, that he twice adviſes him to retreate from
purſuing his owne perill: *Aſabels* cauſe was ſo much better as *Abners* ſucceſſe: Many

A a one miſcarryes in the raſh proſecution of a good quarrell, when the Abettors of the worſt part goe away with victory. Heate of zeale, ſometimes in the undiſcreete purſuit of a juſt Adverſary, prooves mortall to the agent, prejudiciall to the ſervice.

Abner, whiles he kils, yet he flyes, and runnes away from his owne death, whiles he inflicts it upon another: *Davids* followers had the better of the field and day; The Sunne as unwilling to ſee any more Iſraelitiſh blood ſhed by brethren, hath withdrawne himſelfe: and now both parts having got the advantage of an hill under them, have ſafe convenience of parley: *Abner* beginnes, and perſwades *Ioab* to ſurceaſe the fight (*Shall the ſword devoure for ever? knoweſt thou not, that it will be bitterneſſe in the end? How long ſhall it be, ere thou bid the people returne from following their* B *brethren?*) It was his fault that the ſword devoured at all: and why was not the beginning of a civill War, bitterneſſe? Why did he call forth the people to ſkirmiſh, and invite them to death? Had *Abner* been on the winning hand, this motion had been thank-worthy: It is a noble diſpoſition in a Victor, to call for a ceſſation of Armes: whereas neceſſity wrings this ſuit from the over-maſtered. There cannot be a greater praiſe, to a valiant and wiſe Commander, than a propenſion to all juſt termes of peace: For warre as it is ſomtimes neceſſary, ſo it is alwayes evill; and if fighting have any other end propoſed beſides peace, it proves murder. *Abner* ſhall finde himſelfe no leſſe overcome, by *Ioab* in clemencie, than power; He ſayes not, I will not ſo eaſily leave the advantage of my victory: ſince the Dice of warre runne on my ſide, I will follow the chance of my good ſucceſſe: Thou ſhouldeſt have conſidered C of this before thy provocation: It is now too late, to move unto forbearance. But, as a man that meant to approve himſelfe equally free from cowardiſe, in the beginning of the conflict, and from cruelty in the end; he profeſſeth his forwardneſſe to entertaine any pretence of ſheathing up the ſwords of Iſrael; and ſweares to *Abner*, that if it had not beene for his proud irritation, the people had in the morning before ceaſed from that bloody purſuit of their brethren. As it becomes publike perſons to be lovers of peace, ſo they muſt ſhew it upon all good occaſions: letting paſſe no opportunity of making ſpare of blood.

Iſhboſheth was (it ſeemes) a man of no great ſpirits, for being no leſſe than forty yeares old, when his father went into his laſt field againſt the Philiſtims, hee was content to ſtay at home; *Abner* hath put ambition into him; and hath eaſily raiſed D him to the head of a faction, againſt the anointed Prince of Gods people. If this uſurped Crowne of *Sauls* Sonne, had any worth or glory in it, he cannot but acknowledge to owe it all unto *Abner*; yet how forward is unthankfull *Iſhboſheth* to receive a falſe ſuggeſtion againſt his chiefe Abettor: (*Wherefore haſt thou gone in to my fathers Concubine?*) He that made no conſcience of an unjuſt claime to the Crowne, and a maintenance of it with blood, yet ſeemes ſcrupulous of a leſſe ſinne, that carryed in it the colour of a diſgrace; The touch of her, who had been honoured by his fathers bed, ſeemed an intolerable preſumption, and ſuch as could not be ſevered from his owne diſhonour: Selfe-love ſometimes borrowes the face of honeſt zeale. Thoſe, who out of true grounds diſlike ſinnes, doe hate them all indifferently, according to their hainouſneſſe; Hypocrites are partiall in their deteſtation, bewraying ever moſt E bitterneſſe againſt thoſe offences, which may moſt prejudice their perſons and reputations.

It is as dangerous as unjuſt for Princes, to give both their eares and their heart to miſgrounded rumours of their innocent followers: This wrong hath ſtript *Iſhboſheth* of the Kingdome: *Abner* in the meane time cannot be excuſed from a trecherous inconſtancy: If *Sauls* ſon had no true Title to the Crowne, why did he maintaine it? If he had, why did he forſake the cauſe and perſon? Had *Abner* out of remorſe, for furthering a falſe claime, taken off his hand, I know not wherein he could be blamed except for not doing it ſooner: But now to withdraw his profeſſed allegeance, upon a private revenge, was to take a lewd leave of an ill action: If *Iſhboſheth* were his lawfull Prince, no injury could warrant a revolt: Even betwixt private perſons, a returne of wrongs is both uncharitable, & unjuſt, how ever this goe currant for the cōmon juſtice of the World:how much more ſhould we learne from a ſupreme hand,to take hard meaſures with thankes? It had beene *Abners* duty, to have given his King a peaceable and humble ſatisfaction,and not to flye out in a ſnuffe. If the ſpirit of the Ruler riſe up againſt thee,leave not thy place;for yeelding pacifieth great offences: now, his impatient falling,although to the right ſide,makes him no better than traiterouſly honeſt.

So ſoone as *Abner* had entertained a reſolution of his rebellion;he perſwades the Elders of Iſrael to accõpany him in the change:and whence doth he fetch his main motive but from the Oracle of God? (*The Lord hath ſpoken of David ſaying, By the hand of my ſervant David, will I ſave my people Iſrael, out of the hand of the Philiſtims,& out of the hand of all their enemies;*) *Abner* knew this ful wel before,yet then was wel content to ſmother a knowne truth for his owne turne,and now the publication of it may ſerve for his advantage,he wins the heart of Iſrael,by ſhewing Gods Charter for him,whom he had ſo long oppoſed: Hypocrites make uſe of God for their own purpoſes;and care only to make divine authority a colour for their owne deſignes; No man ever heard *Abner* godly till now:neither had he been ſo at this time, if hee had not intended a revengefull departure from *Iſhboſheth*: Nothing is more odious, than to make Religion a ſtalking horſe to Policy.

Who can but glorifie God in his juſtice, when hee ſees the bitter end of this treacherous diſſimulation? *David* may upon conſiderations of State, entertaine his new Gueſt with a Feaſt; and well might he ſeeme to deſerve a welcome,that undertakes to bring all Iſrael to the league and homage of *David*:but God never meant to uſe ſo unworthy meanes,for ſo good a worke. *Ioab* returnes from purſuing a troupe, and finding *Abner* diſmiſſed in peace and expectation of beneficiall returne,followes him,and whether out of envy,at a new rivall of honour,or out of the revenge of *Aſahel*,he repayes him both diſſimulation & death. God doth moſt juſtly by *Ioab*,that which *Ioab* did for himſelfe moſt unjuſtly: I know not (ſetting the quarrell aſide) whether we can worthily blame *Abner* for the death of *Aſahel*, who would needs after faire warnings run himſelfe upon *Abners* Speare: yet this fact ſhall procure his paiment for worſe. Now is *Iſhboſheths* wrong revenged by an enemy; we may not alwayes meaſure the Juſtice of Gods proceedings, by preſent occaſions: Hee needs not make us acquainted, or aſke us leave when hee will call for the arrerages of forgotten ſinnes.

Contemplations.

THE FIFTEENTH BOOKE.

Containing
- Vzzah *and the Arke.*
- David *with* Mephiboſheth *and* Ziba.
- Hanun *and* Davids *Ambaſſadors.*
- David *with* Bathſheba *and* Vriah.
- Nathan *and* David.
- Amnon *and* Thamar.
- Abſaloms *returne and conſpiracie.*

By Jos. Hall, D. of Divinitie, and Deane
of VVorcester.

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TO THE RIGHT HONOVRABLE, MY VERY GOOD LORD,

WILLIAM

LORD BVRLEIGH,

All Grace and Happineſſe.

RIGHT HONOURABLE,

There are but two Bookes wherein wee can reade God; The one is his Word, his Works the other: This is the bigger Volume, that the more exquiſite. The Characters of this are more large, but dim; of that, ſmaller, but clearer. Philoſophers have turned over this and erred; That, Divines and ſtudious Chriſtians, not without full & certain information. In the Works of God we ſee the ſhadow, or footſteps of the Creator, in his Word we ſee the face of God in a glaſſe. Happineſſe conſiſts in the Viſion of that infinite Majeſtie: and if we be perfectly happy above in ſeeing him face to face, our happineſſe is well forward below, in ſeeing the lively repreſentatiõ of his face in the glaſſe of the Scriptures.

tures. We cannot ſpend our eyes too much upon this Object: For me, the more I ſee, the more I am amazed, the more I am raviſhed with this glorious beauty. With the honeſt Lepers I cannot be content to enjoy this happy ſight alone: there is but one way to every mans felicity. May it pleaſe your Lordſhip to take part with many your Peeres, in theſe my weake, but not unprofitable Contemplations; *which ſhall hold themſelves not a little graced with your Honourable Name; Whereto, together with your right Noble and moſt Worthy Lady, I have gladly devoted my ſelfe, to be*

Your Lordſhips in all

dutifull obſervance,

Jos. Hall.

Contemplations.

THE FIFTEENTH BOOKE.

Uzzah, *and the Arke removed.*

THe houſe of *Saul* is quiet, the Philiſtims beaten, victory cannot end better then in devotion; *David* is no ſooner ſetled in his houſe at Jeruſalem, then he fetcheth God to be his gueſt there; the thouſands of Iſrael go now in an holy march, to bring up the Ark of God, to the place of his reſt; The tumults of War offorded no opportunity of this ſervice; onely peace is a friend to Religion, neither is peace ever our friend, but when it is a ſervant of Piety: The uſe of Warre is not more pernicious to the body, then the abuſe of peace is to the ſoule; Alas, the Riot bred of our long eaſe, rather drives the Arke of God from us; ſo the ſtill ſedentary life, is ſubject to diſeaſes, and ſtanding waters putrifie. It may be juſt with God, to take away the bleſſing which we do ſo much abuſe; and to ſcoure off our ruſt with bloody Warre, &c.

The Arke of God had now many yeeres, reſted in the obſcure lodge of *Abinadab*; without the honour of a Tabernacle. *David* will not endure himſelfe glorious, and the Arke of God contemptible; his firſt care is to provide a fit roome for God in the head of the Tribes, in his owne City. The chiefe care of good Princes, muſt bee the advancement of Religion; What ſhould the Deputies of God rather doe than honor him whom they repreſent? It was no good that Iſrael could learn of Philiſtims; Thoſe Pagans had ſent the Arke back in a new Cart; the Iſraelites ſaw God bleſſed that conduct, and now they practiſe it at home: But that which God will take from Philiſtims, he will not brooke from Iſrael: Aliens from God are no fit patterns for children: Divine inſtitution had made this a cariage for the Levites, not for oxen: Neither ſhould thoſe ſons of *Abinadab* have driven the Cart, but caried that ſacred burden. Gods buſineſſes muſt be done after his owne formes, which if we do with the beſt intentions alter, we preſume.

It is long ſince Iſrael ſaw ſo fayre a day as this, wherein they went in this holy Triumph to fetch the Arke of God; Now their Warlike Trumpets are turned into Harps and Timbrels; and their hands in ſtead of weilding the Sword and Speare, ſtrike upon thoſe muſicall ſtrings whereby they might expreſſe the joy of their hearts: Here was no noyſe but of mirth, no motion but pleaſant: Oh happy Iſ-

raelthat had a God to rejoyce in, that had this occaſion of rejoycing in their God, A
and an heart that embraced this occaſion. There is nothing but this wherein wee
may not joy immoderately;unſeaſonably;this ſpirituall joy can never be either out
of time, or out of meaſure: Let him that rejoyceth,rejoyce in the Lord. But now
when the Iſraelites were in the midſt of this Angel-like jollity, their hearts lifted
up,their hands playing;their feet moving, their tongues ſinging and ſhouting, God
ſees good to ſtrike them into a ſudden dumpe by the death of *Vzzah*: They are
ſcarce ſet into the tune, when God marres their Muſicke, by a fearefull judgment;
and changes their mirth into aſtoniſhment, and confuſion; There could not bee a
more excellent work then this they were about;there could not be more chearefull
hearts in the performing of it, yet will the moſt holy God rather daſh all this ſolemne
ſervice, then endure an act of preſumption or infidelitie. *Abinadab* had beene B
the faithfull Hoſt of Gods Arke for the ſpace of twenty yeeres: even in the midſt
of the terrors of Iſrael, who were juſtly affrighted with the vengeance inflicted upon
Beth-ſhemeſh,did he give harbor unto it; Yet even the ſon of *Abinadab* is ſtricken
dead,in the firſt departing of that bleſſed gueſt. The Sanctity of the Parent cannot
beare out the ſin of his Son: The Holy one of Iſrael will be ſanctified in all that
come neere him. He will be ſerved like himſelfe.

What then was the ſin of *Vzzah*? What was the capitall crime, for which he ſo
fearefully periſhed? That the Arke of God was committed to the Cart, it was not
his device only,but the common act of many; That it was not caried on the ſhoulders
of Levites, was no leſſe the fault of *Abio*, and the reſt of their Brethren; only
Vzzah is ſtricken: The reſt ſinned in negligence,he in preſumption;the Arke of God C
ſhakes with the agitation of that carriage; he puts forth his hand to hold it ſteddy:
Humane judgement would have found herein nothing haynous. God ſees not with
the eyes of men;None but the Prieſts ſhould have dared to touch the Arke; It was
enough for the Levites to touch the barres that carried it: An unwarranted hand
cannot ſo lightly touch the Arke,but he ſtrikes the God that dwels in it. No marvel
if God ſtrike that man with death, that ſtrikes him with Preſumption; There was
wel-neere the ſame quarrell againſt the thouſands of Bethſhemeſh, and againſt *Vzzah*;
They dyed for looking into the Arke,he for touching it; leſt Iſrael ſhould grow
into a contemptuous familiarity with this Teſtimony of Gods preſence,he wil hold
them in awe with Judgments. The revenging hand of the Almighty, that upon the
returne of the Arke ſtaied at the houſe of *Abidnadab*, upon the remove of the Arke D
begins there againe. Where are thoſe that thinke God will take up with a careleſſe
and ſlubbred ſervice? He whoſe infinite mercie uſes to paſſe by our ſins of infirmity,
puniſheth yet ſeverely our bold faults. If we cannot do any thing in the degrees
that he requireth;yet we muſt learne to do al things in the forme that he requireth;
Doubtleſſe *Vzzah* meant no otherwiſe then well,in putting forth his hand to ſtay
the Arke; He knew the ſacred Utenſils that were in it,the Pott of Manna, the Tables
of the Law,the Rod of *Aaron*, which might be wronged by that over-rough
motion. to theſe he offers his aid,and is ſtricken dead: The beſt intention cannot excuſe;
much leſſe warrant us in unlawfull actions. where we do ought in faith,it pleaſeth
our good God to winke at, and pitty our weakeneſſes; but if wee dare to preſent
God with the wel-meant ſervices of our owne making, we run into the indignation E
of God; There is nothing more dangerous than to be our owne carvers in
matter of Devotion.

I marvell not if the countenance of *David* were ſuddenly changed, to ſee the
pale face of death in one of the chiefe Actors in this holy Proceſſion: He that had
found God ſo favourable to him in actions of leſſe worth, is troubled to ſee this ſucceſſe
of a buſineſſe ſo heartily directed unto his God; and now he beginnes to looke
thorow *Vzzah* at himſelfe, and to ſay, (*How ſhall the Arke of the Lord come to mee?*)
Then onely ſhall we make a right uſe of the judgements of God upon others, when
we ſhall feare them in our ſelves, and finding our ſinnes at leaſt equall, ſhall tremble
at the expectation of the ſame deſerved puniſhments. God intends not only revenge
in his execution,but reformation; As good Princes regard not ſo much the ſmart of
the

A the evill paſt,as the prevention of the future;which is never attained but when we make applications of Gods hand: and draw common cauſes out of Gods particular proceedings.

I do not heare *David* ſay;Surely, this man is guilty of ſome ſecret ſinne, that the World knows not,God hath met with him,there is no danger to us,why ſhould I be diſcouraged to ſee God juſt?we may go on ſafely & proſper:But here his foot ſtaies; and his hand fals from his Inſtrument,& his tongue is ready to taxe his own unworthineſſe,(*How ſhall the Arke of the Lord come unto me?*)That heart is carnal and proud, that thinks any man worſe then himſelfe;*Davids* feare ſtayes his progreſſe: Perhaps he might have proceeded with good ſucceſſe,but he dares not venture,where he ſees ſuch a deadly check:It is better to be too feareful;then too forward in thoſe affaires, B which do immediately concerne God; As it is not good to refraine from holy buſineſſes, ſo it is worſe to do them ill; Awfulneſſe is a ſafe Interpreter of Gods ſecret actions,and a wiſe guide of ours.

THIS event hath holpen *Obed-Edom* to a gueſt he lookt not for, God ſhall now ſojourne in the houſe of him,in whoſe heart he dwelt before by a ſtrong faith: elſe the man durſt not have undertaken to receive that dreadfull Arke, which *David* himſelfe feared to harbour; Oh the courage of an honeſt and faithfull heart! *Obed-Edom* knew wel enough what ſlaughter the Arke had made amongſt the Philiſtims, and after that amongſt the Bethſhemites, and now he ſaw *Vzzah* lye dead before him, yet doth he not make any ſcruple of entertaining it, neither doth he ſay, My Neighbour *Abinadab* was a carefull and religious hoſt to the Arke,and is now payed C with the blood of his ſon: how ſhall I hope to ſpeed better?but he opens his doores with a bold cheerefulnes,and notwithſtanding all thoſe terrors,bids God welcome: Nothing can make God not amiable to his own;Even his very juſtice is lovely:Holy men know how to rejoyce in the Lord with trembling,and can feare without diſcouragement.

The God of heaven will not receive any thing from men on free coſt: hee will pay liberally for his lodging,a plentifull bleſſing upon *Obed-Edom*,and all his houſehold. It was an honour to that zealous Gittite,that the Arke ſhould come under his roofe;yet God rewards that honour with benediction; Never man was a loſer by true godlineſſe. The houſe of *Obed-Edom* cannot this while want obſervation: the eyes of *David*,and all Iſrael were never off from it,to ſee how it fared with this D entertainment. And now, when they finde nothing, but a gracious acceptation and ſenſible bleſſing, the good King of Iſrael takes new heart, and haſtens to fetch the Arke into his royall City. The view of Gods favours upon the Godly, is no ſmall encouragement to confidence and obedience: Doubtleſſe,*Obed-Edom* was not free from ſome weakeneſſes; If the Lord ſhould have taken the advantage of Judgement againſt him, what Iſraelites had not been diſheartened from attending the Arke? Now *David* and Iſrael was not more affrighted with the vengeance upon *Vzzah*, then encouraged by the bleſſing of *Obed-Edom*: The wiſe God doth ſo order his juſt and mercifull proceedings, that the awfulneſſe of men may be tempered with love. Now the ſweet ſinger of Iſrael revives his holy Muſicke; and addes both more ſpirit and more pompe to ſo devout a buſineſſe: I did not before heare of E Trumpets,nor dancing,nor ſhouting, nor ſacrifice, nor the linnen Ephod: The ſenſe of Gods paſſed diſpleaſure,doubles our care to pleaſe him, and our joy in his recovered approbation: wee never make ſo much of our health as after ſickneſſe, nor never are ſo officious to our friend, as after an unkindneſſe. In the firſt ſetting out of the Arke, *Davids* feare was at leaſt an equall match to his joy; therefore after the firſt ſixe paces he offered a ſacrifice,both to pacifie God,and thanke him: but now when they ſaw no ſigne of diſlike,they did more freely let themſelves looſe to a feareleſſe joy; and the body ſtrove to expreſſe the holy affection of the ſoule; there was no limme,no part that did not profeſſe their mirth by motion, no noiſe of voice, or inſtrument wanted to aſſiſt their ſpirituall jollity;*David* led the way,dancing with all his might in his linnen Ephod:*Vzzah* was ſtill in his eye,he durſt not uſurpe upon a garment of Prieſts,but will borrow their colour to grace the ſolemnity, though hee dare not the faſhion. White was ever the colour of joy,& Linnen was light for uſe, therefore he covers his Princely Robes with white linnen,& meanes to honor himſelfe by his conformity to Gods Miniſters. Thoſe that think there is diſgrace in the Ephod,are far from the ſpirit of the man after Gods owne heart: Neither can there be a greater argument of a foule ſoule,then a diſlike of the glorious calling of God: Barren *Mical* hath too many ſons that ſcorne the holy habit and exerciſes: ſhe looks through her window,& ſeeing the attyre and geſtures of her devout huſband,deſpiſeth him in her heart, neither can ſhe cōceale her contempt,but like *Sauls* Daughter caſts it proudly in his face(*Oh how glorious was the King of Iſrael this day;which was uncovered this day in the eyes of the Maidens of his ſervants, as a foole uncovereth himſelfe.*) Worldly hearts can ſee nothing in actions of zeale but folly and madnes: Piety hath no reliſh to their palate but diſtaſtfull.

DAVIDS heart did never ſwell ſo much at any reproch, as this of his wife; his love was for the time loſt in his anger;and as a man impatient of no affront ſo much as in the way of his devotion,he returnes a bitter checke to his *Mical*; (*It was before the Lord,which choſe me rather than thy Father, and all his houſe, &c.*) Had not *Mical* twitted her Huſband with the ſhame of his zeale,ſhe had not heard of the ſhameful rejection of her father;now ſince ſhe wil be forgetting whoſe Wife ſhe was,ſhe ſhal be put in minde whoſe Daughter ſhe was. Contumelies that are caſt upon us in the cauſes of God,may ſafely be repaied: If we be meale-mouthed in the ſcornes of Religion,we are not patient,but zealeleſſe: Here we may not forbeare her,that lyes in our boſome. If *David* had not loved *Mical* dearely, he had never ſtood upon thoſe points with *Abner*; He knew that if *Abner* came to him,the kingdome of Iſrael would accompany him, and yet he ſends him the charge of not ſeeing his face, except he brought *Mical*,*Sauls* Daughter with him;as if he would not regard the Crown of Iſrael,whiles he wanted that Wife of his: Yet here he takes her up roundly, as if ſhe had been an enemy,not a partner of his bed. All relations are aloofe off,in compariſon of that betwixt God and the ſoule; He that loves Father, or Mother, or Wife, or Child,better then me (ſaith our Saviour) is not worthy of me. Even the higheſt delights of our hearts muſt be trampled upō,whē they will ſtand out in rivality with God.Oh happy reſolution of the royall Prophet, and Propheticall King of Iſrael,(I wil be yet more vile then thus,and will be low in mine own ſight:)he knew this very abaſement Heroicall; and that the onely way to true glory, is, not to be aſhamed of our loweſt humiliation unto God: Well might he promiſe himſelfe honour from thoſe,whoſe contempt ſhe had threatned; The hearts of men are not their owne,he that made them over-rules them,and inclines them to an honorable conceit of thoſe that honor their Maker;So as holy men have oft times inward reverence,evē where they have outward indignities. *David* came to bleſſe his houſe,*Mical* brings a curſe upō her ſelfe:Her ſcornes ſhall make her childleſſe to the day of her death; Barrenneſſe was held in thoſe times none of the leaſt judgments;God doth ſo revenge *Davids* quarrell upon *Mical*,that her ſudden diſgrace,ſhal be recompenced with perpetuall:She ſhall not be held worthy to beare a ſon, to him whom ſhe unjuſtly contemned;How juſt is it with God to provide whips for the backs of ſcorners?It is no marvell if thoſe that mocke at goodneſſe,be plagued with continuall fruitleſneſſe.

Mephiboſheth *and* Ziba.

SO ſoone as ever *David* can but breathe himſelfe from the publike cares, he caſts backe his thoughts to the deare remembrance of his *Ionathan*. *Sauls* ſervant is likely to give him the beſt intelligence of *Sauls* ſonnes; The queſtion is therefore moved to *Ziba*; Remaineth there none of the houſe of *Saul*?and leſt ſuſpition might cōceale the remainders of an emulous line,in feare of revenge intended,he adds:On whom I may ſhew the mercy of God for *Ionathans* ſake?O friendſhip worthy of the Monumēts of Eternity fit only to requite him, whoſe love was more than the love of women: He doth not ſay, Is there any of the houſe of *Ionathan*, but, of *Saul*; that for his friends ſake hee may ſhew favour to the Poſterity of his Perſecutor. *Ionathans* love could not be greater then *Sauls* malice, which alſo ſurvived long in his iſſue; from whom *David* found a buſie and ſtubborne rivalty for the Crowne of Iſrael: yet as one that gladly buried all the hoſtility of *Sauls* houſe in *Ionathans* grave, he aſkes, *Is there any man left of* Sauls *houſe, that I may ſhew him mercy for* Jonathans *ſake?* It is true love, that overliving the perſon of a friend, will be inherited of his ſeed; but to love the poſterity of an enemy in a friend, it is the miracle of friendſhip: The formall amity of the World is confined to a face: or to the poſſibility of recompence, languiſhing in the diſability, and dying in the deceaſe of the party affected: That love was ever falſe, that is not ever conſtant, and the moſt operative, when it cannot be either knowne or requited.

To cut off all unquiet competition for the Kingdome of Iſrael, the providence of God had ſo ordered, that there is none left of the houſe of *Saul* (beſides the ſons of his Concubines) ſave only young and lame *Mephiboſheth*: ſo young, that he was but five yeares of age, when *David* entred upon the government of Iſrael; ſo lame, that if his age had fitted, his impotence had made him unfit for the Throne. *Mephiboſheth* was not borne a Creeple; it was an heedleſſe Nurſe that made him ſo: She hearing of the death of *Saul* and *Ionathan*, made ſuch haſte to flee, that her young Maſter was lamed with the fall: Ywis, there needed no ſuch ſpeed to run away from *David*; whoſe love purſues the hidden ſon of his brother *Ionathan*: How often doth our ignorant miſtaking, cauſe us to run from our beſt friends, and to catch knocks and maimes of them that profeſſe our protection?

Mephiboſheth could not come otherwiſe than fearefully, into the preſence of *David*, whom he knew ſo long, ſo ſpitefully oppoſed by the houſe of *Saul*: he could not be ignorant, that the faſhion of the World is to build their owne ſecurity upon the blood of the oppoſite faction; neither to think themſelves ſafe, whiles any branch remaines ſpringing out of that roote of their emulation: Seaſonably doth *David* therfore firſt, expell all thoſe unjuſt doubts, ere hee adminiſter his further cordialls; (*Feare not, for I will ſurely ſhew thee kindneſſe, for* Jonathan *thy Fathers ſake, and will reſtore thee all the fields of* Saul *thy Father, and thou ſhalt eat bread at my table continually.*)

David can ſee neither *Sauls* blood, nor lame legs in *Mephiboſheth*, whiles he ſees in him the features of his friend *Ionathan*; how much leſſe ſhall the God of mercies regard our infirmities, or the corrupt blood of our ſinfull Progenitors, whiles he beholds us in the face of his Son, in whom he is well pleaſed.

Favours are wont ſo much more to affect us, as they are leſſe expected by us; *Mephiboſheth* as over-joyed with ſo comfortable a word, and confounded in himſelfe at the remembrance of the contrary deſervings of his Family, bowes himſelfe to the earth, and ſayes (*What is thy ſervant, that thou ſhouldſt looke upon ſuch a dead Dog as I am?*) I finde no defect of wit (though of limmes) in *Mephiboſheth*, he knew himſelfe the Grand-child of the King of Iſrael, the Sonne of *Ionathan*, the lawfull heire of both, yet in regard of his owne impotency, and the treſpaſſe and rejection of his houſe, he thus abaſeth himſelfe unto *David*; Humiliation is a right uſe of Gods affliction; What if hee were borne great? If the ſinne of his Grandfather hath loſt his eſtate, and the hand of his Nurſe hath deformed and diſabled his perſon, hee now fogets what hee was, and cals himſelfe worſe than hee is, *A dogge*: Yet a living Dogge is better than a dead Lyon; there is dignity and comfort in life, *Mephiboſheth* is therefore a dead dogge unto *David*. It is not for us to nouriſh the ſame ſpirits in our adverſe eſtate, that we found in our higheſt proſperity; What uſe have we made of Gods hand, if wee be not the lower with our fall? God intends we ſhould carrie our croſſe, not make a fire of it to warme us; It is no bearing up our ſailes in a tempeſt. Good *David* cannot diſ-eſteeme *Mephiboſheth* ever the more for diſparaging himſelfe: hee loves and honours this humility, in the Sonne of *Ionathan*; There is no more certaine way to glory and advancement, than a lowly dejection of our ſelves: He that made himſelfe a Dogge, and therefore fit onely to lye under the table, yea a dead Dogge and therefore fit only for the ditch, A is raiſed up to the table of a King; his ſeat ſhall be honourable, yea, royall; his fare delicious, his attendance noble. How much more will our gracious God lift up our heads, unto true honor before men and Angels, if wee can bee ſincerely humbled in his ſight? if wee miſcall our ſelves in the meanneſſe of our conceits to him, hee gives us a new name, and ſets us at the table of his glory; It is contrary with GOD and men; if they reckon of us as wee ſet our ſelves, hee values us according to our abaſements. Like a Prince truly munificent and faithfull, ***David*** promiſes and performes at once; ***Ziba***, ***Sauls*** ſervant, hath the charge given him, of the execution of that royall word; ***Hee ſhall bee the Bayliffe of this great Husbandry of his Maſter Mephiboſheth***; The Land of ***Saul***, how ever forfeited, ſhall know no other Maſter then ***Sauls*** Grand-child. As yet, ***Sauls*** ſervant had ſped better than his Son: I read of twenty ſervants of ***Ziba***, none of ***Mephiboſheth***; Earthly poſſeſſions doe not alwayes B admit of equall diviſions; The Wheele is now turned up; ***Mephiboſheth*** is a Prince, ***Ziba*** is his Officer; I cannot but pitty the condition of this good Son of ***Ionathan***; Into ill hands did honeſt ***Mephiboſheth*** fall, firſt, of a careleſſe Nurſe, then of a trecherous ſervant; She maymed his body, he would have overthrowne his eſtate; After ſome yeares of eve-ſervice to ***Mephiboſheth***, wicked ***Ziba*** intends to give him a worſe fall then his Nurſe. Never any Court was free from Detractors, from Delators; who if they ſee a man to be a Creeple, that he cannot goe to ſpeake for himſelfe, will be telling Tales of him in the eares of the Great; ſuch an one was this prefidious ***Ziba***; who taking the opportunity of ***Davids*** flight from his Sonne ***Abſolom***, followes him with a faire preſent, and a falſe Tale, accuſing his impotent C Maſter of a foule and traiterous ingratitude; labouring to tread upon his lame Lord to raiſe himſelfe to honour: True-hearted ***Mephiboſheth*** had as good a will as the beſt; if he could have commanded legs, he had not beene left behind ***David***: now that he cannot go with him, he will not be well without him, and therefore puts himſelfe to a wilfull and ſullen penance, for the abſence and danger of his King; he will not ſo much as put on cleane clothes for the time, as he that could not have any joy in himſelfe, for the want of his Lord ***David***: Unconſcionable Miſcreants care not how they collogue, whom they ſlander for a private advantage; Lewd ***Ziba*** comes with a gift in his hand, and a ſmooth Tale in his mouth; Oh Sir, you thought you had a ***Ionathan*** at home, but you will find a ***Saul***; It were pitty but he ſhould be ſet at your Table, that would ſit in your Throne; you thought ***Sauls*** Land would have contented ***Mephiboſheth***, but he would have al yours; though he be lame, D yet he would be climbing: would you have thought that this Creeple could bee plotting for your Kingdome, now that you are gone aſide? ***Iſhboſheth*** will never dye while ***Mephiboſheth*** lives: How did he now forget his impotence, and raiſed up his ſpirits in hope of a day; and durſt ſay, that now the time was come, wherein the Crowne ſhould revert to ***Sauls*** true heire. Oh Viper: if a Serpent bite in ſecret when he is not charmed, no better is a Slanderer; Honeſt ***Mephiboſheth*** in good manners made a dead dog of himſelfe, when ***David*** offered him the favour of his board; but ***Ziba*** would make him a very Dog indeed, an ill natur'd Cur, that when ***David*** did thus kindly feed him at his own table, would not only bite his fingers, but flye at his throat.

E But what ſhall wee ſay to this? Neither earthly Soveraignty, nor holineſſe can exempt men from humane infirmity. Wiſe and good ***David*** hath now but one eare; and that miſ-led with credulity: His charity in beleeving ***Ziba***, makes him uncharitable in diſtruſting, in cenſuring ***Mephiboſheth***. The detractor hath not onely ſudden credit given him, but ***Sauls*** Land; ***Ionathans*** Son hath loſt (unheard) that inheritance which was given him unſought. Heare-ſay is no ſafe ground of any judgment; ***Ziba*** ſlaunders, ***David*** beleeves, ***Mephiboſheth*** ſuffers.

Lyes ſhall not alwaies proſper, God will not abide the truth to be ever oppreſſed; At laſt ***Ionathans*** lame Son ſhall be found as ſound in heart, as lame in his body; He whoſe ſoule was like his Father ***Ionathans*** ſoule, whoſe body was like to his Grand-father ***Sauls*** ſoule, meets ***David*** (as it is high time) upon his return; beſtirs his tongue

A to diſcharge himſelfe of ſo foule a ſlaunder; The more horrible the crime had been, the more villanous was the unjuſt ſuggeſtion of it,& the more neceſſary was a juſt Apology; Sweetly therefore, and yet paſſionately doth he labour to greaten *Davids* favours to him; his owne obligations and vileneſſe; ſhewing himſelfe more affected with his wrong, then with his loſſe; welcomming *David* home with a thankfhll neglect of himſelfe, as not caring that *Ziba* had his ſubſtance, now that he had his King. *David* is ſatisfied, *Mephiboſheth* reſtored to favour & lands; here are two kind hearts well met. *David* is full of ſatisfaction from *Mephiboſheth*; *Mephiboſheth* runnes over with joy in *David: David,* like a gracious King, gives *Mephiboſheth* (as before) *Sauls* Lands to halves with *Ziba*; *Mephiboſheth,* like a King, gives all to *Ziba* for joy that God had given him *David:* All had been well, if *Ziba* had fared worſe: Pardon me B O holy and glorious ſoule of a Prophet, of a King, after Gods owne heart; I muſt needs blame thee for mercy: A fault that the beſt & moſt generous natures are moſt ſubject to. It is pitty that ſo good a thing ſhould doe hurt; yet we find that the beſt, miſuſed is moſt dangerous: Who ſhould be the patterne of Kings but the King of God? Mercy is the goodlieſt Flower in his Crowne, much more in theirs, but with a difference; Gods mercy is infinite, theirs limited: he ſayes, *I will have mercy on whom I will:* they muſt ſay, *I will have mercy on whom I ſhould.* And yet he, for all his infinite mercy, hath veſſels of wrath, ſo muſt they; of whom his Juſtice hath ſaid, Thine eye ſhall not ſpare them: A good man is pittifull to his beaſt, ſhall he therefore make much of Toades and Snakes? Oh that *Ziba* ſhould go away with any poſſeſſion, ſave of ſhame and ſorrow, that he ſhould be coupled with a *Mephiboſheth* in a partnerſhip C of Eſtates. Oh that *David* had changed the word a little.

A diviſion was due here indeed; but of *Ziba's* eares from his head, or his head from his ſhoulders, for going about ſo maliciouſly, to divide *David* from the Sonne of *Ionathan*: An Eye for an Eye, was Gods Rule; If that had beene true, which *Ziba* ſuggeſted againſt *Mephiboſheth,* he had been worthy to loſe his head with his Lands; being falſe, it had been but reaſon *Ziba* ſhould have changed heads with *Mephiboſheth:* Had not holy *David* himſelſe beene ſo ſtung with the venemous tongues, that he cryes out in the bitterneſſe of his ſoule, What reward ſhall bee given thee, O thou falſe tongue? Even ſharpe arrowes with hot burning coales; He that was ſo ſenſible of himſelfe in *Doegs* wrong, doth he feele ſo little of *Mephiboſheth* in *Zibaes*? Are theſe the Arrowes of *Davids* Quiver; are theſe his hot burning coales (*Thou* and *Ziba* D *divide?*) He that had ſaid, their tongue is a ſharpe ſword, now that the ſword of juſt revenge is in his hand, is this the blow he gives, *Divide the poſſeſſion?* I know not whether, exceſſe, or want of mercy may prove moſt dangerous in the Great; the one diſcourages good intentions with feare; the other may encourage wicked practices through preſumption; Thoſe that are in eminent place muſt learn the mid-way betwixt both; ſo pardoning faults that they may not provoke them; ſo puniſhing them, that they may not diſhearten vertuous and well-meant actions; they muſt learne to ſing that abſolute Ditty (wherof *David* had here forgottten one part) of Mercy and Judgment.

E

Hanun *and* Davids *Ambaſſadours.*

IT is not the meaning of Religion, to make men uncivill: If the King of Ammon were heatheniſh, yet his kindneſſe may be acknowledged, may be returned by the King of Iſrael. I ſay not, but that perhaps *David* might maintain too ſtrait a league with that forbidden Nation; A little friendſhip is enough to an Idolater; but even the ſavage Canibals may receive an anſwer of outward courteſie: If a very dog fawne upon us we ſtroake him on the head, and clap him on the ſide; much leſſe is the common band of humanity untyed by Grace: Diſparity in ſpirituall Profeſſions, is no warrant for Ingratitude: He therefore whoſe good nature proclaimed to ſhew mercy to any branch of *Sauls*

Houſe, for *Ionathans* ſake, will now alſo ſhew kindneſſe to *Hanun*, for the ſake of A
Nahaſh his father.

It was the ſame *Nahaſh* that offered the cruell condition to the men of Jabeſh Gilead, of thruſting out their right eyes for the admiſſion into his covenant. Hee that was thus bloody in his Deſignes againſt Iſrael, yet was kinde to *David*; perhaps for no cauſe ſo much as *Sauls* oppoſition ; And yet even this favour is held worthy both of memory and retribution : Where wee have the Acts of courteſie, it is not neceſſary wee ſhould enter into a ſtrict examination of the grounds of it; whiles the benefit is ours, let the intention be their owne ; What ever the hearts of men are, wee muſt looke at their hands, and repay, not what they meant, but what they did.

Nahaſh is dead, *David* ſends Ambaſſadors to condole his loſſe, and to comfort his
Son *Hanun*. No Ammonite but is ſadly affected with the death of a Father, though B
it gaine him a Kingdome : Even *Eſau* could ſay, the dayes of mourning for my Father will come; No earthly advantage can fill up the gap of nature: Thoſe children are worſe then Ammonites, that can thinke either gaine, or liberty, worthy to countervaile a parents loſſe.

Carnall men are wont to meaſure anothers foot by their owne Laſt ; their owne falſhood makes them unjuſtly ſuſpicious of others. The Princes of *Ammon*, becauſe they are guilty to their owne hollowneſſe and doubleneſſe of heart, are ready ſo to judge of David and his Meſſengers, (*Thinkeſt thou that David doth honor thy Father, that he hath ſent comforters unto thee? Hath not David rather ſent his owne ſervants to thee, to ſearch the City, and to ſpye it out, to overthrow it*? It is hard for a wicked heart to
think well of any other ; becauſe it can thinke none better than it ſelfe, and knows C
it ſelfe evill: The freer a man is from vice himſelf, the more charitable he uſes to be unto others.

Whatſoever *David* was particularly in his own perſon, it was ground enough of prejudice, that he was an Iſraelite; It was an hereditary and deepe ſetled hatred, that the Ammonites had conceived againſt their brethren of Iſrael: neither can they forget that ſhameful and fearefull foyle, which they received from the reſcuers of *Iabeſh Gilead*; and now ſtill do they ſtomach at the name of Iſrael ; Malice once conceived in worldly hearts, is not eaſily extinguiſhed, but upon all occaſions, is ready to break forth into a flame of revengfull actions.

Nothing can bee more dangerous, than for young Princes to meet with ill
Counſell in the entrance of their Government; for both then are they moſt prone D
to take it, and moſt difficultly recovered from it, if we be ſet out of our way in the beginning of our journey, we wander all the day ; How happy is that State, where both the Counſellours are faithfull, to give only good advice; and the King wiſe to diſcerne good advice from evill: the young King of Ammon is eaſily drawne to beleeve his Peeres, and to miſtruſt the meſſengers ; and having now in his conceit turned them into ſpyes, entertaines them with a ſcornefull diſgrace; hee ſhaves off one halfe of their beards, and cuts off one halfe of their garments; expoſing them to the deriſion of all the beholders. The Iſraelites were forbidden either a ſhaven beard ; or a ſhort garment; in deſpight, perhaps, of their Law theſe Embaſſodours are ſent away with both, certainly in a deſpight of their Maſter, and a ſcorn of their
perſons. E

King *David* is not a little ſenſible of the abuſe of his Meſſengers, and of himſelfe in them ; Firſt, therefore he deſires to hide their ſhame, then to revenge it. Man hath but a double ornament of body, the one of nature, the other of Art; The naturall ornament is the haire, the artificiall is apparell; *Davids* Meſſengers are deformed in both; The one is eaſily ſupplied by a new ſuite, the other can onely be ſupplied out of the Ward-robe of time, *Tarrie at Iericho till your beards bee growne*. How eaſily had this deformity beene removed, if as *Hanun* had ſhaven one ſide of their faces, ſo they had ſhaven the other; what had this beene but to reſemble their yonger age, or that other ſexe, in neither of which, doe we uſe to place any imagination of unbeſeeming ; neither did there want ſome of their neighbour Nations, A whoſe faces age it ſelfe had not wont to cover with this ſhade of hayre: But ſo reſpective is good *David*, and his wiſe Senatours, of their Countrie-formes; that they ſhall by appointment rather tary abroad, till time have wrought their conformity, then vary from the received faſhions of their owne people. Alas, into what a licentious variety of ſtrange diſguiſes are we falne? The glory of Attire is ſought in novelty, in miſhapenneſſe, in monſtrouſneſſe: There is much latitude, much liberty in the uſe of theſe indifferent things; but becauſe wee are free, wee may not runne wilde: and never thinke wee have ſcope enough, unleſſe wee out-runne modeſtie.

It is lawfull for publike perſons, to feele their own indignities, and to endeavour their revenge. Now *David* ſends all the hoſt of the mighty men to puniſh *Ammon*, B for ſo foule an abuſe; Thoſe that received the Meſſengers of his love with ſcorne and inſolency, ſhall now be ſeverely ſaluted with the Meſſengers of his wrath. It is juſt both with God and men, that they, who know not how to take favours aright, ſhould ſmart with judgments. Kindneſſe repulſed, breaks forth into indignation, how much more when it is repayed with an injurious affront?

David cannot but feele his owne cheekes ſhaven, and his owne Coat cut, in his Embaſſadours; they did but cary his perſon to *Hanun*; neither can hee therefore but appropriate to himſelfe the kindneſſe, or injurie offered unto them: He that did ſo take to heart the cutting off but the lap of King *Sauls* Garment, when it was layd aſide from him, how muſt he needs be affected with this diſdainfull halving of his haire and Robes, in the perſon of his deputies? The name of Embaſſadours hath C been ever ſacred, and by the univerſall Law of Nations, hath carried in it ſufficient protection, from all publike wrongs, neither hath it beene ever violated, without a revenge. Oh God, what ſhall we ſay to thoſe notorious contempts which are dayly caſt upon thy ſpirituall Meſſengers? Is it poſſible thou ſhouldſt not feele them, thou ſhouldſt not avenge them? We are made a gazing ſtock to the world, to Angels and to men, we are deſpiſed and trodden downe in the duſt; who hath beleeved our report, and to whom is the Arme of the Lord revealed?

How obſtinate are wicked men in their perverſe reſolutions. Theſe fooliſh Ammonites had rather hire Syrians to maintaine a War againſt Iſrael in ſo foule a quarrell, beſides the hazard of their owne lives, than confeſſe the errour of their jealous miſconſtruction.

D It is one of the mad principles of wickednes, that it is a weakeneſſe to relent, and rather to Dye then yeeld; Even ill cauſes once undertaken, muſt be upheld although with blood; whereas the gracious heart finding his owne miſtaking, doth not onely remit of an ungrounded diſpleaſure, but ſtudies to be revenged of it ſelfe, and to give ſatisfaction to the offended.

The mercenarie Syrians are drawn to venture their lives for a fee; twenty thouſand of them are hyred into the field againſt Iſrael; Fond Pagans that know not the value of a man; their blood coſt them nothing, & they care not to ſell it good cheap; How can we think thoſe men have Soules, that eſteeme a little white earth above themſelves? That never inquire into the Juſtice of the quarrell, but the rate of the pay; that can rifle for drams of ſilver, in the bowels of their owne fleſh, and either kill or die for a dayes wages.

E *Ioab* the wiſe Generall of Iſrael ſoone findes, where the ſtrength of the battle lay, & ſo marſhals his troups, that the choyce of his men ſhould encounter the vantgard of the Syrians. His brother *Abiſhai* leads the reſt againſt the children of *Ammon*; with this covenant of mutuall aſſiſtance, (*If the Syrians be too ſtrong for me, then thou ſhalt helpe me; but if the children of Ammon be too ſtrong for thee, then will I come and helpe thee*;) It is an happy thing, when the Captaines of Gods people joyne together as brethren, and lend their hand to the ayde of each other againſt the common adverſarie. Concord in defence, or aſſault, is the way to victory; as contrarily the diviſion of the Leaders is the overthrow of the Armie.

Set aſide ſome particular actions, *Ioab* was a worthy Captaine, both for wiſdome and valour. Who could either exhort or reſolve better then he, (*Be of good courage*

and let us play the men, for our people, and for the Cities of our God; and the Lord doe that A
which ſeemeth him good?) It is not either private glory or profit that whets his fortitude,
but the reſpect to the cauſe of God and his people; that Souldier can never
anſwer it to God, that ſtrikes not more as a Juſticer, than as an enemy; Neither
doth he content himſelfe with his owne courage, but hee animates others. The
tongue of a Commander fights more than his hand; it is enough for private men to
exerciſe what life and limmes they have; a good Leader muſt out of his own abundance,
put life and ſpirits into all others; If a Lyon leade ſheepe into the field, there
is hope of victory: Laſtly, when he hath done his beſt, he reſolves to depend upon
God for the iſſue: not truſting to his ſword, or his bow, but to the providence of the
Almighty for ſucceſſe; as a man religiouſly awfull, and awfully confident, whiles
there ſhould be no want in their owne endeavours: he knew well that the race was B
not to the ſwift, nor the battle to the ſtrong, therefore he lookes up above the hils
whence commeth his ſalvation. All valour is cowardiſe to that which is built upon
Religion.

I marvell not to ſee *Ioab* victorious, while he is thus godly; The Syrians flee
before him like flockes of ſheep, the Ammonites follow them; The two ſonnes
of *Zeruiah* have nothing to doe but to purſue and execute; The throates of the
Ammonites are cut, for cutting the Beards and Coates of the Iſraelitiſh meſſengers;
Neither doth this revenge end in the field; Rabba the royall City of *Ammon* is
ſtrongly beleagured by *Ioab*; The City of waters (after wel-neere a yeares ſiege)
yeeldeth: the reſt can no longer hold; Now *Ioab*, as one that deſireth more
to approve himſelfe, a loyall and a carefull ſubject, than a happy Generall, ſends to
his Maſter *David* that hee ſhould come perſonally, and encampe againſt the City, C
and take it; *Leſt* (ſaith he) *I take it, and it be called after my name.* Oh noble and imitable
fidelity of a dutifull Servant, that prefers his Lord to himſelfe, and is ſo farre
from ſtealing honour from his Maſters deſerts, that he willingly remits of his owne,
to adde unto his. The Warre was not his; he was onely imployed by his Soveraigne;
The ſame perſon that was wronged in the Ambaſſadors, revengeth by his Souldiers;
The praiſe of the act ſhall (like Fountaine-water) returne to the Sea, whence it
originally came; To ſeeke a mans owne glory is not glory. Alas, how many are there,
who being ſent to ſue for God, wooe for thẽſelves. Oh God, it is a fearefull thing to
robbe thee of that which is deareſt to thee, Glory; which as thou wilt not give to any
Creature, ſo much leſſe wilt thou endure that any Creature ſhould filch it from D
thee, and give it to himſelfe: Have thou the honour of all our actions, who giveſt
a being to our actions and us, and in both haſt moſt juſtly regarded thine owne
prayſe.

David *with* Bathſheba *and* Uriah.

WIth what unwillingneſſe, with what feare, do I ſtill looke upon the
miſcariage of the man after Gods owne heart? O holy Prophet, who
can promiſe himſelfe alwayes to ſtand, when he ſees thee falne, and
maymed with the fall? Who can aſſure himſelfe of an immunity from E
the fouleſt ſinnes, when he ſees thee offending ſo haynouſly, ſo bloodily?
Let prophane eyes behold thee contentedly, as a paterne, as an excuſe of ſinning;
I ſhall never looke upon thee but through teares, as a wofull ſpectacle of humane
infirmitie.

Whiles *Ioab* and all Iſrael were buſie in the Warre againſt *Ammon*, in the ſiege of
Rabbath, Satan finds time to lay ſiege to the ſecure heart of *David*. Who ever found
David thus tempted, thus foyled in the dayes of his buſie Warres? Now onely doe I
ſee the King of Iſrael, riſing frõ his bed in the evening; The time was, when he roſe
up in the morning to his early devotion; when he brake his nightly reſt with publik
cares, with the buſineſſe of the State; all that while he was innocent, he was holy; but

A now that he wallowes in the bed of idleneſſe, he is fit to invite tentation. The induſtrious man hath no leiſure to ſin. The idle hath neither leiſure nor power to avoid ſinne; Exerciſe is not more wholeſome for the body, then for the Soule; the remiſſion whereof breeds matter of diſeaſe in both: The water that hath beene heated, ſooneſt freezeth; the moſt active ſpirit ſooneſt tyreth with ſlacking; The Earth ſtands ſtill, and is all dregges; the Heavens ever move, and are pure. We have no reaſon to complaine of the aſſiduity of work; the toyle of action is anſwered by the benefit; If we did leſſe, we ſhould ſuffer more; Satan like an idle companion, if he find us buſie, flyes backe and ſees it no time to entertaine vayne purpoſes with us; Wee cannot pleaſe him better then by caſting away our worke, to hold chat with him; wee cannot yeeld ſo farre, and be guiltleſſe.

B Even *Davids* eyes have no ſooner the ſleepe rubbed out of them, then they rove to wanton proſpects; He walks upon his roofe, and ſees *Bathſheba* waſhing her ſelfe; inquires after her, ſends for her, ſollicits her to uncleanneſſe. The ſame ſpirit that ſhut up his eyes in an unſeaſonable ſleep, opens them upon an intiſing object; whiles ſin hath ſuch a Solliciter, it cannot want either meanes, or opportunity: I cannot thinke *Bathſheba* could be ſo immodeſt, as to waſh her ſelfe openly, eſpecially from her naturall uncleanneſſe; Luſt is quick-ſighted; *David* hath eſpied her, where ſhe could eſpie no beholder: His eyes recoyle upon his heart, and have ſmitten him with ſinfull deſire.

There can be no ſafety to that Soule, where the ſenſes are let looſe. He can never
keep his covenant with God, that makes not a covenant with his eyes: It is an idle
C preſumption to thinke the outward man may be free, whiles the inward is ſafe: He
is more than a man, whoſe heart is not led by his eyes; he is no regenerate man,
whoſe eyes are not reſtrained by his heart.

Oh *Bathſheba*, how wert thou waſhed from thine uncleanneſſe, when thou yeel-
dedſt to goe into an adulterous bed? never wert thou ſo foule, as now when thou
wert new waſhed; The worſt of Nature is cleanlineſſe, to the beſt of ſin: thou hadſt
been cleane if thou hadſt not waſhed; yet for thee, I know how to plead infirmity
of ſexe, and the importunity of a King; But what ſhall I ſay for thee, O thou royall
Prophet, and Propheticall King of Iſrael; where ſhall I find ought to extenuate that
crime, for which God himſelfe hath noted thee? Did not thine holy Profeſſion
teach thee to abhorre ſuch a ſinne more than death? Was not thy Juſtice wont to
D puniſh this ſinne with no leſſe than death? Did not thy very calling call thee to a
protection and preſervation of Juſtice, of Chaſtity in thy ſubjects? Didſt thou want
ſtore of Wives of thine owne? Wert thou reſtrayned from taking more? Was
there no beauty in Iſrael, but in a Subjects Marriage-bed? Wert thou over-come
by the vehement ſolicitations of an Adultereſſe? Wert thou not the Tempter, the
Proſecutor of this uncleanneſſe? I ſhould accuſe thee deeply, if thou hadſt not ac-
cuſed thy ſelfe; Nothing wanted to greaten thy ſinne, or our wonder, and feare. O
God, whither do we goe if thou ſtay us not? Who ever amongſt the millions of thy
Servants could find himſelfe furniſhed with ſtronger preſervatives againſt ſinne?
Againſt whom could ſuch a ſinne find leſſe pretence of prevailing? Oh keepe thou
us that preſumptuous ſinnes prevayle not over us; So onely ſhall we be free from
E great offences.

The ſuits of Kings are Imperative; Ambition did now prove a Bawd to Luſt. *Bathſheba* yeeldeth to offend God, to diſhonour her Huſband, to clog and wound her owne Soule, to abuſe her body: Diſhoneſty grows bold, when it is countenanced with greatneſſe. Eminent perſons had need be carefull of their demaunds; they ſinne by authority, that are ſollicited by the mighty.

Had *Bathſheba* beene mindfull of her Matrimoniall fidelity, perhaps, *David* had beene ſoone checked in his inordinate deſire; her facility furthers the ſinne. The firſt motioner of evill is moſt faulty; but as in quarrels, ſo in offences; the ſecond blow (which is the conſent) makes the fray. Good *Ioſeph* was moved to folly by his great and beautifull Miſtris, this fire fell upon wet Tinder, and therefore ſoone went out.

Sin is not acted alone;if but one party be wiſe,both eſcape. It is no excuſe to ſay I was tempted, though by the great, though by the holy and learned; Almoſt all ſinners are miſſe-led by that transformed Angell of light;The action is that we muſt regard,not the perſon; Let the mover be never ſo glorious,if he ſtirre us to evill, he muſt be entertained with defiance.

The GOD that knows how to raiſe good out of evill, bleſſes an adulterous copulation with that encreaſe,which he denyes to the chaſte imbracements of honeſt Wedlocke: *Bathſheba* hath conceived by *David*; and now at once conceives a ſorrow and care how to ſmother the ſhame of her Conception; He that did the fact, muſt hide it.

Oh *David*,where is thy Repentance? Where is thy tenderneſſe and compunction of heart? Where are thoſe holy Meditations, which had woont to take up thy Soule? Alas, in ſtead of clearing thy ſinne, thou laboureſt to cloke it; and ſpendeſt thoſe thoughts in the concealing of thy wickedneſſe, which thou ſhouldeſt rather have beſtowed in preventing it: The beſt of Gods Children may not only be drenched in the waves of ſin,but lye in them for the time,and perhaps ſinke twice to the bottome; What hypocrite could have done worſe, then ſtudy how to cover the face of his ſin from the eyes of men, whiles be regarded not the ſting of ſin in his Soule?

As there are ſome acts,wherein the Hypocrite is a Saint,ſo there are ſome,wherein the greateſt Saint upon Earth may be an Hypocrite;*Saul* did thus go about to colour his ſin,and is curſed;The veſſels of Mercy and Wrath, are not ever diſtinguiſhable by their actions. He makes the difference that will have mercy on whom he will, and whom he will, he hardeneth.

It is rare and hard to commit a ſingle ſinne; *David* hath abuſed the Wife of *Vriah*, now he would abuſe his perſon in cauſing him to father a falſe ſeed: That worthy Hittite is ſent for from the Wars; and now after ſome cunning, and farre fetcht Queſtions, is diſmiſſed to his houſe, not without a preſent of favour; *David* could not but imagine, that the beauty of his *Bathſheba*, muſt needs bee attractive enough to an Huſband, whom long abſence in Warres, had with-held all that while from ſo pleaſing a Bed; neither could hee thinke, that ſince that face, and thoſe breſts had power to allure himſelfe to an unlawfull luſt, it could be poſſible,that *Vriah* ſhould not be invited by them,to an allowed and warrantable fruition.

That *Davids* heart might now the rather ſtrike him, in comparing the chaſte reſolutions of his Servant, with his owne light incontinence; good *Vriah* ſleepes at the doore of the Kings Palace, making choyce of a ſtonie Pillow, under the Canopie of Heaven,rather than the delicate Bed of her, whom he thought as honeſt, as he knew faire. *The Arke* (ſaith he) *and Iſrael,and Iudah,dwell in Tents,and my Lord Ioab;and the Servants of my Lord,abide in the open Fields; ſhall I then go into my houſe to eat, and drinke, and lye with my Wife? by thy life, and by the life of thy ſoule, I will not doe this thing*,

Who can but be aſtoniſhed at this change, to ſee a Souldier auſtere,and a Prophet wanton? And how doth that Souldiers auſterity, ſhame the Prophets wantonneſſe? Oh zealous and mortified Soule,worthy of a more faithfull Wife,of a more juſt Maſter, how didſt thou over-looke all baſe ſenſuality, and hatedſt to be happy alone? Warre and Luſt had wont to be reputed friends; thy breſt is not more full of courage then chaſtity, and is ſo far from wandring after forbidden pleaſures, that it refuſeth lawfull.

There *is a time to laugh and a time to mourne; a time to embrace; and a time to bee farre from embracing*; even the beſt actions are not alwaies ſeaſonable, much leſſe the indifferent: Hee that ever takes libertie to doe what hee may, ſhall offend no leſſe, than hee that ſometimes takes liberty to doe what hee may not.

If any thing, the Arke of GOD is fitteſt to leade our times; according as that is eyther diſtreſſed, or proſpereth, ſhould wee frame our mirth or mourning. To

A dwell in ſeeled Houſes, whiles the Temple lyes waſte, is the ground of Gods juſt
quarrell.

How ſhall we ſing a Song of the Lord in a ſtrange Land; If I forget thee, O Jeruſalem,
let my right hand forget her cunning; If I do not remember thee, let my tongue
cleave to the roofe of my mouth; yea, if I preferre not Hieruſalem to my chiefe
joy.

As every man is a limme of the Communitie, ſo muſt he bee affected with the
eſtate of the univerſall bodie, whether healthfull, or languiſhing; It did not more aggravate
Davids ſinne, that whiles the Arke and Iſrael was in hazard and diſtreſſe, he
could find time to looſe the reines to wanton deſires, and actions, than it magnifies
the religious zeale of *Vriah*, that he abandons comfort, till he ſee the Arke and Iſrael
B victorious.

Common dangers, or calamities muſt (like the rapt motion) carrie our hearts
contrarie to the wayes of our private occaſions. Hee that cannot bee moved with
words, ſhall bee tried with Wine: *Vriah* had equally proteſted againſt feaſting at
home, and ſociety with his Wife; To the one, the authority of a King forceth him
abroad, in hope that the exceſſe thereof ſhall force him to the other: It is like, that
holy Captaine intended onely to yeeld ſo much obedience, as might conſiſt with
his courſe of auſterity. But Wine is a mocker, when it goes plauſibly in, no man
can imagine how it will rage and tyrannize; hee that receives that Traytor within
his gates, ſhall too late complaine of ſurprizall. Like unto that ill ſpirit, it inſinuates
ſweetly, but in the end it bites like a Serpent, and hurts like a Cockatrice. Even
C good *Vriah* is made drunk; the holyeſt ſoule may be overtaken; it is hard gaineſaying,
where a King beginnes an health to a ſubject; Where, oh where, will this wickedneſſe
end? *David* will now procure the ſinne of another, to hide his owne; *Vriahs*
drunkenneſſe is more *Davids* offence, than his. It is weakely yeelded to of the
one, which was wilfully intended of the other. The one was as the Sinner, the other
as the Tempter.

Had not *David* knowne, that Wine was an inducement to Luſt, hee had ſpared
thoſe ſuperfluous Cups. Experience had taught him, that the eye debauched with
Wine, will looke upon ſtrange women: The Drunkard may be any thing, ſave good.
Yet in this the ayme failed; Grace is ſtronger than Wine: Whiles that withholds,
in vaine ſhall the fury of the Grape attempt to carry *Vriah* to his owne Bed.
D Sober *David* is now worſe than drunken *Vriah*. Had not the King of Iſrael beene
more intoxicate with ſinne, than *Vriah* with drinke, hee had not in a ſober intemperance
climbed up into that Bed, which the drunken temperance of *Vriah* refuſed.

If *David* had beene but himſelfe, how had he loved, how had he honoured this honeſt
and religious zeale, in his ſo faithfull Servant; whom now hee cruelly ſeekes to
reward with death? That fact which Wine cannot hide, the Sword ſhall; *Vriah* ſhall
beare his owne *Mittimus* unto *Ioab*; *Put ye Vriah in the fore-front of the ſtrength of the
Battell, and recule backe from him, that he may be ſmitten, and dye.* What is becomne of
thee, O thou good ſpirit, that hadſt wont to guide thy choſen Servant in his former
wayes? Is not this the man, whom we lately ſaw ſo heart-ſmitten, for but cutting off
E the lap of the Garment of a wicked Maſter, that is now thus laviſh of the blood of a
gracious and wel-deſerving Servant? Could it bee likely, that ſo worthy a Captaine
could fall alone? Could *David* have expiated this ſinne with his owne blood, it had
beene but well ſpent; but to cover his ſinne with the innocent blood of others, was
a crime above aſtoniſhment.

Oh the deepe deceitfulneſſe of ſinne! If the Devill ſhould have comne to *David*
in the moſt lovely forme of *Bathſheba* her ſelfe, & at the firſt ſhould have directly &
in plaine termes, ſolicited him to murder his beſt Servant; I doubt not but he would
have ſpat ſcorne in that face, on which he ſhould otherwiſe have doted; now, by
many cunning windings, Satan riſes up to that tentation, and prevailes: that ſhall
be done for a colour of guiltineſſe, whereof the ſoule would have hated to be immediately
guilty: Even thoſe, that finde a juſt horror, in leaping downe from ſome

high Tower, yet may bee perſwaded to deſcend by ſtayres to the bottome. Hee knowes not where hee ſhall ſtay, that hath willingly ſlipt into a knowne wickedneſſe.

How many doth an eminent offender draw with him into evill? It could not be, but that divers of the Attendants both of *David* and *Bathſheba* muſt be conſcious to that adultery: Great mens ſins are ſeldome ſecret; And now *Ioab* muſt be fetcht in, as acceſſary to the murder: How muſt this example needs harden *Ioab* againſt the conſcience of *Abners* blood? whiles he cannot but thinke, *David* cannot avenge that in me, which he acteth himſelfe.

Honour is pretended to poore *Vriah*, death is meant. This man was one of the Worthies of *David*; their courage ſought glory in the difficulteſt exploits. That reputation had never beene purchaſed without attempts of equall danger; Had not the Leader and Followers of *Vriah* been more treacherous, than his Enemies were ſtrong, he had come off with Victory; Now he was not the firſt or laſt that periſhed by his friends. *David* hath forgotten, that himſelfe was in like ſort betrayed in his Maſters intention, upon the dowrie of the Philiſtims fore-ſkins. I feare to aſke, Who ever noted ſo foule a plot in *Davids* rejected Predeceſſor; *Vriah* muſt be the Meſſenger of his owne death, *Ioab* muſt be a Traytor to his friend, the hoſt of God muſt ſhamefully turne their backes upon the Ammonites; all that Iſraelitiſh blood muſt be ſhed, that murder muſt be ſeconded with diſſimulation, and all this to hide one adultery. O God, thou hadſt never ſuffered ſo deare a Favourite of thine to fall ſo fearefully, if thou hadſt not meant to make him an univerſall example to Mankinde of not preſuming, of not deſpairing: How can we preſume of not ſinning, or deſpaire for ſinning, when we finde ſo great a Saint thus fallen, thus riſen.

Nathan *and* David.

YEt *Bathſheba* mourned for the death of that Huſband, whom ſhe had been drawne to diſhonour: How could ſhe beſtow teares enough upon that Funerall, whereof her ſinne was the cauſe? If ſhe had but a ſuſpition of the plot of his death, the Fountaines of her eyes could not yeeld water enough to waſh off her Huſbands blood; Her ſinne was more worthy of ſorrow, than her loſſe. If this griefe had beene right placed, the hope of hiding her ſhame and the ambition to be a Queen had not ſo ſoone mitigated it; neither had ſhe upon any termes been drawn into the Bed of her huſbands murtherer. Every gleame of earthly comfort can dry up the teares of worldly ſorrow. *Bathſheba* hath ſoone loſt her griefe at the Court; The remembrance of an Huſband is buried in the joylitie and ſtate of a Princeſſe. *David* ſecurely enjoyes his ill-purchaſed love, and is content to exchange the conſcience of his ſinne, for the ſenſe of his pleaſure. But the juſt and holy God will not put it up ſo: he that hates ſinne ſo much the more, as the offender is more deare to him, will let *David* feele the bruiſe of his fall. If Gods beſt children have beene ſometimes ſuffered to ſleep in a ſinne, at laſt he hath awakened them in a fright.

David was a Prophet of God, and yet he hath not only ſtept into thoſe foule ſins, but ſojournes with them; If any profeſſion or ſtate of life could have priviledged from ſinne; the Angels had not ſinned in Heaven, nor man in Paradiſe. *Nathan* the Prophet is ſent to the Prophet *David*, for reproofe, for conviction; Had it been any other mans caſe, none could have beene more quick-ſighted than the Princely Prophet; in his owne he is ſo blinde, that God is faine to lend him others eyes. Even the Phyſitian himſelfe when hee is ſicke, ſends for the counſell of thoſe whom his health did mutually ayd with advice. Let no man think himſelfe too good to learn: Teachers themſelves may be taught that in their owne particular, which in a generalitie they have often taught others; It is not onely ignorance that is to be removed, but miſ-affection.

Who can preſcribe a juſt period to the beſt mans repentance? About tenne mo-

A neths are paſſed ſince *Davids* ſinne: in all which time I finde no newes of any ſerious
compunction; It could not be, but ſome glances of remorſe muſt needs have paſſed
through his Soule long ere this; but a due and ſolemne contrition was not heard
of, till *Nathans* meſſage; and perhaps had been further adjourned, if that Monitor had
been longer deferred; Alas, what long and dead ſleepes may the holyeſt Soule take
in fearefull ſinnes: Were it not for thy mercy, O God, the beſt of us ſhould end our
ſpirituall Lethargy in ſleepe of death.

It might have pleaſed God as eaſily to have ſent *Nathan* to checke *David* in his
firſt purpoſe of ſinning; So had his eyes beene reſtrained, *Bathſheba* honeſt, *Vriah* alive
with honour; now the wiſdome of the Almighty knew how to winne more glory
by the permiſſion of ſo foule an evill, than by the prevention; yea, he knew how
B by the permiſſion of one ſinne, to prevent millions, how many thouſand had ſinned
in a vaine preſumption on their own ſtrength, if *David* had not thus offended; how
many thouſand had deſpaired in the conſcience of their owne weakneſſes, if theſe
horrible ſinnes had not received forgiveneſſe? It is happy for all times, that we have
ſo holy a Sinner, ſo ſinfull a penitent. It matters not how bitter the Pill is, but how
well wrapped; ſo cunningly hath *Nathan* conveyed this doſe, that it begins to worke
ere it be taſted: there is no one thing wherein is more uſe of wiſdome, than the due
contriving of reprehenſion, which in a diſcreet delivery helps the diſeaſe; in an unwiſe,
deſtroyes Nature.

Had not *Nathan* beene uſed to the poſſeſſion of *Davids* eare, this complaint had
beene ſuſpected. It well beſeemes a King to take information by a Prophet. Whiles
C wiſe *Nathan* was querulouſly diſcourſing of the cruell rich man, that had forceably
taken away the only Lamb of his poore Neighbour, how willingly doth *David* liſten
to the Storie, and how ſharply (even above Law) doth he cenſure the fact? (*As the
Lord liveth, the man that hath done this thing ſhall ſurely die.*) Full little did hee thinke
that he had pronounced ſentence againſt himſelfe; It had not beene ſo heavie if hee
had knowne on whom it ſhould have light; Wee have open eares and quick tongues
to the vices of others; How ſevere Juſticers wee can be to our very owne crimes in
others perſons? How flattering Paraſites to anothers crime in our ſelves? The life of
doctrine is in application; *Nathan* might have bin long enough in his narration, in his
invective, ere *David* would have bin touched with his owne guiltineſſe: but now that
the Prophet brings the Word home to his boſome, he cannot but be affected. Wee
D may take pleaſure, to heare men ſpeake in the Clouds, we never take profit till wee
find a proprietie in the exhortation, or reproof; There was not more cunning in the
Parable than courage in the application (*Thou art the man.*) If *David* be a King, he may
not looke, not to heare of his faults; Gods meſſages may be no other then unpartiall.
It is a treacherous flatterie in divine errands to regard greatneſſe: If Prophets muſt
be mannerly in the forme, yet in the matter of reproofe, reſolute: The words are not
their owne; They are but the Heralds of the King of Heaven, *Thus ſaith the Lord God
of Iſrael.*

How thunder-ſtricken doe we thiuk *David* did now ſtand? How did the change
of his colour bewray the confuſion in his Soule; whiles his conſcience ſaid the ſame
within, which the Prophet ſounded in his eare? And now leſt ought ſhould be wanting
E to his humiliatiō, all Gods former favours ſhall be laid before his eyes, by way of
exprobration: He is worthy to be upbrayded with mercies, that hath abuſed mercies
unto wantonneſſe; whiles we doe well, God gives and ſayes nothing; when wee doe
ill, hee layes his benefits in our diſh and caſts them in our teeth, that our ſhame may
be ſo much the more, by how much our obligations have beene greater. The bleſſings
of God in our unworthy cariage prove but the aggravations of ſin, and additions
to judgement.

I ſee all Gods Children falling into ſinne, ſome of them lying in ſinne; none of
them maintayning their ſinne; *David* cannot have the heart, or the face to ſtand out
againſt the meſſage of God, but now as a man confounded, and condemned in
himſelfe, hee cryes out in the bitterneſſe of a wounded Soule, (*I have ſinned againſt
the Lord.*) It was a ſhort word, but paſſionate; and ſuch as came from the bottome

of a contrite heart; The greateſt griefes are not moſt verball: *Saul* confeſſed his ſin A more largely, leſſe effectually; God cares not for phraſes, but for affections. The firſt piece of our amends to God for ſinning, is the acknowledgement of ſinne; Hee can doe little that in a juſt offence cannot accuſe himſelfe. If wee cannot bee ſo good as we would, it is reaſon we ſhould doe God ſo much right, as to ſay, how evill wee are. And why was not this done ſooner? It is ſtrange to ſee how eaſily ſin gets into the heart, how hardly it gets out of the mouth; Is it becauſe ſinne, like unto Satan, where it hath got poſſeſſion is deſirous to hold it; and knowes that it is fully ejected by a free confeſſion? or, becauſe in a guiltineſſe of deformity, it hides it ſelfe in the breſt where it is once entertained, and hates the light? or, becauſe the tongue is ſo fee'd with ſelfe-love, that it is loath to be drawne unto any verdict againſt the heart or hands? or, is it out of an idle miſpriſion of ſhame, which whiles it ſhould be placed in B offending, is miſplaced in diſcloſing of our offence?

However, ſure I am, that God hath need even of rackes to draw out confeſſions; and ſcarce in death it ſelfe, are we wrought to a diſcovery of our errors.

There is no one thing, wherein our folly ſhewes it ſelfe more than in theſe hurtfull concealements: Contrary to the proceedings of humane Juſtice, it is with God, *Confeſſe and live*; no ſooner can David ſay, I have ſinned, than *Nathan* inferres; *The Lord alſo hath put away thy ſinne.* He that hides his ſins ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall finde mercy. Who would not accuſe himſelfe to be acquitted of God? O God, who would not tell his wickedneſſe to thee, that knoweſt it better than his owne heart, that his heart may bee eaſed of that wickedneſſe, which being not told, killeth? Since wee have ſinned, why ſhould wee bee C niggardly of that action, wherein wee may at once give glory to thee, and reliefe to our ſoules?

David had ſworne in a zeale of Juſtice, that the rich Oppreſſor, for but taking his poore Neighbours Lambe, ſhould dye the death: God, by *Nathan* is more favourable to *David*, than to take him at his word: *Thou ſhalt not dye*: O the marvellous power of repentance: Beſides adultery, *David* had ſhed the blood of innocent *Vriah*: The ſtrict Law was Eye for Eye, Tooth for Tooth, He that ſmiteth with the Sword, ſhall periſh with the Sword: Yet as if a penitent confeſſion had diſpenſed with the rigour of Juſtice, now God ſayes *Thou ſhalt not dye*. *David* was the voice of the Law, awarding death unto ſinne: *Nathan* was the voice of the Goſpell, awarding life unto the repentance for ſinne. Whatſoever the ſore be, never any ſoule applyed this remedie, D and dyed; never any ſoule eſcaped death, that applyed it not.

David himſelfe ſhall not dye for this fact: but his miſ-begotten childe ſhall die for him; He that ſaid, *The Lord hath put away thy ſinne*, yet ſaid alſo, *The Sword ſhall not depart from thine houſe*.

The ſame mouth, with one breath, pronounces the ſentence both of abſolution, and death; Abſolution to the Perſon, Death to the Iſſue. Pardon may well ſtand with temporall afflictions. Where God hath forgiven, though he doth not puniſh, yet he may chaſtiſe, and that unto blood; neither doth hee alwayes forbeare correction, where he remits revenge. So long as he ſmites us not as an angry Judge, we may endure to ſmart from him, as a loving Father.

Yet even this Rod did *David* deprecate with teares: How faine would he ſhake E off ſo eaſie a loade? The Child is ſtricken; the Father faſts and prayes, and weepes, and lyes all night upon the earth, and abhorres the noiſe of comfort: That Childe, which was the fruit and monument of his odious adultery, whom hee could never have looked upon, without recognition of his ſinne: in whoſe face hee could not but have ſtill read the records of his owne ſhame, is thus mourned for, thus ſued for; It is eaſie to obſerve that good man over-paſſionately affected to his Children. Who would not have thought, that *David* might have held himſelfe well appayd, that his ſoule eſcaped an eternall death, his bodie a violent, though God ſhould puniſh his ſinne, in that Childe, in whom he ſinned: yet even againſt this croſſe hee bends his Prayers, as if nothing had beene forgiven him. There is no Childe that would be ſcourged if he might eſcape for crying: No affliction is for the time o-

other

ther than grievous; neither is therefore yeelded unto, without ſome kinde of reluctation. Farre yet was it from the heart of *David*, to make any oppoſition to the will of God; he ſued, he ſtruggled not; There is no impatience in intreaties; Hee well knew, that the threats of temporall evils, ran commonly with a ſecret condition, and therefore might perhaps be avoided by humble importunity: if any meanes under Heaven can avert judgements, it is our Prayers.

God could not chuſe but like well the boldneſſe of *Davids* faith, who after the apprehenſion of ſo heavy a diſpleaſure, is ſo far from doubting of the forgiveneſſe of his ſin, that he dares become a Sutor unto God for his ſick childe. Sin doth not make us more ſtrange, than Faith confident.

But, it is not in the power of the ſtrongeſt Faith, to preſerve us from all afflictions; After all *Davids* prayers and teares, the Childe muſt dye. The carefull ſervants dare but whiſper this ſad newes: They who had found their Maſter ſo averſe from the motion of comfort, in the ſickneſſe of the Childe, feared him uncapable of comfort in his death.

Suſpition is quick witted; Every occaſion makes us miſdoubt that event, which we feare; This ſecrecie proclaimes, that which they were ſo loath to utter; *David* perceives his Childe dead, and now he riſes up from the Earth whereon he lay, and waſhes himſelfe, and changeth his apparell, and goes firſt into Gods Houſe to worſhip, and into his owne to eate; now he refuſes no comfort, who before would take none; The iſſue of things doth more fully ſhew the will of God, than the prediction; God never did any thing, but what he would; hee hath ſometimes foretold that for tryall, which his ſecret will intended not; he would foretell it, he would not effect it, becauſe he would therefore foretell it, that he might not effect it; His predictions of outward evils are not alwayes abſolute, his actions are; *David* well ſees by the event, what the Decree of God was, concerning his Childe; which now hee could not ſtrive againſt, without a vaine impatience; Till we know the determinations of the Almighty, it is free for us to ſtrive in our prayers, to ſtrive with him, not againſt him; when once we know them, it is our duty to ſit downe in a ſilent contentation.

(Whiles the Childe was yet alive, I faſted and wept, for I ſaid, who can tell whether the Lord will be gracious to me, that the Childe may live; but now he is dead, Wherefore ſhould I faſt? Can I bring him backe againe?)

The grieſe that goes before an evill for remedy, can hardly be too much; but that which followes an evill, paſt remedy, cannot be too little: Even in the ſaddeſt accident, Death, we may yeeld ſomething to nature, nothing to impatience: immoderation of ſorrow, for loſſes paſt hope of recovery, is more ſullen, than uſefull; our ſtomack may be bewrayed by it, not our wiſdome.

Amnon *and* Tamar.

IT is not poſſible, that any word of God ſhould fall to the ground: *David* is not more ſure of forgiveneſſe, than ſmart: Three maine ſins paſſed him in this buſineſſe of *Vriah*; Adultery, Murder, Diſſimulation: for all which he receives preſent payment; for Adultery, in the deflowring of his Daughter *Tamar*; for Murder in the killing of his Son *Amnon*; for Diſſimulatiō, in the contriving of both. Yet all this was but the beginning of evils. Where the Father of the Family brings ſin home to the houſe, it is not eaſily ſwept out: Unlawfull Luſt propagates it ſelfe by example; How juſtly is *David* ſcourged by the ſin of his Sons, whom his Act taught to offend?

Maacha was the Daughter of an Heatheniſh King; By her, had *David* that beautifull, but unhappy Iſſue, *Abſalom*, and his no leſſe faire Siſter, *Tamar*: Perhaps, thus late doth *David* feele the puniſhment of that unfit choyce: I ſhould have

marvelled,if ſo holy a man had not found croſſes in ſo unequall a match,either in his A
perſon, or at leaſt in his ſeed.

Beauty, if it be not well diſciplined, proves not a Friend, but a Traytor; three of
Davids Children are undone by it at once; What elſe was guilty of *Amnons* inceſtu-
ous love,*Tamars* raviſhment, *Abſaloms* pride? It is a bleſſing to be faire,yet ſuch a bleſ-
ſing, as if the ſoule anſwer not to the face, may lead to a curſe; How commonly
have we ſeene the fouleſt ſoule dwell faireſt? It was no fault of *Tamars* that ſhe was
beautifull;the Candle offends not in burning,the fooliſh flye offends in ſcorching it
ſelfe in the flame, yet it is no ſmall miſery to become a tentation unto another, and
to be made but the occaſion of others ruine. *Amnon* is love-ſick of his ſiſter *Tamar*,
and languiſhes of that unnaturall heat. Whither will not wanton luſt carry the in-
ordinate minds of pampered and ungoverned youths? None but his halfe-ſiſter,will B
pleaſe the eyes of the young Prince of Iſrael: Ordinary pleaſures will not content
thoſe whom the conceit of greatneſſe, youth, and eaſe, have let looſe to their ap-
petite.

Perhaps yet,this unkindly flame,might in time,have gone out alone,had not there
been a *Ionadab*,to blow theſe coales with ill counſell. It were ſtrange if great Prin-
ces ſhould want ſome Paraſiticall Followers,that are ready to feed their ill humors.
Why art thou,the Kings ſon, ſo leane from day to day? As if it were unworthy the Heire
of a King, to ſuffer either Law, or Conſcience, to ſtand in the way of his deſires:
Wheras wiſe Princes know well,that their places give them no priviledge of ſinning
but call them in rather to ſo much more ſtrictneſſe, as their example may be more
prejudiciall. C

Ionadab was the Couſin German of *Amnon*: Ill advice is ſo much more dange-
rous as the intereſt of the giver is more; Had hee beene a true friend, hee had bent
all the forces of his diſſwaſion, againſt the wicked motions of that ſinfull luſt; and
had ſhewed the Prince of Iſrael how much thoſe lewd deſires provoked God, and
blemiſhed himſelfe; and had lent his hand to ſtrangle them in their firſt conception.
There cannot be a more worthy improvement of friendſhip,than in a fervent oppo-
ſition to the ſinnes of them,whom we profeſſe to love: No enemy can be ſo mortall
to great Princes,as thoſe officious Clients,whoſe flattery ſooths them up in wicked-
neſſe: Theſe are Traytors to the Soule, and by a pleaſing violence kill the beſt part
eternally.

How ready at hand is an evill ſuggeſtion? Good counſell is like unto Wel-water, D
that muſt be drawne up with a Pumpe,or Bucket; Ill counſell is like to Conduit-wa-
ter; which if the cocke be but turned,runs out alone; *Ionadab* hath ſoone projected
how *Amnon* ſhall accompliſh his lawleſſe purpoſe. The way muſt be to faine himſelfe
ſicke in body,whoſe minde was ſicke of luſt; and under this pretence to procure the
preſence of her, who had wounded, and only might cure him.

The daily increaſing languor,, and leaneneſſe, and paleneſſe of love-ſick *Amnon*
might well give colour to a Kerchiefe, and a pallet. Now is it ſoone told *David*
that his eldeſt Sonne is caſt upon his ſicke bed; there needs no ſuit for his viſitation;
The carefull Father haſtens to his Bed-ſide,not without doubts and feares: He that
was lately ſo afflicted with the ſickneſſe of a Childe that ſcarce lived to ſee the light,
how ſenſible muſt we needs thinke he would bee, of the indiſpoſition of his firſt- E
borne Sonne, in the prime of his age and hopes? It is not given to any Prophet to
fore-ſee all things, Happy had it beene for *David*, if *Amnon* had beene truely ſicke,
and ſicke unto death; yet who could have perſwaded this paſſionate Father to have
beene content with this ſucceſſion of loſſes,this earely loſſe of his Succeſſor: How
glad is he to heare, that his Daughter *Tamars* ſkill might be likely to fit the dyet of
ſo deare a patient. Conceit is wont to rule much both in ſickneſſe and in the cure. *Ta-
mar* is ſent by her Father to the houſe of *Amnon*; Her hand onely muſt dreſſe that
Diſh, which may pleaſe the nice Palate of her ſicke Brother. Even the Children of
Kings, in thoſe homelyer Times, did not ſcorne to put their fingers, to ſome works
of huſwifery: (*Shee tooke floure and did knead it, and did make Cakes in his ſight, and
did bake the Cakes and tooke a Pan, and powred them out before him.*) Had ſhee not
beene

A beene ſometimes uſed to ſuch domeſtique imployments, ſhee had beene now to
ſeeke; neither had this beene required of her, but upon the knowledge of her ſkill:
Shee doth not plead the impayring of her beauty by the ſcorching of the fire; nor
thinkes her hand too daintie for ſuch meane ſervices, but ſettles to the worke, as
one that had rather regard the neceſſities of her Brother, then her owne ſtate: Only
pride and idleneſſe hath baniſht honeſt and thrifty diligence, out of the houſes of
the great.

This was not yet the Diſh that *Amnon* longed for. It was the Cooke, and not
the Cates which that wanton eye affected. Unlawfull Acts ſeeke for ſecrecie; The
company is diſmiſſed, *Tamar* onely ſtayes; Good meaning ſuſpects nothing; Whiles
ſhe preſents the meat ſhe had prepared, to her ſick Brother, her ſelfe is made a prey
B to his outragious Luſt. The modeſt Virgin intreates, and perſwades in vaine; ſhee
layes before him the ſinne, the ſhame, the danger of the fact; and ſince none of theſe
can prevaile, faine would winne time by the ſuggeſting of unpoſſible hopes; Nothing
but violence can ſtay a reſolved ſinner; What hee cannot by intreaty, he will
have by force. If the Devill were not more ſtrong in men, than nature, they would
never ſeeke pleaſure in violence. *Amnon* hath no ſooner fulfilled his beaſtly deſires,
then he hates *Tamar* more than he loved her. Inordinate luſt never ends but in diſcontentment;
Loſſe of ſpirits, and remorſe of ſoule make the remembrance of that
Act tedious, whoſe expectation promiſed delight. If we could ſee the back of ſinfull
pleaſures, ere we behold their face, our hearts could not but bee fore-ſtalled with
a juſt deteſtation. Brutiſh *Amnon*, it was thy ſelfe whom thou ſhouldeſt have hated
C for this villany; not thine innocent ſiſter; Both of you lay together, onely one committed
inceſt: What was ſhe but a patient in that impotent fury of luſt? How unjuſtly
doe carnall men miſ-place their affections? No man can ſay whether that
love, or this hatred were more unreaſonable: Fraud drew *Tamar* into the houſe of
Amnon, force entertained her within, and drove her out. Faine would ſhee have hid
her ſhame where it was wrought, and may not be allowed it: That roofe under
which ſhe came with honour, and in obedience and love, may not be lent her for
the time as a ſhelter of her ignominy. Never any ſavage could be more barbarous:
Sechem had raviſhed *Dinah*, his offence did not make her odious; his affection ſo
continued, that he is willing rather to draw blood of himſelfe and his people, than
forgoe her whom he had abuſed; *Amnon* in one houre is in the exceſſe of love and
hate; and is ſicke of her, for whom he was ſicke: Shee that lately kept the keyes of
D his heart, is now lockt out of his doores. Unruly paſſions runne ever into extremities,
and are then beſt appayed, when they are furtheſt off from reaſon and moderation.

What could *Amnon* thinke, would be the event of ſo foule a fact, which as hee
had not the grace to prevent, ſo hee hath not the care to conceale? If hee lookt not
ſo high as Heaven, what could he imagine would follow hereupon, but the diſpleaſure
of a Father, the danger of Law, the indignation of a Brother, the ſhame and outcryes
of the World; All which he might have hoped to avoid by ſecrecie, and plauſible
courſes of ſatisfaction. It is the juſt judgement of God upon preſumptuous offenders,
that they loſe their wit, together with their honeſtie; and are either ſo blinded,
E that they cannot fore-ſee the iſſue of their actions, or ſo beſotted that they doe
not regard it.

Poore *Tamar* can but bewaile that which ſhe could not keepe, her Virginity, not
loſt, but torne from her by a cruell violence: She rends her Princely robe, and layd
aſhes on her head, and laments the ſhame of anothers ſinne; and lives more deſolate
than a widdow, in the houſe of her brother *Abſalom*.

In the meane time, what a corroſive muſt this newes needs be to the heart of good
David, whoſe fatherly command had out of love, caſt his Daughter into the jawes
of this Lion? What an inſolent affront, muſt he needs conſtrue this, to be offered by a
Sonne to a Father; that the Father ſhould be made the Pander of his own Daughter
to his Son? He that lay upon the ground weeping for, but the ſickneſſe of an Infant;
how vexed doe we think he was with the villany of his Heire, with the raviſhmēt of

his Daughter,both of them worſe than many deaths?What revenge can he think of for ſo hainous a crime leſſe than death;& what leſſe than death is it to him, to think of a revenge?Rape was by the Law of God,capitall; how much more, when it is ſeconded with inceſt ? Anger was not puniſhment enough for ſo high an offence; Yet this is all that I heare of,from ſo indulgent a Father,ſaving that he makes up the reſt with ſorrow,puniſhing his Sons out-rage in himſelfe;The better natured,and more gracious a man is,the more ſubject he is to the danger of an over-remiſſeneſſe,& the exceſſe of favour and mercy: The milde injuſtice is no leſſe perilous to the Common-wealth, than the cruell.

If *David* (perhaps out of the conſcience of his owne late offence) will not puniſh this fact,his ſon *Abſalom* ſhall: not out of any care of Juſtice, but in a deſire of revenge. Two whole yeares,hath this ſlye Courtier ſmothered his indignation,and fained kindneſſe;elſe his invitation of *Amnon* in ſpeciall,had been ſuſpected. Even gallant *Abſalom* was a great Sheep-maſter;The bravery and magnificence of a Courtier muſt be built upon the grounds of frugality; *David* himſelfe is bidden to this bloody Sheep-ſhearing;It was no otherwiſe meant,but that the Fathers eyes ſhould bee the witneſſes of the Tragicall execution of one Son by another;Onely *Davids* love kept him from that horrible ſpectacle.He is careful not to be chargeable to that Son who cares not to overcharge his Fathers ſtomack with a Feaſt of Blood.

Amnon hath ſo quite forgot his ſin, that he dares goe to feaſt in that Houſe where *Tamar* was mourning;and ſuſpects not the kindneſſe of him,whom he had deſerved, of a Brother to make an enemy;nothing is more unſafe to be truſted, than the faire lookes of a feſtred heart: Where true Charity or juſt ſatisfaction,have not wrought a ſound reconciliation,malice doth but lurk for the opportunity of an advantage.

It was not for nothing that *Abſalom* deferred his revenge;which is now ſo much more exquiſite,as it is longer protracted: What could be more fearefull, than when *Amnons* heart was merry with Wine,to be ſuddenly ſtricken with death? As if this execution had beene no leſſe intended to the Soule, than to the body;How wickedly ſoever this was done by *Abſalom*,yet how juſt was it with God, that he, who in two yeares impunity would finde no leiſure of repentance,ſhould now receive a puniſhment without poſſibility of Repentance?

O God,thou art righteous to reckon for thoſe ſinnes,which humane partiality or negligence hath omitted,and while thou puniſheſt ſinne with ſinne, to puniſh ſinne with death; If either *David* had called *Amnon* to account for this villany,or *Amnon* had called himſelfe,the revenge had not been ſo deſperate; Happy is the man that by an unfained Repentance acquits his ſoule from his knowne evils, and improoves the dayes of his peace to the preventiō of future vengeance;which if it be not done, the hand of God ſhall as ſurely overtake us in judgement, as the hand of Satan hath overtaken us in miſcariage unto ſinne.

Abſaloms *returne and conſpiracie.*

ONE Act of injuſtice drawes on another; The injuſtice of *David*,in not puniſhing the rape of *Amnon*,procures the injuſtice of *Abſalom* in puniſhing *Amnon* with Murder: That which the Father ſhould have juſtly revenged, and did not; the Sonne revenges unjuſtly. The rape of a Siſter was no leſſe worthy of death than the Murder of a Brother; Yea, this latter ſinne was therefore the leſſe,becauſe that Brother was worthy of death, though by another hand; whereas that Siſter was guilty of nothing but modeſt beauty : yet hee that knew this Rape paſſed over(two whole yeares)with impunity, dares not truſt the mercy of a Father, in the pardon of his Murder;but for three yeares hides his head in the Court of his Grand-father,the King of Geſhur. Doubtleſſe, that Heatheniſh Prince gave him a kinde welcome, for ſo meritorious a revenge of the diſhonour done to his owne Loynes.

A No man can tell,how *Abſalom* ſhould have ſped from the hands of his otherwiſe over-indulgent Father,if he had been apprehended in the heat of the fact. Even the largeſt love may be over-ſtrained,& may give a fall in the breaking; Theſe fearefull effects of lenity,might perhaps have whetted the ſeverity of *David* to ſhut up theſe out-rages in blood;Now this diſpleaſure was weakned with age:Time and thoughts have digeſted this hard morſell;*Davids* heart told him,that his hands had a ſhare in this offence,that *Abſalom* did but give that ſtroke, which himſelfe had wrongfully forborn; that the unrecoverable loſſe of one Sonne, would be but wofully relieved with the loſſe of another; Hee therefore, that in the newes of the deceaſed Infant could change his clothes,and waſh himſelfe,and cheere up his ſpirits, with the reſolution of, *I ſhall goe to him,he ſhall not returne to me*,comforts himſelfe concerning *Amnon*; and begins to long for *Abſalom*. B

Thoſe three yeares baniſhment ſeemed not ſo much a puniſhment to the Son, as to the Father; Now *David* begins to forgive himſelfe; yet out of his wiſedome, ſo inclines to favour,that he conceales it; and yet ſo conceales it,that it may be deſcryed by a cunning eye;If he had caſt out no glances of affection,there had bin no hopes for his *Abſalom*: If he had made profeſſion of love after ſo foule an Act,there had bin no ſafety for others;now he lets fall ſo much ſecret grace,as may both hold up *Abſalom* in the life of his hopes; and not hearten the preſumption of others.

Good eyes ſee light thorow the ſmalleſt chinke; The wit of *Ioab* hath ſoone diſcerned *Davids* reſerved affection; and knowes how to ſerve him in that which hee would,and would not accompliſh: and now deviſes how to bring into the light,that
C birth of Deſire,whereof he knew *David* was both big, and aſhamed. A woman of Tekoah, (that Sex hath been ever held more apt for wiles) is ſuborned to perſonate a mourner,and to ſay that,by way of Parable, which in plaine termes would haue ſounded too harſhly;and now whiles ſhe lamentably layes forth the loſſe and danger of her Sonnes, ſhe ſhewes *David* his owne; and whiles ſhe moves compaſſion to her pretended Iſſue,ſhe winnes *David* to a pitty of himſelfe, and a favourable ſentence for *Abſalom*.We love our ſelves better than others,but we ſee others better than our ſelves;who ſo would perfectly know his own caſe,let him view it in anothers perſon.

Parables ſped well with *David*; One drew him to repent of his owne ſinne;another,to remit *Abſaloms* puniſhment; And now,as glad to heare this Plea,and willing to be perſwaded unto that, which if he durſt, he would have ſought for, he gratifies
D *Ioab* with the grant of that ſuit, which *Ioab* more gratified him in ſuing for;*Goe bring againe the young man Abſalom.*

How glad is *Ioab*, that hee hath light upon one Act,for which the Sun, both ſetting and riſing,ſhould ſhine upon him?and now he ſpeeds to Geſhur,to fetch backe *Abſalom* to Jeruſalem : he may bring the long baniſhed Prince to the Citie ; but to the Court he may not bring him.(*Let him turne to his owne houſe,and let him not ſee my face.*)

The good King hath ſo ſmarted with mercy,that now he is reſolved upon auſterity; and will relent but by degrees; It is enough for *Abſalom* that he lives, and may now breathe his native ayre ; *Davids* face is no object for the eyes of Murtherers : What a Deareling this Son was to his Father,appeares in that, after an unnaturall &
E barbarous rebellion,paſſionate *David* wiſhes to have changed lives with him ; yet now, whiles his bowels yearned, his brow frowned; The face may not be ſeene, where the heart is ſet.

The beſt of Gods Saints may be blinded with affection; but when they ſhall once ſee their errors,they are carefull to correct them. Wherefore ſerves the power of Grace,but to ſubdue the inſolencies of nature? It is the wiſedome of Parents, as to hide their hearts from their beſt children,ſo to hide their countenances from the ungracious: Fleſhly reſpects may not abate their rigour to the ill deſerving. For the Child to ſee all his Fathers love,it is enough to make him wanton, and of wanton wicked:For a wicked Child,to ſee any of his Fathers love, it emboldens him in evill, and drawes on others.

Abſaloms houſe is made his Priſon; Juſtly is he confined to the place which hee

had

A had ſtained with blood. Two yeares doth he live in Jeruſalem, without the happineſſe of his Fathers ſight; It was enough for *David* and him, to ſee the ſmoke of each others Chimnies. In the meane time, how impatient is *Abſalom* of this abſence? He ſends for *Ioab*, the Soliciter of his returne; So hard an hand, doth wiſe and holy *David* carry over his reduced Sonne, that his friendly Interceſſor, *Ioab*, dares not viſit him.

He, that afterwards kindled that ſeditious fire over all Iſrael, ſets fire now on the field of *Ioab*; whom love cannot draw to him, feare and anger ſhall; Continued diſpleaſure hath made *Abſalom* deſperate; Five yeares are paſſed ſince he ſaw the face of his Father; and now is he no leſſe weary of his life, than of this delay; (*Wherefore am I come downe from Geſhur? It had beene better for me, to have beene there ſtill: Now therefore let me ſee the Kings face, and if there be any iniquity in me, let him kill mee.*) B Either baniſhment, or death, ſeemed as tolerable to him, as the debarring of his Fathers ſight.

What a torment ſhall it be to the wicked, to bee ſhut out for ever, from the preſence of a God, without all poſſible hopes of recovery? This was but a Father of the fleſh, by whom, if *Abſalom* lived at firſt, yet in him he lived not, yea, not without him onely, but againſt him that Son found he could live; God is the Father of Spirits, in whom we ſo live, that without him can be no life, no being; to be ever excluded from him, in whom we live and are, what can it be but an eternall dying, an eternall periſhing? If in thy preſence, O God, be the fulneſſe of joy, in thine abſence, muſt needs be the fulneſſe of horror and torment; Hide not thy face from us, O Lord, but ſhew us the light of thy countenance, that we may live, and praiſe thee. C

Even the fire of *Ioabs* field, warmed the heart of *David*, whiles it gave him proof of the heate of *Abſaloms* filiall affection. As a man therefore inwardly weary of ſo long diſpleaſure, at laſt he receives *Abſalom* to his ſight, to his favour; and ſeales his pardon with a kiſſe: Naturall Parents, know not how to retaine an everlaſting anger towards the fruit of their loynes; How much leſſe ſhall the God of mercies, bee unreconcileably diſpleaſed with his owne; and ſuffer his wrath to burne like fire that cannot be quenched? He will not alwayes chide, neither will he keep his anger for ever; His wrath endureth but a moment, in his favour is life; weeping may endure for a Night, but joy commeth in the Morning.

Abſalom is now as great as faire; Beauty and Greatneſſe make him proud; Pride workes his ruine; Great ſpirits will not reſt content with a moderate proſperity: D Ere two yeares be runne out, *Abſalom* runnes out into a deſperate plot of rebellion; None but his owne Father was above him in Iſrael; None was ſo likely, in humane expectation, to ſucceed his Father; If his ambition could but have contained it ſelfe for a few yeares, (as *David* was now neere his period) dutifull cariage might have procured that by ſucceſſion, which now he ſought by force. An aſpiring minde is ever impatient, and holds Time it ſelfe an enemy, if it thruſt it ſelfe importunately betwixt the hopes and fruition: Ambition is never but in travell, and can finde no intermiſſion of painefull throwes, till ſhe have brought forth her abortive Deſires: How happy were we, if our affectation could be ſo eager of ſpirituall and heavenly promotions; Oh that my Soule could finde it ſelfe ſo reſtleſſe, till it feele the weight of that Crowne of Glory. E

Outward pompe, and unwonted ſhewes of Magnificence, are wont much to affect the light mindes of the vulgar. *Abſalom* therefore to the incomparable comelineſſe of his perſon, addes the unuſuall ſtate of a more than Princely Equipage. His Charets rattle, and his Horſes trample proudly in the Streetes; Fiftie Foot-men run before their glittering Maſter: Jeruſalem rings of their glorious Prince; and is ready to adore theſe continuall Triumphs of Peace. Exceſſe & Novelty of expenſive Bravery and Oſtentation in publike perſons, gives juſt cauſe to ſuſpect either vanity, or a plot; True-hearted *David* can miſdoubt nothing in him, to whom he had both given life, and forgiven this. Love conſtrued all this, as meant to the honour of a Fathers Court, to the expreſſion of joy and thankfulneſſe for his reconcilement: The eyes & tongues of men are thus taken up: Now hath *Abſalom* laid ſnares for their hearts alſo:

A *He riſes early,& ſtands beſide the way of the gate*:Ambition is no niggard of her paines;
ſeldome ever is good meaning ſo induſtrious;The more he ſhined in Beauty& Roiall
Attendance,ſo much more glory it was to neglect himſelfe,and to prefer the care
of Juſtice to his owne eaſe:Neither is *Abſalom* more painfull than plauſible,his eare
is open to all Plaintives,all Petitioners:there is no cauſe which he flatters not, *See,
thy matters are good & right*;his hand flatters every commer with a ſalutation,his lips
with a kiſſe. All men,all matters are ſoothed ſaving the ſtate and government; the
cenſure of that is no leſſe deep,than the applauſe of all others, (*There is none deputed
of the King to heare thee.*)What inſinuations could be more powerfull;No Muſick can
be ſo ſweet to the eares of the unſtable multitude,as to heare well of themſelves, ill
of their Governours: *Abſalom* needs not to wiſh himſelfe upon the Bench: Every
B man ſayes, Oh, what a curious Prince is *Abſalom*: What a juſt and carefull Ruler
would *Abſalom* be?How happy were we,if we might be judged by *Abſalom*?Thoſe
qualities which are wont ſingle to grace others,have conſpired to meet in *Abſalom*
Goodlineſſe of Perſon,Magnificence of State, gracious Affability, unwearied Diligence,
Humility in Greatneſſe, feeling Pitty, love of Juſtice, care of the Commonwealth;
The World hath not ſo compleat a Prince as *Abſalom*:Thus the hearts of the
people are not won,but ſtolne by a cloſſe Traytor from their lawfully Anointed Soveraigne.
Over-faire ſhewes are a juſt Argument of unſoundneſſe; no naturall Face
hath ſo cleare a White and Red,as the painted. Nothing wants now but a cloake of
Religion,to perfect the Treachery of that ungracious Son, who caried Peace in his
Name,War,in his heart:and how eaſily is that put on? *Abſalom* hath an holy Vow to
C be paid in Hebron!The devout man had made it long ſince,whiles he was exiled in
Syria,and now he haſts to performe it,(*If the Lord ſhall bring me back againe to Jeruſalem,
then wil I ſerve the Lord*;)wicked Hypocrites care not to play with God,that they
may mock men. The more deformed any act is, the fairer Viſor it ſtill ſeeketh.

How glad is the good old King,that he is bleſſed with ſo godly a Sonne; whom
he diſmiſſeth laden with his cauſeleſſe bleſſings: What truſt is there in fleſh and
blood, when *David* is not ſafe from his owne Loynes? The Conſpiracy is now fully
forged,there lacked nothing but this gilt of Piety to winne favour and value in all
eyes;and now it is a wonder,that but two hundred honeſt Citizens go up with *Abſalom*
from Jeruſalem: The true-hearted lye moſt open to Credulity: How eaſie it
is to beguile harmeleſſe intentions? The name of *Davids* Sonne caries them againſt
D the Father of *Abſalom*, and now theſe ſimple Iſraelites, are unwittingly made loyall
Rebels. Their hearts are free from a plot, and they meane nothing but fidelity in
the attendance of a Traytor. How many thouſands are thus ignorantly miſled
into the traine of Errour; Their ſimplicity is as worthy of pitty, as
their miſguidance of indignation.Thoſe that will ſuffer themſelves
to be caryed with ſemblances of truth and Faithfulneſſe,
muſt needs bee as farre from ſafety,
as innocence.

(***)

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Contemplations.
UPON THE PRINCIPALL PASSAGES OF THE *HOLY STORIE.*

The fifth Volume.

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- Shimei *curſing.*
- Achitophel.
- *The death of* Abſalom.
- Shebaes *Rebellion.*
- *The Gibeonites revenged.*
- *The numbring of the People.*

By Jos. Hall, D. of Divinitie, and Deane
of VVorcester.

Imprinted at *London* in the yeare 1634.

TO THE RIGHT HONOVRABLE AND TRULY NOBLE LORD,

FRANCIS Lord RUSSEL, Baron of *Thornhaugh*, all increaſe of
Honour and Happineſſe.

RIGHT HONOURABLE,

You ſhall not need to impute it to any other reaſon beſides your vertues, that I have preſumed to ſhroud this peece of my Labours under your Noble Patronage. The world hath taken juſt notice how much the Goſpell is graced by your reall profeſsion; whom neither Honor hath made overlie, nor wealth laviſh, nor charge miſerable, nor greatneſſe licentious. Go on happily in theſe ſafe and gainefull ſteps of goodneſſe; and ſtill honor the God that hath honoured you; In the meane time, accept from my unworthy hands theſe poore Meditations, more high for their ſubject, than meane for their Author: Wherein Shimeies *curſes ſhall teach you how unable either greatneſſe, or innocence is to beare off the blowes of ill tongues; and how baſenes ever molds it ſelfe according to the advantage of times.* Achitophels *depth compared with his end ſhall ſhew how witleſſe and inſenſate craft is, when it ſtrives againſt honeſty; and how juſtly are they forſaken of their reaſon, that have abandoned God; The blood of* Abſalom *and* Sheba *proclaime the inevitable revenge of rebellion, which neither in woods nor walls can finde ſafetie. The late famine of Iſrael for the forgotten violence offered to the*

Gibeonites, ſhewes what note God takes of our oathes; and what ſure vengeance of their violation: Davids *muſter ſeconded with the plague of Iſrael teaches, how highly God may be offended with ſinnes of the leaſt appearance, how ſevere to his owne, how mercifull in that ſeverity. If theſe my thoughts ſhall be approved beneficiall to any ſoule, I am rich. I ſhall vow my prayers to their ſucceſſe; and to the happineſſe of your honourable Family, both in the root and branches; Whereto I am in all*

humble Duty devoted.

Jos. Hall.

Contemplations.

SHIMEI *curſing.*

WIth an heavy heart, and a covered head, and a weeping eye, and bare feet, is *David* gone away from Hieruſalem; never did hee with more joy come up to this City, than now hee left it with ſorrow: how could he do otherwiſe, whom the inſurrection of his owne Sonne drove out from his houſe, from his throne, from the Arke of God? and now, when the depth of this griefe deſerved nothing but compaſſion, the foule mouth of *Shimei* entertaines *David* with curſes: There is no ſmall cruelty in the picking out of a time for miſchiefe; That word would ſcarce gall at one ſeaſon, which at another killeth. The ſame ſhaft flying with the winde pierces deep, which againſt it, can hardly find ſtrength to ſtick upright. The valour, and juſtice of children condemns it for injuriouſly cowardly to ſtrike their adverſary whē he is once down. It is the murder of the tongue to inſult upon thoſe, whom God hath humbled, and to draw blood of that backe, which is yet blew from the hand of the Almighty. If *Shimei* had not preſumed upon *Davids* dejection, he durſt not have been thus bold; now he that perhaps durſt not have lookt at one of thoſe Worthies ſingle, defies them all at once, and doth both caſt, and ſpeak ſtones againſt *David*, and all his army. The malice of baſe ſpirits ſometimes caries them further, than the courage of the valiant.

In all the time of *Davids* proſperity, we heard no newes of *Shimei*; his ſilence and colourable obedience made him paſſe for a great ſubject; yet all that while was his heart unſound and trayterous. Peace and good ſucceſſe hides many a falſe heart; (like as the Snow-drift covers an heape of dung) which once melting away, deſcryes the rottennes that lay within: Honor and welfare are but flattering glaſſes of mens affections: adverſity will not deceive us, but wil make a true report as of our own powers, ſo of the diſpoſition of others.

He that ſmiled on *David* in his throne, curſeth him in his flight: if there be any quarrels, any exceptions to be taken againſt a man, let him look to have them layd in his diſh when he fares the hardeſt. This practiſe have wicked men learnt of their maſter, to take the utmoſt advantages of our afflictions; He that ſuffers had need to be double armed, both againſt paine, and cenſure.

Every word of *Shimei* was a ſlaunder; He that tooke *Sauls* ſpeare from his head, and repented to have but cut the lap of his garment, is reproched as a man of blood: A The man after Gods owne heart is branded for a man of *Belial*. He that was ſent for out of the fields to be anointed, is taxed for an uſurper: If *Davids* hands were ſtained with blood, yet not of *Sauls* Houſe; It was his ſervant, not his maſter that bled by him; yet is the blood of the Lords anointed caſt in *Davids* teeth, by the ſpight of a falſe tongue. Did we not ſee *David* (after all the proofs of his humble loyaltie) ſhedding the blood of that Amalekite, who did but ſay he ſhed *Sauls?* Did wee not heare him lament paſſionately for the death of ſo ill a maſter, chiding the mountaines of Gilboa on which he fel, & angerly wiſhing that no dew might fall where that blood was poured out; and charged the daughters of Iſrael to weepe over *Saul*, who had clothed them in ſcarlet? Did we not heare and ſee him inquiring for any remainder of the Houſe of *Saul*, that he might ſhew him the kindneſſe of God? Did we not ſee B him honouring lame *Mephiboſheth* with a princely ſeat at his owne table? Did we not ſee him revenging the blood of his rivall *Iſhboſheth*, upon the heads of *Rechab* and *Baanah?* What could any living man have done wore to wipe off theſe bloody aſperſions? Yet is not a *Shimei* aſhamed to charge innocent *David* with all the blood of the Houſe of *Saul*.

How is it likely this clamorous wretch had ſecretly traduced the name of D*avid*, all the time of his government, that dares thus accuſe him to his face, before all the mighty men of Iſrael, who were witneſſes of the contrary? The greater the perſon is, the more open do his actions lie to miſ-interpretation, and cenſure. Every tongue ſpeakes partially according to the intereſt he hath in the cauſe, or the patient. It is not poſſible that eminent perſons ſhould be free from imputations; Innocence can C no more protect them, than power.

If the patience of D*avid* can digeſt this indignity, his traine cannot; their fingers could not but itch to returne iron for ſtones. If *Shimei* raile on D*avid*, *Abiſhai* railes on *Shimei*, *Shimei* is of *Sauls* Family, *Abiſhai* of D*avids*; each ſpeakes for his owne: *Abiſhai* moſt juſtly bends his tongue againſt *Shimei*, as *Shimei* againſt D*avid* moſt unjuſtly: Had *Shimei* been any other then a dog, he had never ſo rudely barked at an harmeleſſe paſſenger, neither could he deſerve leſſe than the loſſe of that head which had uttered ſuch blaſphemies againſt Gods anointed: The zeale of *Abiſhai* doth but plead for juſtice, and is checked; *What have I to doe with you ye ſonnes of Zerviah?* D*avid* ſaid not ſo much to his reviler, as to his abettor: He well ſaw that a revenge was juſt, but not ſeaſonable; he found the preſent a fit time to ſuffer wrongs, not to right D them: he therefore gives way rather meekly to his owne humiliation, then to the puniſhment of another: There are ſeaſons wherein lawfull motions are not fit to be cheriſhed; Anger doth not become a mourner; One paſſion at once is enough for the ſoule. Unadviſed zeale may be more prejudiciall, than a cold remiſneſſe.

What if the Lord for the correction of his ſervant, have ſaid unto *Shimei*, Curſe D*avid*; yet is *Shimeies* curſe no leſſe worthy of *Abiſhaies* ſword; the ſinne of *Shimeies* curſe was his owne, the ſmart of the curſe was Gods; God wils that, as D*avids* chaſtiſement, which he hates as *Shimeies* wickedneſſe; that lewd tongue moved from God, it moved lewdly from Satan. Wicked men are never the freer from guilt, or puniſhment, for that hand which the holy God hath in their offenſive actions; Yet D*avid* can ſay, *Let him alone, and let him curſe, for the Lord hath bidden him*; as meaning E to give a reaſon of his own patiẽce, rather than *Shimeies* impunity: The iſſue ſhewed how well D*avid* could diſtinguiſh betwixt the act of God, and of a traitor; how hee could both kiſſe the rod, and burne it: There can bee none ſo ſtrong motive of our meek ſubmiſſion to evils, as the acknowledgement of their orginall, He that can ſee the hand of God ſtriking him by the hand or tongue of an enemy, ſhall more awe the firſt mover of his harme, than maligne the inſtrument. Even whiles D*avid* laments the rebellion of his ſon, he gaines by it; & makes that the argument of his patience, which was the exerciſe of it. *Behold, my ſon which came forth of my bowels ſeeketh my life; how much more now may this Benjamite do it?* The wickedneſſe of an *Abſalom* may rob his father of comfort, but ſhall helpe to adde to his fathers goodneſſe: It is the advantage of great croſſes, that they ſwallow up the leſſe; one mans ſin cannot be excuſed by

A anothers,the leſſer by the greater;If *Abſalom* be a traytor,*Shimei* may not curſe and rebell: But the paſſion conceived from the indignity of a ſtranger may be abated by the harder meaſure of our owne;If we can therefore ſuffer becauſe we have ſuffered, we have profited by our affliction. A weake heart faints with every addition of ſucceeding trouble; the ſtrong recollects it ſelfe, and is growne ſo ſkilfull that it beares off one miſchiefe with another.

It is not either the unnaturall inſurrection of *Abſalom*,nor the unjuſt curſes of *Shimei*,that can put *David* quite out of heart; *It may be that the Lord will looke on mine affliction,and will requite good for his curſing,this day.* So well was *David* acquainted with the proceedings of God, that hee knew cheriſhing was ever wont to follow ſtripes; after vehement evacuation,cordials;after a darke night,the cleare light of the morning;
B Hope therefore doth not onely uphold,but cheare up his heart,in the midſt of his ſorrow; If we can looke beyond the cloud of our affliction,and ſee the Sun-ſhine of comfort on the other ſide of it,we cannot be ſo diſcouraged with the preſence of evil,as heartned with the iſſue;As on the contrary,let a man be never ſo merry within, and ſee paine and miſery waiting for him at the doore, his expectation of evill ſhall eaſily daunt all the ſenſe of his pleaſure; the retributions of temporall favours go but by peradventures;(*It may be the Lord will look on mine affliction*;)of eternall,are certaine and infallible: If we ſuffer,we ſhall raigne;why ſhould not the aſſurance of raigning make us triumph in ſuffering?

Davids patience drawes on the inſolence of *Shimei*.Evill natures grow preſumptuous upon forbearance: In good diſpoſitions, injury unanſwered growes weary of it
C ſelfe,and dyes in a voluntary remorſe;but in thoſe dogged ſtomacks,which are onely capable of the reſtraints of feare,the ſilent digeſtion of a former wrong provokes a ſecond;Mercy had need to be guided with wiſdome,leſt it prove cruell to it ſelfe.

Oh the baſe minds of inconſtant Time-ſervers! Stay but a while,till the wheel be a little turned,you ſhall ſee humble *Shimei* fall downe on his face before *David*,in his return over Jordan;now his ſubmiſſion ſhall equall his former rudeneſſe;his prayers ſhall requite his curſes;his teares make amends for his ſtones, *Let not my Lord impute iniquitie unto mee; neither doe thou remember that which thy ſervant did perverſly, the day that my Lord the King went out of Ieruſalem, that the King ſhould take it to heart; for thy ſervant doth know that I have ſinned*;Falſe-hearted *Shimei*,had *Abſalom* proſpered,thou hadſt not ſinned,thou hadſt not repented; then hadſt thou bragged of thine inſultation
D over his miſeries,whoſe pardon thou now beggeſt with teares. The changes of worldly minds are thankleſſe, ſince they are neither wrought out of conſcience nor love,but onely by a ſlaviſh feare of a juſt puniſhment.

David could ſay no more to teſtifie his ſorrow (for his hainous ſins againſt God) to *Nathan*,than *Shimei* ſaies of himſelfe to *David*; whereto may be added the advantage of a voluntary confeſſion in this offender, which in *David* was extorted by the reproofe of a Prophet: yet is *Davids* confeſſion ſeriouſly penitent, *Shimeis* craftily hypocriticall: Thoſe alterations are juſtly ſuſpected,which are ſhaped according to the times and outward occaſions: the true penitent looks onely at God and his ſin, and is changed when all other things are themſelves.

Great offences had need of anſwerable ſatisfactions;As *Shimei* was the onely man
E of the houſe of *Benjamin* that came forth and curſed *David* in his flight, ſo is hee the firſt man (even before thoſe of the Houſe of *Ioſeph*,though nearer in ſituation) that comes to meet *David* in his returne with prayers and gratulation:Notorious offenders may not think to ſit downe with the taſke of ordinary ſervices;The retributions of their obedience muſt be proportionable to their crimes.

ACHITOPHEL.

SO ſoone as *David* heard of *Achitophels* hand in that conſpiracie,he fals to his prayers, *O Lord,I pray thee turne the counſell of Achitophel into fooliſhneſſe*; The knowne wiſedome of his revolted counſellor made him a dangerous and dreadfull adverſary:Great parts miſ-imployed cannot but prove moſt miſchievous: when wickedneſſe is armed with wit, and power, none but a God can defeat it; when we are matched with a ſtrong and ſubtile enemy, it is high time (if ever) to be devout; If the bounty of God have thought good to furniſh his creatures with powers to warre againſt himſelfe, his wiſedome knowes how to turne the abuſe of thoſe powers to the ſhame of the owners,and the glory of the giver.

Oh the policy of this Machiavell of Iſrael,no leſſe deep than hell it ſelfe: *Go in to thy fathers concubines, which he hath left to keepe the houſe; and when all Iſrael ſhall heare that thou art abhorred of thy Father, the hands of all that are with thee ſhall be ſtrong.* The firſt care muſt be to ſecure the factiō: There can be no ſafety in ſiding with a doubtfull rebell:if *Abſalom* be a traytor,yet he is a Son,Nature may returne to it ſelfe; *Abſalom* may relent, *David* may remit;where then are we that have helpt to promote the conſpiracy? the danger is ours, whiles this breach may be peeced; There is no way but to ingage *Abſalom* in ſome further act,uncapable of forgiveneſſe; Beſides the throne,let him violate the bed of his Father;unto his treaſon let him adde an inceſt,no leſſe unnaturall; now ſhal the world ſee that *Abſalom* neither hopes nor cares for the reconciliation of a father;Our quarrel can never have any ſafe end but victory; the hope whereof depends upon the reſolutiō of our followers; they cannot be reſolute,but upō the unpardonable wickednes of their Leader: Neither can this villany be ſhamefull enough,if it be ſecret.The cloſeneſſe of evill argues feare,or modeſty;neither of which can beſeeme him that would be a ſucceſſefull traytor: Set up a Tent on the top of the houſe, and let all Iſrael be witneſſes of thy ſin, and thy Fathers ſhame: Ordinary crimes are for vulgar offenders; Let *Abſalom* ſin eminently; and do that which may make the world at once to bluſh,and wonder.

Who would ever have thought that *Achitophel* had lived at Court,at the Councel-table of a *David*? Who would thinke that mouth had ever ſpoken well? Yet had he been no other thē as the Oracle of God to the Religious Court of Iſrael; even whiles he was not wiſe enough to be good: Policy and grace are not alwaies lodged under one roofe:This man whiles he was one of *Davids* deep Counſellors,was one of *Davids* fooles that ſaid in their hearts,*There is no God*; elſe he could not have hoped to make good an evill with worſe, to build the ſucceſſe of treaſon upon inceſt.

Prophane hearts doe ſo contrive the plots of their wickedneſſe, as if there were no over-ruling power to croſſe their deſignes,or to revenge thē: He that ſits in heaven laughs them to ſcorne,and ſo far gives way to their ſins as their ſins may prove plagues unto themſelves.

Theſe two Sons of *David* met with peſtilent counſell; *Amnon* is adviſed to inceſt with his Siſter; *Abſalom* is adviſed to inceſt with his Fathers Concubines: That by *Ionadab*,this by *Achitophel*: Both prevaile. It is as eaſie at leaſt to take ill counſell, as to give it:Proneneſſe to villany in the great,cannot want eyther projecters to deviſe or paraſites to execute the moſt odious ſins.

The Tent is ſpred (leſt it ſhould not bee conſpicuous enough) on the top of the houſe. The act is done,in the ſight of all Iſrael: The filthineſſe of the ſin was not ſo great,as the impudency of the manner. When the Prophet *Nathan* came with that heavy meſſage of reproofe, and menace to *David*, after his ſin with *Bathſheba*, hee could ſay from God, *Behold I will raiſe up evill againſt thee, out of thine owne houſe, and will take thy Wives before thine eyes,and give them unto thy neighbour,and he ſhall lie with thy wives in the ſight of this Sunne: For thou didſt it ſecretly,but I will do this thing before all Iſrael,and before this Sunne.* The counſell of *Achitophel*,and the luſt of *Abſalom*, have fulfilled the judgement of God. Oh the wiſedome of the Almightie, that can uſe the worſt of evils,well,and moſt juſtly make the ſins of men his executioners!

It was the ſin of *Reuben* that he defiled his Fathers bed;yet not in the ſame height of lewdneſſe:what *Reuben* did in a youthfull wantonneſſe, *Abſalom* did in a malicious deſpight: *Reuben* ſinned with one, *Abſalom* with ten; *Reuben* ſecretly, *Abſalom* in the open eyes of heaven and earth;yet old *Iacob* could ſay of *Reuben*, *Thou ſhalt not excel; thy dignity is gone*; whiles *Achitophel* ſayes to *Abſalom*, *Thy dignity ſhall ariſe from inceſt; Climbe up to thy Fathers bed,if thou wilt ſit in his throne*; If *Achitophel* were a politician,

tician, *Iacob* was a Prophet; if the one ſpake from carnall ſenſe, the other from divine revelation. Certainly to ſin is not the way to proſper; what ever vaine fooles promiſe to themſelves, there is no wiſdome, nor underſtanding, nor counſell againſt the Lord.

After the rebellion is ſecured for continuance, the next care is that it may end in victory; this alſo hath the working head of *Achitophel* projected. Wit and experience told him, that in theſe caſes of aſſault, celerity uſes to bring forth the happieſt diſpatch: whereas protraction is no ſmall advantage to the defendant. *Let me* (ſaith he) *chooſe out now twelve thouſand men, and I will up, and follow after David this night; and I will come upon him while he is weary and weake-handed.* No advice could be more pernitious: For, beſides the wearineſſe and unreadineſſe of *David*, and his army, the ſpirits of that worthy Leader were daunted, and dejected with ſorrow, and offered way to the violence of a ſudden aſſault. The field had been halfe won ere any blow ſtricken. *Achitophel* could not have been reputed ſo wiſe, if he had not learnd the due proportion betwixt actions and times: He that obſerveth every wind ſhall never ſow; but he that obſerves no winde at all, ſhall never reape.

The likelieſt devices do not alwaies ſucceed; The God that had appointed to eſtabliſh *Davids* throne, and determined *Salomon* to his ſucceſſion, finds meanes to croſſe the plot of *Achitophel* by a leſſe probable advice: *Huſhai* was not ſent backe for nothing: where God hath in his ſecret will decreed any event, he inclines the wills of men to approve that which may promote his owne purpoſes: Neither had *Huſhai* ſo deep an head, neither was his counſell ſo ſure, as that of *Achitophel*, yet his tongue ſhal refell *Achitophel*, and divert *Abſalom*: The pretences were fayrer, though the grounds were unſound: Firſt, to ſweeten his oppoſition, he yeelds the praiſe of wiſdome to his adverſary in al other counſels, that he may have leave to deny it in this: His very cōtradictiō in the preſent inſinuates a generall allowance. Then, he ſuggeſts certaine apparant truths concerning *Davids* valour, and ſkill, to give countenance to the inferences of his improbabilities. Laſtly, he cunningly feeds the proud humor of *Abſalom*, in magnifying the power and extent of his commands, and ends in the glorious boaſts of his fore-promiſed victory; As it is with faces, ſo with counſell, that is faire that pleaſeth. He that gives the utterance to words, gives alſo their ſpeed: Favour both of ſpeech and men is not ever according to deſert, but according to foreordination: The tongue of *Huſhai*, and the heart of *Abſalom* is guided by a power above their owne; *Huſhai* ſhall therefore prevaile with *Abſalom*, that the treaſon of *Abſalom* may not prevaile; He that worketh all in all things, ſo diſpoſeth of wicked men and ſpirits, that whiles they doe moſt oppoſe his revealed will, they execute his ſecret, and whiles they thinke moſt to pleaſe, they overthrow themſelves.

When *Abſalom* firſt met *Huſhai* returned to Hieruſalem, he upbraided him pleaſantly with the ſcoffe of his profeſſed friendſhip to *David*; *Is this thy kindneſſe to thy friend?* Sometimes there is more truth in the mouth than in the heart, more in jeſt than in earneſt; *Huſhai* was a friend, his ſtay was his kindnes; and now he hath done that for which he was left at Hieruſalem, diſappointed *Achitopel*, preſerved *David*; Neither did his kindneſſe to his friend reſt here, but (as one that was juſtly jealous of him with whom he was allowed to temporize) he miſtruſts the approbation of *Abſalom*; and not daring to put the life of his Maſter upon ſuch an hazard, he gives charge to *Zadok* and *Abiathar*, of this intelligence unto *David*: we cannot bee too ſuſpicious when we have to doe with thoſe that are faithleſſe: We cannot be too curious of the ſafty of good Princes.

Huſhai feares not to deſcry the ſecrets of *Abſaloms* counſell; to betray a traytor is no other then a commendable work: *Zadok* and *Abiathar* are faſt within the gates of Jeruſalem; their Sons lay purpoſely abroad in the fields; this meſſage that concerned no leſſe than the life of *David*, and the whole kingdome of Iſrael, muſt be truſted with a Maid: Sometimes it pleaſeth the wiſdome of God, who hath the variety of heaven and earth before him, to ſingle out weak inſtruments for great ſervices: and they ſhall ſerve his turn, as wel as the beſt: No counſellor of State could have made this diſpatch more effectually: *Ionathan* and *Ahimaaz* are ſent, deſcried, purſued, preſerved:

A ſerved: The fidelity of a Maid inſtructed them in their meſſage, the ſuttlery of a woman ſaved their lives. At the Well of Rogel they received their meſſage, in the Well of Bahurim was their life ſaved: The ſuddē wit of a woman hath choked the mouth of her Well with dryed corne, that it might not bewray the meſſengers: & now *David* heares ſafely of his danger, and prevents it: and though weary with travell and laden with ſorrow, he muſt ſpend the night in his remove. Gods promiſes of his deliverance, & the confirmation of his kingdom may not make him neglect the means of his ſafety: If he be faithfull, we may not be careleſſe; ſince our diligence and care are appointed for the factors of that divine providence; The acts of God muſt abate nothing of ours, rather muſt we labour, by doing that which he requireth, to further that which he decreeth.

B There are thoſe that have great wits for the publike, none for themſelves: Such was *Achitopel*, who whiles he had powers to governe a State, could not tell how to rule his owne paſſions: Never till now doe we find his counſell balked, neither was it now rejected as ill, only *Huſhaies* was allowed for better: he can live no longer now that he is beaten at his owne weapon: this alone is cauſe enough to ſaddle his Aſſe, and to go home and put the halter about his own necke. Pride cauſes men both to miſ-interpret diſgraces, and to over-rate them: Now is *Davids* prayer heard, *Achitophels counſell is turned into fooliſhneſſe*: Deſperate *Achitophel*, what if thou be not the wiſeſt man of al Iſrael? Even thoſe that have not attained to the higheſt pitch of wiſdome, have found contentment in a mediocrity: what if thy counſell were deſpiſed? A wiſe man knows to live happily in ſpight of an unjuſt contempt: what madnes is C this, to revenge another mans reputation upon thy ſelf? And whiles thou ſtriveſt for the higheſt roome of wiſdome, to run into the groſſeſt extremity of folly? Worldly wiſdome is no protection from ſhame and ruine. How eaſily may a man, though naturally wiſe, be made weary of life? A little paine, a little ſhame, a little loſſe, a ſmal affront can ſoone rob a man of all comfort, and cauſe his owne hands to rob him of himſelfe: If there be not higher reſpects then the world can yeeld, to maintaine us in being, it ſhould be a miracle if indignation did not kil more then diſeaſe: now, that God, by whoſe appointment we live here, for his moſt wiſe and holy purpoſes, hath found meanes to make life ſweet, and death terrible.

What a mixture do we find here of wiſdome and madneſſe? *Achitophel* will needs hang himſelfe, there is madneſſe; He will yet ſet his houſe in order; there is an act of wiſdome: And could it be poſſible that he, who was ſo wiſe as to ſet his houſe in order, D ſhould be ſo mad as to hang himſelfe? That he ſhould be carefull to order his houſe, who regarded not to order his impotent paſſions? That he ſhould care for his houſe, who cared not for either body or ſoule? How vaine it is for a man to be wiſe, if he be not wiſe in God? How prepoſterous are the cares of idle worldlings, that prefer all other things to themſelves, and whiles they looke at what they have in their cofers, forget what they have in their breaſts.

The death of Abſalom.

E THe ſame God that raiſed enmity to *David* from his owne loynes, procured him favour from forainers; Strangers ſhall relieve him, whom his own ſon perſecutes; Here is not a loſſe, but an exchange of love: Had *Abſalom* been a ſon of *Ammon*, and *Shobi* a ſon of *David*, *David* had found no cauſe of complaint: If God take with one hand, he gives with another: whiles that divine bounty ſerves us in, good meat, though not in our owne diſhes, we have good reaſon to be thankfull. No ſooner is *David* come to *Mehanaim*, then *Barzillai*, *Machir*, and *Shobi* refreſh him with proviſiōs. Who ever ſaw any child of God left utterly deſtitute? Whoſoever be the meſſenger of our aide, we know whence he comes; Heaven ſhall want power, and earth meanes, before any of the houſhold of faith ſhall want maintenance.

He that formerly was forced to imploy his armes for his defence againſt a tyrannous father in law, muſt now buckle them on againſt an unnaturall ſon: Now therefore he muſters his men, and ordaines his Commanders, and marſhalls his troupes, and, ſince their loyall importunity will not allow the hazard of his perſon, he at once incourages them by his eye, and reſtraines them with his tongue, *Deale gently with the young man Abſalom, for my ſake:* How unreaſonably favourable are the wars of a father? O holy *David*, what meanes this il-placed love, this unjuſt mercy? Deale gently with a Traytor? but of all traytors with a ſon? of all Sons with an *Abſalom*, the graceleſſe darling of ſo good a father; and all this for my ſake, whoſe Crowne, whoſe blood he hunts after? For whoſe ſake ſhould *Abſalom* be purſued, if he muſt be forborne for thine? He was ſtill courteous to thy followers, affable to ſutors, plauſible to all Iſrael, only to thee he is cruell: Wherefore are thoſe armes if the cauſe of the quarrell muſt be a motive of mercy? Yet thou ſayeſt, *Deale gently with the young man Abſalom, for my ſake:* Even in the holieſt Parents, nature may be guilty of an injurious tenderneſſe, of a bloody indulgence.

Or, whether ſhall we not rather thinke this was done in type of that unmeaſurable mercy of the true King, and redeemer of Iſrael, who prayed for his perſecutors, for his murderers; and, even whiles they were at once ſcorning and killing him, could ſay, *Father forgive them, for they know not what they do?* If wee be ſonnes, wee are ungracious, we are rebellious, yet ſtill is our heavenly Father thus compaſſionately regardfull of us: *David* was not ſure of his ſucceſſe; there was great inequality in the number; *Abſaloms* forces were more then double to his; It might have come to the contrary iſſue, that *David* ſhould have beene forced to ſay, *Deale gently with the Father of Abſalom*; but, in a ſuppoſition of that victory, which onely the goodneſſe of his cauſe bade him hope for, hee ſaith, *Deale gently with the young man Abſalom.* As for us, we are never but under mercy; our God needs no advantages to ſweepe us from the earth, any moment; yet he continues that life, and thoſe powers to us, whereby wee provoke him, and bids his Angels deale kindely with us, and beare us in their armes, whiles wee lift up our hands, and bend our tongues againſt Heaven. O mercy, paſt the comprehenſion of all finite ſpirits, and onely to be conceived by him whoſe it is: never more reſembled by any earthly affection then by this of his Deputy and Type, *Deale gently with the young man Abſalom, for my ſake.*

The battle is joyned; *Davids* followers are but an handfull to *Abſaloms*. How eaſily may the fickle multitude be tranſported to the wrong ſide? What they wanted in abettors, is ſupplied in the cauſe. Unnaturall ambition drawes the ſword of *Abſalom*; *Davids*, a neceſſary and a juſt defence. They that in ſimplicity of heart followed *Abſalom*, cannot in malice of heart, perſecute the father of *Abſalom*: with what courage could any Iſraelite draw his ſword againſt a *David*? or on the other ſide, who can want courage to fight for a righteous Soveraigne, and father, againſt the conſpiracy of a wicked ſon? The God of Hoſts, with whom it is all one to ſave with many or with few, takes part with juſtice, and lets Iſrael feele what it is to beare armes for a traiterous Uſurper. The ſword devoures twenty thouſand of thẽ, and the wood devours more then the ſword; It muſt needs be a very univerſall rebellion, wherein ſo many periſhed. What vertue or merits can aſſure the hearts of the vulgar, when ſo gracious a Prince finds ſo many revolters? Let no man look to proſper by rebellion; the very thickets, and ſtakes, and pits, & wild beaſts of the wood ſhall conſpire to the puniſhment of traytors; Amongſt the reſt, ſee how a fatall Oke hath ſingled out the ringleader of this hatefull inſurrectiõ; and will at once ſerve for his hangman & gallowes; by one of thoſe ſpreading armes ſnatching him away to ſpeedy executiõ. *Abſalom* was comely, and he knew it well enough; His haire was no ſmall peece of his beauty, nor matter of his pride: It was his wont to cut it once a yeere; not for that it was too long, but too heavy; his heart could have borne it longer, if his neck had not complained; And now the juſtice of God hath platted an halter of thoſe locks: Thoſe treſſes had formerly hang'd looſely diſhelved on his ſhoulders, now he hangs by thẽ; He had wont to weigh his haire, & was proud to find it ſo heavy, now his haire poiſeth the weight of his body, and makes his burden his torment: It is no marvell if his

owne haire turn'd traytor to him, who durſt riſe up againſt his father. That part
which is miſ-uſed by man to ſin, is commonly imployed by God to revenge; The re- A
venge that it worketh for God, makes amends for the offence, whereto it is drawne
againſt God; The very beaſt whereon *Abſalom* ſat, as weary to beare ſo unnaturall a
burden, reſignes over his load to the tree of Juſtice; There hangs *Abſalom* betweene
heaven and earth, as one that was hated and abandoned both of earth and heaven:
As if God meant to preſcribe this puniſhment for Traytors, *Abſalom*, *Achitophel*, and
Iudas dye all one death. So let them periſh that dare lift up their hand againſt Gods
Anointed.

The honeſt ſouldier ſees *Abſalom* hanging in the Oke, and dares not touch him; his
hands were held with the charge of *David*, *Beware that none touch the young man Abſa-*
lom; *Ioab*, upon that intelligence, ſees him, and ſmites him, with no leſſe then three B
darts. What the ſouldier forbore in obedience, the Captaine doth in zeale: not fear-
ing to prefer his Soveraignes ſafety, to his command; and more tendring the life of a
King, and peace of his Country, than the weake affection of a father. I dare not ſit
Judge betwixt this zeale and that obedience, betwixt the Captaine & the Souldier;
the one was a good ſubject, the other a good Patriot: the one loved the King, the o-
ther loved *David*; and out of love diſobeyed; the one meant as wel as the other ſped:
As if God meant to fulfill the charge of his Anointed, without any blame of his ſub-
jects, it pleaſed him to execute that immediate revenge upō the rebell, which would
have diſpatcht him without hand, or dart: only the Mule & the Oke cōſpired to this
executiō; but that death would have required more leaſure, then it was ſafe for Iſra-
el to give; and ſtill life would give hope of reſcue: to cut off all feares, *Ioab* lends the
Oke three darts to help forward ſo needfull a worke of Juſtice: All Iſrael did not af- C
ford ſo firme a friend to *Abſalom*, as *Ioab* had beene; who but *Ioab* had ſuborned the
witty widdow of *Tekoah*, to ſue for the recalling of *Abſalom*, from his three yeeres
exile? Who but he went to fetch him from *Geſhur* to Jeruſalem? Who but he fetcht
him from his houſe at Jeruſalem (whereto he had beene two yeeres confined) to the
face, to the lips of *David*: Yet now he that was his ſollicitor for the Kings favor, is his
executioner againſt the Kings charge: With honeſt hearts all reſpects either of blood
or friendſhip ceaſe in the caſe of Treaſon; well hath *Ioab* forgotten himſelfe to be
a friend to him who had forgotten himſelfe to be a ſonne. Even civilly, the King is
our common father, our Country our common mother; Nature hath no private re-
lations which ſhould not gladly give place to theſe. He is neither father, nor ſon, nor
brother, nor friend, that conſpires againſt the common parent: Well doth he who D
ſpake parables for his Maſters ſon, now ſpeake darts to his Kings enemy; and pierces
that heart which was falſe to ſo great a father: Thoſe darts are ſeconded by *Ioabs* fol-
lowers; each man tries his weapon upon ſo faire a marke. One death is not enough
for *Abſalom*; he is at once hanged, ſhot, mangled, ſtoned: Juſtly was he lift up to the
Oke, who had lift up himſelfe againſt his father, and Soveraigne; Juſtly is he pierced
with darts, who had pierced his fathers heart with ſo many ſorrowes; Juſtly is he
mangled, who hath diſmembred and divided all Iſrael; Juſtly is he ſtoned, who hath
not only curſed, but purſued his owne parent.

Now *Ioab* ſounds the retrait; and cals off his eager troupes from execution; howe-
ver he knew what his rebellious Country men had deſerved in following an *Abſalō*: E
Wiſe Cōmanders know how to put a difference betwixt the heads of a faction, and
the miſ-guided multitude; & can pity the one, whiles they take revēge on the other.

So did *Abſalom* eſteeme himſelfe, that hee thought it would bee a wrong to the
world, to want the memoriall of ſo goodly a perſon. God had denied him ſons; How
juſt it was that he ſhould want a ſon, who had robd his father of a ſon, who would
have robd himſelfe of a father, his father of a Kingdome? It had been pity ſo poyſo-
nous a plant ſhould have been fruitfull; His pride ſhall ſupply nature, he reares up a
ſtately pillar in the Kings dale, and calls it by his owne name, that he might live in
dead ſtones, who could not ſurvive in living iſſue: and now, behold this curious pile
ends in a rude heap, which ſpeaks no language but the ſhame of that carcaſſe which
it covers: Heare this ye glorious fooles, that care not to perpetuate any memory of

your ſelves to the world,but of ill deſerving greatneſſe,the beſt of this affectation is vanity;the worſt,infamy and diſhonour; whereas the memoriall of the juſt ſhall bee bleſſed;and if his humility ſhall refuſe an Epitaph, and chuſe to hide himſelfe under the bare earth,God himſelfe ſhall ingrave his name upon the pillar of eternity.

There now lyes *Abſalom* in the pit, under a thouſand grave-ſtones, in every of which is written his everlaſting reproach: well might this heap over-live that pillar,for when that ceaſed to be a pillar it began to be an heap, neither will it ceaſe to be a monument of *Abſaloms* ſhame, whiles there are ſtones to be found upon earth: Even at this day very Pagans and Pilgrims that paſſe that way,caſt each man a ſtone unto that heape, and are wont to ſay in a ſolemne execration, *Curſed be the paricide Abſalom, and curſed be all unjuſt perſecutors of their parents, for ever*: Faſten your eyes upon this wofull ſpectacle, O all yee rebellious and ungracious children,wch riſe up againſt the loynes and thighs from which yee fell: and know that it is the leaſt part of your puniſhment,that your carcaſſes rot in the earth,and your name in ignominy: theſe do but ſhaddow out thoſe eternall ſufferings,of your ſoules,for your foule and unnaturall diſobedience.

Abſalom is dead,who ſhall report it to his Father? Surely *Ioab* was not ſo much afraid of the fact,as of the meſſage: There are buſie ſpirits that love to cary newes, though thankleſſe, though purpoſeleſſe: ſuch as *Ahimaaz*, the ſon of *Zadock*, who importunately thruſt himſelfe into this ſervice: wiſe *Ioab*,who well ſaw, how unwelcome tydings muſt be the burthen of the firſt poſt,diſſwades him in vaine: he knew *David* too well, to imploy a friend to that errand. An Ethiopian ſervant was a fitter bearer of ſuch a meſſage,then the ſon of the Prieſt. The entertainmẽt of the perſon doth ſo follow the quality of the news, that *David* could argue a far off, *He is a good man,he commeth with good tidings.* Oh how welcome deſerve thoſe meſſengers to be that bring us the glad tydings of ſalvation,that aſſure us of the foyle of all ſpirituall enemies, and tell us of nothing but victories, and Crownes, and Kingdomes; If we thinke not their feet beautifull, our hearts are foule with infidelity, and ſecure worldlineſſe.

So wiſe is *Ahimaaz* grown by *Ioabs* intimation, that though he out-went *Cuſhi* in his pace, he ſuffers *Cuſhi* to out-go him in his tale, cunningly ſuppreſſing that part, which he knew muſt be both neceſſarily delivered, and unpleaſingly received.

As our care is wont to be where our love is;*Davids* firſt word is not,how fares the Hoſt,but *how fares the young man Abſalom*: Like a wiſe and faithfull meſſenger,*Cuſhi* anſwers by an honeſt inſinuatiõ,*The enemies of my Lord the King & all that riſe againſt thee to do thee hurt, be as that young man is*; implying both what was done, and, why *David* ſhould approve it being done; How is the good King thunder-ſtrooke, with that word of his Black-more? who, as if he were at once bereaved of all comfort,and cared not to live, but in the name of *Abſalom*, goes and weepes and cryes out, *O my ſon Abſalom,my ſon, my ſon Abſalom,Would God I had dyed for thee*; *O Abſalom my ſon, my ſon.* What is this we heare? that he whoſe life Iſrael valued at ten thouſand of theirs,ſhould be exchanged with a traytors? that a good King whoſe life was ſought, ſhould wiſh to lay it down for the preſervation of his murtherer? The beſt men have not wont to bee the leaſt paſſionate; But what ſhall we ſay to that love of thine, O Saviour,who haſt ſaid of us wretched traytors, not, *Would God I had dyed for you*; But I will dye,I doe dye,I have dyed for you;Oh love, like thy ſelfe,infinite,incomprehenſible,whereat the Angels of Heaven ſtand yet amazed;wherewith thy Saints are raviſhed, *Turne away thine eyes from me, for they overcome me*; Oh thou that dwelleſt in the Gardens,the companions hearken to thy voyce: cauſe us to heare it; that wee may in our meaſure anſwer thy love,and enjoy it for ever.

A

Shebaes Rebellion.

IT was the doome which God paſſed upon the man after his owne heart by the mouth of *Nathan* ; that the ſword ſhould never depart from his houſe,for the blood of *Vriah* : After that wound healed by remiſſion, yet this ſcarre remaines ; *Abſalom* is no ſooner caſt down into the pit, then *Sheba* the ſon of *Bichri* is up in armes ; If *David* be not plagued, yet he ſhall be corrected; Firſt by the rod of a Sonne, then of a ſubject:He had lift up his hand againſt a faithfull ſubject;now a faithleſſe dares to lift up his hand againſt him. Malice like ſome hereditary ſickneſſe runs in a blood : *Saul* and *Shimei*, and *Sheba* were all of an B houſe : That ancient grudge was not yet dead : The fire of the houſe of *Iemini* was but raked up, never throughly out; and now, that which did but ſmoake in *Shimei*, flames in *Sheba*: Although even through this chaſtiſement it is not hard to diſcerne a Type of that perpetuall ſucceſſion of enmity,which ſhould be raiſed againſt the true King of Iſrael.O Son of *David*,when didſt thou ever want enemies?How wert thou deſigned by thine eternall Father,for a ſigne that ſhould be ſpoken againſt?How did the Gentiles rage,and the people imagine vain things?The Kings of the earth aſſembled, and the Rulers came together againſt thee? Yea,how do the ſubjects of thine owne kingdome daily conſpire againſt thee?Even now whiles thou enjoyeſt peace, and glory at thy fathers right hand,as ſoone ſhalt thou want friends, as enemies upon earth. C

No eye of any traytor could eſpie a juſt quarrell in the government of *David*,yet *Sheba* blowes the trumpet of rebellion;and whiles Iſrael and Judah are ſtriving who ſhould have the greateſt part in their re-eſtabliſhed Soveraigne, he ſticks not to ſay, *We have no part in David, neither have we inheritance in the ſon of Iſhai*; and whiles he ſayes, *Every man to his tents O Iſrael*, hee cals every man to his owne; So in proclaiming a liberty from a juſt and loyall ſubjection, he invites Iſrael to the bondage of an Uſurper.

That a lewd Conſpirator ſhould breathe Treaſon it is no wonder ; but is it not wonder and ſhame, that upon every mutinous blaſt, Iſrael ſhould turne Traytor to Gods anointed? It was their late expoſtulation with *David*, why their brethren the men of Judah ſhould have ſtolne him from them;now might *David* more juſtly expoſtulate,why a rebell of their brethren ſhould have ſtolne them from him: D As nothing is more unſtable then the multitude, ſo nothing is more ſubject to diſtaſtes, then Soveraignty;for as weak minds ſeek pleaſure in change; ſo every light conceit of irritation ſeemes ſufficient colour of change : Such as the falſe diſpoſitions of the vulgar are, love cannot be ſecurity enough for Princes, without the awfulneſſe of power; What hold can there be of popularity, when the ſame hands that even now fought for *David* to be all theirs, now fight againſt him,under the ſon of *Bichri*, as none of theirs?As Bees whē they are once up in a ſwarme,are ready to light upon every bow,ſo the Iſraelites, being ſtirred by the late cōmotion of *Abſalom*, are apt to follow every *Sheba* : It is unſafe for any State, that the multitude ſhould once know the way to an inſurrection;the leaſt track in this kind is eaſily made a path. E Yet,if Iſrael rebell,Judah continues faithful;neither ſhall the ſon of *David* ever be left deſtitute of ſome true ſubjects in the worſt of Apoſtaſies:He that could cōmand al hearts, will ever be followed by ſome;God had rather glorifie himſelfe by a remnant.

Great Commanders muſt have active thoughts:*David* is not ſo taken up with the embroiled affaires of his ſtate,as not to intend domeſtick juſtice:His ten concubines, which were ſhameleſly defiled by his inceſtuous ſon,are condemned to ward,and widowhood.Had not that conſtupration been partly violent,their puniſhment had not been ſo eaſie,had it not alſo been partly voluntary,they had not been ſo much puniſhed:But how much ſoever the act did partake of either force,or will, juſtly are they ſequeſtred from *Davids* bed:*Abſalom* was not more unnaturall in his rebelliō,then in his luſt:If now *David* ſhould have returned to his own bed,he had ſeconded the inceſt :

A ceſt: How much more worthy of ſeparation are they, who have ſtayned the mariage
bed with their wilfull ſin?

Amaſa was one of the witneſſes, and abettors of *Abſaloms* filthineſſe, yet is he (out
of policy) received to favour and imployment, whiles the concubines ſuffer: Great
men yeeld many times to thoſe things, out of reaſõs of State, which if they were private
perſons could not be eaſily put over: It is no ſmall wiſdome to ingage a new
reconciled friend, that he may be confirmed by his owne act: Therefore is *Amaſa*
cõmanded to leavie the forces of Judah: *Ioab* after many great merits and atchievements
lies ruſting in neglect: he that was ſo intire with *David* as to be of his counſell
for *Vriahs* blood; and ſo firme to *David* as to lead all his battels againſt the houſe of
Saul, the Ammonites, the Aramites, *Abſalom*; is now caſhierd, & muſt yeeld his place
B to a ſtranger, late an enemy: Who knowes not that this ſon of *Zerviah* had ſhed the
blood of war in peace? But if the blood of *Abſalom* had not bin louder then the blood
of *Abner*, I feare this change had not been; Now *Ioab* ſmarteth for a loyall diſobedience;
How ſlippery are the ſtations of earthly honors, and ſubiect to continual mutability?
Happy are they who are in favour with him, in whom there is no ſhadow of
change.

Where men are cõmonly moſt ambitious to pleaſe with their firſt imployments,
Amaſa ſlackens his pace; The leaſt delay in matters of rebellion is perillous, may be
irrecoverable; The ſons of *Zerviah* are not ſullen, *Abiſhai* is ſent, *Ioab* goes unſent to
the purſuit of *Sheba*. *Amaſa* was in their way; whom no quarrell but their envy had
made of a brother an enemy: Had the heart of *Amaſa* beene privy to any cauſe of
C grudg, he had ſuſpected the Kiſſe of *Ioab*; now his innocent eyes look to the lips, not
to the hand of his ſecret enemy: The lips were ſmooth, *Art thou in health my brother?*
the hand was bloody, which ſmote him under the fift rib; That unhappy hand knew
wel this way unto death; which with one wound hath let out the ſoules of two great
Captaines, *Abner* and *Amaſa*; both they were ſmitten by *Ioab*, both under the fift
ribbe, both under a pretence of friendſhip. There is no enmity ſo dangerous as
that which comes maſked with love; Open hoſtility cals us to our guard; but there
is no fence againſt a truſted trecherie: Wee need not be bidden to avoid an enemy,
but who would runne away from a friend? Thus ſpiritually deales the world
with our ſoules; it kiſſes us, and ſtabs us at once: If it did not embrace us with one
hand, it could not murther us with the other; Only, God, deliver us from the danger
of our truſt, and we ſhall be ſafe.

D *Ioab* is gone, and leaves *Amaſa* wallowing in blood; That ſpectacle cannot but
ſtay all paſſengers: The death of great perſons drawes ever many eyes: Each man
ſayes, *Is not this my Lord Amaſa?* Wherefore do we go to fight, whiles our Generall
lyes in the duſt? What a ſad preſage is this of our own miſcariage; The wit of *Ioabs*
followers hath therefore ſoone both removed *Amaſa* out of the way, and covered
him, not regarding ſo much the loſſe, as the eye-ſore of Iſrael. Thus wicked Politicks
care not ſo much for the commiſſion of villany, as for the notice: Smothered evils are
as not done; If oppreſſions, if murder, if treaſons may be hid from view, the obdured
heart of the offender complaines not of remorſe.

Bloody *Ioab*, with what face, with what heart canſt thou purſue a Traytor to thy
E King, whiles thy ſelfe art ſo foule a Traytor to thy friend, to thy cozen german, and
(in ſo unſeaſonable a ſlaughter) to thy Soveraigne, whoſe cauſe thou profeſſeſt to revenge?
If *Amaſa* were now, in an act of loyalty, juſtly (on Gods part) payd for the
arerages of his late rebellion, yet that it ſhould be done by thy hand, then and thus,
it was flagitiouſly cruell: Yet, behold *Ioab* runs away ſecurely with the fact, haſting
to plague that in another, whereof himſelfe was no leſſe guilty; So vaſt are the gorges
of ſome conſciences; that they can ſwallow the greateſt crimes, and finde no
ſtraine in the paſſage.

It is poſſible for a man to be faithful to ſome one perſon, & perfidious to al others;
I do not find *Ioab* other then firme and loyal to *David*, in the midſt of al his private
falſhoods, whoſe juſt quarrel he purſues againſt *Sheba*, through al the Tribes of Iſrael.
None of all the ſtrong Forts of revolted Iſrael can hide the Rebell from the zeale

of his revenge:The City of Abel lends harbour to that conſpirator:whom all Iſrael would,and cannot protect.*Ioab* caſts up a Mount againſt it, and having invironed it with a ſiege begins to worke upon the wall;and now,after long chaſe,is in hand to dig out that Vermine,which had earthed himſelfe in this borough of Bethmaacha. Had not the City been ſtrong and populous,*Sheba* had not caſt himſelfe for ſuccour within thoſe wals;yet of al the inhabitants,I ſee not any one man move for the preſervation of their whole body : Only a woman undertakes to treat with *Ioab*,for their ſafety: Theſe men whoſe ſpirits were great enough to maintaine a Traytor againſt a mighty King,ſcorne not to give way to the wiſdome of a Matron; There is no reaſon that ſexe ſhould diſparage,where the vertue & merit is no leſſe than maſculine : Surely the ſoule acknowledgeth no ſexe, neither is varied according to the outward frame; How oft have we known female hearts in the breaſts of Men,and contrarily manly powers in the weaker veſſels? It is injurious to meaſure the act by the perſon,and not rather to eſteeme the perſon for the act.

She,with no leſſe prudence than courage challengeth *Ioab* for the violence of his aſſault; and layes to him that law which he could not be an Iſraelite & diſavow; the Law of the God of peace,whoſe charge it was,that when they ſhould come neere to a City to fight againſt it,they ſhould offer it peace; & if this tender muſt be made to forainers,how much more to brethrē?So as they muſt inquire of Abel,ere they battered it : War is the extreame act of vindicative juſtice;neither doth God ever approve it for any other then a diſperate remedy, and if it have any other end then peace, it turnes into publike murder. It is therefore an inhumane cruelty to ſhed blood,where we have not profered faire conditions of peace: The refuſall whereof is juſtly puniſhed with the ſword of revenge.

Ioab was a man of blood, yet when the wiſe woman of Abel charged him with going about to deſtroy a mother in Iſrael; and ſwallowing up the inheritance of the Lord,with what vehemency doth he deprecate that challenge, *God forbid, God forbid it me, that I ſhould devoure, or deſtroy it*; Although that City with the reſt had ingaged it ſelfe in *Shebaes* ſedition, yet how zealouſly doth *Ioab* remove from himſelfe the ſuſpition of an intended vaſtation? How fearefull ſhall their anſwer be,who upon the quarrell of their own ambition have not ſpared to waſte whole Tribes of the Iſrael of God?It was not the faſhiō of *Davids* Captaines to aſſault any City ere they ſummond it; here they did: There be ſome things that in the very fact cary their own conviction. So did *Abel* in the entertaining,and abetting a known conſpirator; *Ioab* challenges them for the offence, & requires no other ſatisfaction then the head of *Sheba*: This Matron had not deſerved the name of Wiſe, and faithfull in Iſrael,if ſhe had not both apprehended the juſtice of the condition,and commended it to her Citizens;whom ſhe hath eaſily perſwaded to ſpare their own heads,in not ſparing a Traytors : It had been pity thoſe wals ſhould have ſtood if they had been too hye to throw a Traytors head over.

Spiritually,the caſe is ours: Every mans breſt is as a City incloſed : Every ſin is a Traitor,that lurks within thoſe wals;God cals to us for *Shebaes* head;neither hath he any quarrell to our perſon,but for our ſin : If we love the head of our Traytor, above the life of our Soule,we ſhal juſtly periſh in the vengeance: we cānot be more willing to part with our ſin, than our mercifull God is to withdraw his judgements.

Now is *Ioab* returned with ſucceſſe,and hopes by *Shebaes* head to pay the price of *Amaſaes* blood: *David* hates the murder,entertains the man,defers the revenge;*Ioab* had made himſelfe ſo great, ſo neceſſary, that *David* may neither miſſe nor puniſh him: Policy led the King to connive at that which his heart abhorred;I dare not cōmend that wiſdom which holds the hands of Princes from doing Juſtice.Great men have ever held it a point of worldly ſtate,not alwaies to pay where they have been conſcious to a debt of either favour,or puniſhment; but to make Time their ſervant for both: *Salomon* ſhal once defray the arrerages of his father:In the meane time *Ioab* commands and proſpers; and *David* is faine to ſmile on that face, whereon he hath in his ſecret deſtination written the characters of Death.

A

The Gibeonites revenged.

THE raigne of *David* was moſt troubleſome towards the ſhutting up; wherein both warre and famine conſpire to afflict him: Almoſt forty yeares had he ſate in the throne of Iſrael, with cōpetency, if not abundance of al things; now at laſt are his people viſited with a long dearth; we are not at firſt ſenſible of common evils. Three yeeres drought and ſcarcity are gone over ere *David* conſults with God, concerning the occaſion of the judgment, now he found it high time to ſeek the face of the Lord; The continuance of an affliction ſends us to God, & cals upon us to aſk for a reckoning; whereas like B men ſtrucken in their ſleepe, a ſadden blow cannot make us to finde our ſelves; but rather aſtoniſheth, then teacheth us.

David was himſelf a Prophet of God, yet had not the Lord all this while acquainted him with the grounds of his proceedings againſt Iſrael; this ſecret was hid from him, till he conſulted with the Urim; Ordinary meanes ſhall reveale that to him, which no viſion had deſcried: And if God will have Prophets to have recourſe unto the Prieſts, for the notice of his will; how much more muſt the people? Even thoſe that are inwardeſt with God muſt have uſe of the Ephod.

Juſtly it is preſuppoſed by *David* that there was never judgment from God, where hath not been a provocation frō men; therefore when he ſees the plague, he inquires for the ſin. Never man ſmarted cauſeleſly from the hand of divine juſtice; Oh that C when we ſuffer, we could aſke what we have done, and could guide our repentance to the roote of our evils.

That God whoſe counſels are ſecret, even where his actions are open, will not be cloſe to his Prophet, to his Prieſt: without inquiry we ſhall know nothing; upon inquiry nothing ſhall be concealed from us that is fit for us to know.

Who can chooſe but wonder at once, both at *Davids* ſlackneſſe in conſulting with God, and Gods ſpeed in anſwering ſo ſlow a demand? He that ſo well knew the way to Gods Oracle, ſuffers Iſrael to be three yeares pinched with famine, ere hee aſkes why they ſuffer; Even the beſt hearts may be overtakē with dulneſſe in holy duties; But oh the marvellous mercy of God, that takes not the advātage of our weakneſſes. *Davids* queſtion is not more ſlow, then his anſwer is ſpeedy, *It is for* Saul, *and for his bloody houſe, becauſe he ſlew the Gibeonites.* Iſrael was full of ſins, beſides thoſe of *Sauls* D houſe; *Sauls* houſe was full of ſins, beſides thoſe of blood: Much blood was ſhed by them, beſides that of the Gibeonites; yet the juſtice of God ſingles out this one ſin of violence offered to the Gibeonites (contrary to the league made by *Ioſhua*, ſome foure hundred yeeres before) for the occaſion of this late vengeance. Where the cauſes of offence are infinite, it is juſt with God to pitch upon ſome; it is mercifull not to puniſh for all: Welneer forty yeares are paſt betwixt the commiſſion of the ſin, and the reckoning for it. It is a vaine hope that is raiſed from the delay of judgment: No time can be any prejudice to the Ancient of dayes: When we have forgotten our ſins, when the world hath forgotten us, he ſues us afreſh for our arerages. The ſlaughter of the Gibeonites was the ſin not of the preſent, but rather the former E generation; and now poſterity payes for their forefathers: Even we men hold it not unjuſt to ſue the heires and executors of our debtors; Eternall payments God uſes only to require of the perſon, temporary oft-times of ſucceſſion.

As *Saul* was higher by the head and ſhoulders then the reſt of Iſrael, both in ſtature and dignity, ſo were his ſins more conſpicuous then thoſe of the vulgar. The eminence of the perſon makes the offence more remarkable to the eyes both of God and men.

Neither *Saul* nor Iſrael were faultleſſe in other kinds, yet God fixes the eye of his revenge upon the maſſacre of the Gibeonites. Every ſin hath a tongue, but that of blood over-cryes and drownes the reſt. He who is mercy it ſelf abhorres cruelty in his creature above al other inordinateneſſe; That holy ſoule which was heavy preſſed with the weight of an hainous adultery, yet cries out, *Deliver me from blood, O God,*

God, the God of my ſalvation, and my tongue ſhall ſing joyfully of thy righteouſneſſe. A

If God would take account of blood, hee might have entred the action upon the blood of *Vriah* ſpilt by *David*; or (if he would rather inſiſt in *Sauls* houſe) upon the blood of *Abimelech* the Prieſt, and foureſcore & five perſons that did weare a linnen Ephod; but it pleaſed the wiſdome and juſtice of the Almighty rather to call for the blood of the Gibeonites, though drudges of Iſrael, and a remnant of Amorites. Why this? There was a perjury attending upon this ſlaughter; It was an ancient Oath wherein the Princes of the congregation had bound thēſelves (upon *Ioſhua's* league) to the Gibeonites, that they would ſuffer them to live; an oath extorted by fraud, but ſolemne, by no leſſe name, then the Lord God of Iſrael; *Saul* wil now thus late, either not acknowledge it, or not keep it: out of his zeale therfore to the children of Iſrael, & Judah, he roots out ſome of the Gibeonites, whether in a zeale of revenge of their firſt impoſture, or in a zeale of inlarging the poſſeſſions of Iſrael, or in a zeale of executing B Gods charge upon the brood of Canaanites, he that ſpared *Agag* whom he ſhould have ſmitten, ſmites the Gibeonites whom he ſhould have ſpared: Zeale and good intention is no excuſe, much leſſe a warrant for evill: God holds it an high indignity that his name ſhould be ſworne by, and violated. Length of time cannot diſpenſe with our oathes, with our vowes: The vowes and oathes of others may bind us, how much more our owne.

There was a famine in Iſrael; a natural man would have aſcribed it unto the drought; & that drought perhaps to ſome conſtellations; *David* knows to look higher; and ſees a divine hand ſcourging Iſrael for ſome great offence, and over-ruling thoſe ſecond cauſes to his moſt juſt executions. Even the moſt quick-ſighted worldling C is pore-blind to ſpirituall objects, and the weakeſt eyes of the regenerate pierce the heavens and eſpie God in all earthly occurrences.

So well was *David* acquainted with Gods proceedings, that he knew the removal of the judgement muſt begin at the ſatisfaction of the wronged. At once therefore doth he pray unto God, and treat with the Gibeonites; *What ſhall I doe for you, and wherewith ſhall I make the atonement, that I may bleſſe the inheritance of the Lord*? In vaine ſhould *David* (though a Prophet) bleſſe Iſrael, if the Gibeonites did not bleſſe them: Injuries done us on earth give us power in heaven; The oppreſſor is in no mans mercy, but his whom he hath trampled upon.

Little did the Gibeonites think that God had ſo taken to heart their wrongs, that for their ſakes all Iſrael ſhould ſuffer. Even when we think not of it, is the righteous D Judge avenging our unrighteous vexations; Our hard meaſures cannot be hid from him, his returns are hid from us; It is ſufficient for us, that God can be no more neglective, then ignorant of our ſufferings. It is now in the power of theſe deſpiſed Hivites to make their owne termes with Iſrael; Neither Silver, nor Gold will ſavour with them towards their ſatisfaction; nothing can expiate the blood of their fathers, but the blood of ſeven ſons of their deceaſed perſecutor; Here was no other then a juſt retaliatiō; *Saul* had puniſhed in them the offence of their predeceſſors; they will now revenge *Sauls* ſin in his children. The meaſure wee mete unto others, is with much equity re-meaſured unto our ſelves. Every death would not content them of *Sauls* ſons, but a curſed and ignominious, hanging on the Tree; Neither would that death content them unleſſe their owne hands might be the executioners; Neither would any place ſerve for the execution but Gibeah, the Court of *Saul*; neither would they do any of this for the wreaking of their own fury, but for the appeaſing of Gods wrath, *We will hang them up unto the Lord in Gibeah of Saul.*

David might not refuſe the condition: He muſt deliver, they muſt execute: He chooſes out ſevē of the ſons, and grand-children of *Saul*; That houſe had raiſed long an unjuſt perſecution againſt *David*, now God payes it upon anothers ſcore. *Davids* love and oath to *Ionathan*, preſerves lame *Mephiboſheth*: How much more ſhal the Father of all mercies do good unto the children of the faithfull, for the covenant made with their Parents?

The five ſonnes of *Adriel* the Meholathite, *Davids* ancient rivall in his firſt love which were borne to him by *Merab*, *Sauls* Daughter, and brought up by her barren ſiſter *Michol* the wife of *David*, are yeelded up to death; *Merab* was after a promiſe of marriage to *David*, unjuſtly given away by *Saul*, to *Adriel*; *Michol* ſeemes to abet the match in breeding the children; now in one act (not of *Davids* ſeeking) the wrong is thus late avenged upon *Saul*, *Adriel*, *Merab*, *Michol*, the children: It is a dangerous matter to offer injurie to any of Gods faithfull ones; If their meekneſſe have eaſily remitted it, their God will not paſſe it over without a ſevere retribution.

Theſe five, together with two ſons of *Rizpah*, *Sauls* Concubin, are hanged up at once before the Lord, yea and before the eyes of the world; No place but an Hil wil ſerve for this execution; The acts of juſtice as they are intended for example, ſo they ſhould be done in that eminent faſhion that may make thē both moſt inſtructive, & moſt terrifying; Unwarrantable courſes of private revenge ſeek to hide their heads in ſecreſie; The beautifull face of Juſtice both affects the light and becomes it.

It was the generall charge of Gods Law that no corps ſhould remaine all night upon the gibbet; The Almighty hath power to diſpenſe with his own command; ſo doubtleſſe he did in this extraordinary caſe; theſe carcaſſes did not defile, but expiate. Sorrowfull *Rizpah* ſpreads her a Tent of Sackcloth upon the Rocke, for a ſad attendance upon thoſe ſons of her womb; Death might bereave her of thē not them of her love; This ſpectacle was not more grievous to her, then pleaſing to God, and happy to Iſrael. Now the clouds drop fatneſſe, and the earth runs forth into plenty. The Gibeonites are ſatisfied, God reconciled, Iſrael relieved.

How bleſſed a thing is it for any Nation that juſtice is unpartially executed even upon the mighty. A few drops of blood have procured large ſhowers from Heaven. A few carcaſſes are a rich compoſt to the earth; The drought and dearth remove away with the breath of thoſe pledges of the offender: Judgement cannot tyrannize where juſtice raignes: as contrarily, there can be no peace where blood cryes unheard, unregarded.

The numbring of the people.

ISrael was growne wanton and mutinous: God puls them downe firſt by the ſword, then by famine, now by peſtilence. Oh the wondrous, and yet juſt waies of the Almighty! Becauſe Iſrael hath ſinned, therefore *David* ſhall ſinne, that Iſrael may be puniſhed: Becauſe God is angry with Iſrael, therefore *David* ſhall anger him more, and ſtrike himſelfe in Iſrael, and Iſrael through himſelfe.

The ſpirit of God elſewhere aſcribes this motion to Satan, which here it attributes to God: Both had their hand in the worke; God by permiſſion, Satan by ſuggeſtiō; God as a Judge, Satan as an enemy: God as in a juſt puniſhment for ſin, Satan as in an act of ſin: God in a wiſe ordination of it to good; Satan in a malicious intent of confuſion. Thus at once God moved, and Satan moved: Neither is it any excuſe to Satan or *David*, that God moved: neither is it any blemiſh to God, that Satā moved: The rulers ſin is a puniſhment to a wicked people: though they had many ſinnes of their owne, whereon God might have grounded a Judgement, yet as before he had puniſht them with dearth for *Sauls* ſin, ſo now he will not puniſh them with plague, but for *Davids* ſin: If God were not angry with a people, he would not give up their governours to ſuch evils as whereby he is provoked to vengeance; and if their governours be thus given up, the people cannot be ſafe: The body drownes not whiles the head is above the water; when that once ſinkes, death is neere: Juſtly therefore are wee charged to make prayers and ſupplications, as for all, ſo eſpecially for thoſe that are in eminent authority; when we pray for our ſelves, we pray not alwaies for them, but we cannot pray for them, and not pray for our ſelves; the publique weale is not compriſed in the private, but the private in the publique.

What then was *Davids* ſin? He will needs have Iſrael and Juda numbred: Surely there is no malignity in numbers; Neither is it unfit for a Prince to know his own ſtrength; this is not the firſt time that Iſrael hath gone under a reckoning: The act offends not,but the miſ-affectiō; The ſame thing had bin cōmendably done out of a A Princely providence,which now through the curioſity,pride,miſ-confidence of the doer,proves hainouſly vicious;Thoſe actiōs which are in themſelves indifferent, receive either their life,or their bane frō the intentions of the agent: *Moſes* numbreth the people with thankes,*David* with diſpleaſure: Thoſe ſins which carrie the ſmootheſt foreheads,& have the moſt honeſt appearances, may more provoke the wrath of God, then thoſe which beare the moſt abomination in their faces. How many thouſand wickedneſſes paſſed through the hands of Iſrael, which we men would rather have branded out for judgment, then this of *Davids*? The righteous Iudge of the world cenſures ſins,not by their ill lookes,but by their foule hearts.

Who can but wonder to ſee *Ioab* the Saint,and *David* the treſpaſſer? No Prophet could ſpeake better then that man of blood ; *The Lord thy God increaſe the people an hundredfold more then they be,and that the eyes of my Lord the King may ſee it; but why* B *doth my Lord the King deſire this thing?* There is no man ſo lewd as not to be ſomtimes in good moods,as not to diſlike ſome evill:cōtrarily no man on earth can be ſo holy, as not ſometimes to overlaſh: It were pitty that either *Ioab* or *David* ſhould be tryed by every act; How commonly have we ſeene thoſe men ready to give good advice to others for the avoiding of ſome ſins, who in more groſſe outrages have not had grace to counſel their own hearts? The ſame man that had deſerved death from *David* for his treacherous cruelty,diſſwades *David* from an act that caried but a ſuſpition of evill; It is not ſo much to be regarded who it is that admoniſheth us, as what he brings;Good counſell is never the worſe for the foule cariage;there are ſome diſhes that we may eate even from ſluttiſh hands. C

The purpoſe of ſin in a faithfull man is odious,much more the reſolution: Notwithſtanding *Ioabs* diſcreet admonition,*David* will hold on his courſe;and wil know the number of the people,only that he may know it;*Ioab* and the Captaines addreſſe themſelves to the work: In things which are not in themſelves evill,it is not for ſubjects to diſpute but to obey;That which authority may ſin in commanding, is done of the inferiour, not with ſafety onely, but with praiſe. Nine months and twenty dayes is this generall muſter in hand;at laſt the number is brought in: Iſrael is found eight hundred thouſand ſtrong, Judah five hundred thouſand; the ordinary companies which ſerved by courſe for the royall guard (foure and twenty thouſand each month)needed not be reckoned; the addition of them with their ſeverall Captaines raiſes the ſumme of Iſrael to the rate of eleven hundred thouſand. A power able to puffe up a carnall heart;but how can an heart that is more then fleſh truſt to an arme D of fleſh ? Oh holy *David* whither hath a glorious vanity tranſported thee ? Thou which once didſt ſing ſo ſweetly, *Put not your truſt in Princes nor in the ſon of man, for there is no helpe in him. His breath departeth, and he returneth to his earth, then his thoughts periſh. Bleſſed is he that hath the God of Iacob for his helpe, whoſe hope is in the Lord his God;* How canſt thou now ſtoop to ſo unſafe and unworthy a confidence.

As ſome ſtomackful horſe that wil not be ſtopt in his career with the ſharpeſt bit, but runs on headily till he come to ſome wall or ditch, and there ſtands ſtill and trembles; ſo did *David*: All the diſſwaſions of *Ioab* could not reſtraine him from his intended courſe; almoſt ten months doth hee run on impetuouſly, in a way of his owne,rough & dangerous,at laſt his heart ſmites him;the conſcience of his offence, E and the feare of judgment hath fetcht him upō his knees, *O Lord I have ſinned exceedingly in that I have done; therefore now, Lord, I beſeech thee take away the treſpaſſe of thy ſervant, for I have done very fooliſhly.* It is poſſible for a ſin not to bait only, but to ſojourne in the holieſt ſoule:but though it ſojourne there as a ſtranger,it ſhal not dwel there as an owner;the renewed heart after ſome rovings of error wil once(ere over-long)returne home to it ſelfe,and fall out with that ill guide,wherewith it was miſled,and with it ſelf for being miſled; and now it is reſolved into teares,and breathes forth nothing but ſighes,and confeſſions and deprecations.

Here needed no *Nathan* by a parabolicall circumlocution to fetch in *David* to a ſight and acknowledgment of his ſin; the heart of the penitent ſupplyed the Prophet; no other tongue could ſmite him ſo deepe as his owne thoughts: But though

A his reines chaſtiſed him in the night, yet his Seer ſcourges him in the morning, *Thus ſaith the Lord, I offer thee three things, chooſe the which of them I ſhall do unto thee.* But what ſhall we ſay to this? When upon the Prophets reprooſe for an adultery cloked with murder, *David* did but ſay, *I have ſinned*, it was preſently returned, *God hath put away thy ſinne*; neither did any ſmart follow, but the death of a miſ-begotten infant; and now when he voluntarily reproved himſelfe for both a needleſſe muſter, and ſought for pardon unbidden with great humiliation, God ſends him the three terrible ſcourges, Famine, Sword, or Peſtilence, that he may chooſe with which of them he had rather to bleed; he ſhal have the favour of an election, not of a remiſſion. God is more angred with a ſpirituall, and immediate affront offered to his Majeſty, in our pride, and falſe confidence in earthly things, then with a fleſhly crime though B hainouſly ſeconded.

It was an hard and woful choice; of three yeares famine added to three fore-paſt; or of three moneths flight from the ſword of an enemy, or three dayes peſtilence; The Almighty that had fore-determined his judgement, referres it to *Davids* will as fully, as if it were utterly undetermined; God hath reſolved, yet *David* may chooſe; That infinite wiſdome hath foreſeene the very will of his creature; which whiles it freely inclines it ſelfe to what it had rather, unwittingly wils that which was fore-appointed in heaven.

We do wel beleeve thee, O *David*, that thou wert in a wonderful ſtrait; this very liberty is no other then fetters; Thou needſt not have famine, thou needſt not have the ſword, thou needſt not have peſtilence; one of them thou muſt have; There is mi- C ſery in all, there is miſery in any; thou and thy people can dye but once; and once they muſt dye, either by famine, warre, or peſtilence. Oh God, how vainely do we hope to paſſe over our ſins with impunity, when all the favour that *David* and Iſrael can receive is to chooſe their bane?

Yet behold, neither ſins, nor threats, nor feares can bereave a true penitent of his faith, *Let us fall now into the hands of the Lord, for his mercies are great.* There can be no evill of puniſhment wherein God hath not an hand; there could be no famine, no ſword without him; but ſome evils are more immediate from a divine ſtroke; ſuch was that plague into which *David* is unwillingly willing to fall: He had his choyce of dayes, moneths, yeares in the ſame number; and though the ſhortneſſe of time prefixed to the threatned peſtilẽce might ſeem to offer ſome advantage for the leading D of his election, yet God meant (and *David* knew it) herein to proportion the difference of time to the violẽce of the plague; neither ſhould any fewer periſh by ſo few dayes peſtilence, than by ſo many yeares famine: The wealthieſt might avoid the dearth, the ſwifteſt might run away from the ſword; no man could promiſe himſelf ſafety from that peſtilence: In likelihood Gods Angell would rather ſtrike the moſt guilty; How ever therefore *David* might well look to be inwrapped in the common deſtruction, yet he rather chooſeth to fall into that mercy which he had abuſed, and to ſuffer from that juſtice which he had provoked; *Let us now fall into the hands of the Lord.*

Humble confeſſions, and devout penance cannot alwaies avert temporall judgements; Gods Angell is abroad, and within that ſhort compaſſe of time ſweepes away E ſeventy thouſand Iſraelites; *David* was proud of the number of his ſubjects, now they are abated; that he may ſee cauſe of humiliation in the matter of his glory; In what we have offended, we commonly ſmart: Theſe thouſands of Iſrael were not ſo innocent, that they ſhould only periſh for *Davids* ſinne: Their ſins were the motives both of this ſin, and puniſhment; beſides the reſpect of *Davids* offence, they die for themſelves.

It was no ordinary peſtilence that was thus ſuddenly and univerſally mortal; Cõmon eyes ſaw the botch, & the markes, ſaw not the Angell; *Davids* clearer ſight hath eſpyed him (after that killing peragration through the Tribes of Iſrael) ſhaking his ſword over Jeruſalem, and hovering over Mount Sion; and now he who doubtleſſe had ſpent thoſe three diſmall dayes in the ſaddeſt contrition, humbly caſts himſelfe down at the feet of the avenger, and layes himſelfe ready for the fatall ſtroke of juſtice;

ſtice; It was more terrour that God intended in the viſible ſhape of his Angell, and deeper humiliation; and what he meant, he wrought; Never ſoule could be more dejected, more anguiſhed with the ſenſe of a judgment; in the bitterneſſe whereof he cryes out, *Behold I have ſinned, yea I have done wickedly; But theſe Sheepe what have they done? Let thine hand, I pray thee, be againſt me, and againſt my fathers houſe.* The better any man is, the more ſenſible he is of his owne wretchedneſſe: Many of thoſe Sheep were Wolves to *David*; What had they done? They had done that which was the occaſion of *Davids* ſin, and the cauſe of their owne puniſhment; But that gracious penitent knew his owne ſin, he knew not theirs; and therefore can ſay, *I have ſinned, What have they done*? It is ſafe accuſing where we may be boldeſt, and are beſt acquainted, our ſelves.

Oh the admirable charity of *David*, that would have ingroſſed the plague to himſelfe, and his houſe, from the reſt of Iſrael; and ſues to interpoſe himſelfe betwixt his people and the vengeance; He that had put himſelf upon the pawes of the Beare, and Lyon, for the reſcue of his Sheep, will now caſt himſelfe upon the ſword of the Angel, for the preſervation of Iſrael: There was hope in thoſe conflicts; in this yeeldance there could be nothing but death. Thus didſt thou, O Son of *David*, the true and great Shepheard of thy Church, offer thy ſelfe to death for them who had their hands in thy blood; who both procured thy death and deſerved their own. Here he offered himſelf that had ſinned for thoſe whom he profeſſed to have not done evill; thou that didſt no ſin, vouchſafedſt to offer thy ſelfe for us that were all ſin; He offered and eſcaped, thou offeredſt, and diedſt; and by thy death we live, and are freed from everlaſting deſtruction.

But O Father of all mercies, how little pleaſure doeſt thou take in the blood of ſinners? it was thine owne pity that inhibited the Deſtroyer: Ere *David* could ſee the Angell thou hadſt reſtrayned him; *It is ſufficient, hold now thy hand*: If thy compaſſion did not both withhold and abridge thy judgements, what place were there for us out of hell?

How eaſie and juſt had it been for God to have made the ſhutting up of that third evening red with blood? his goodneſſe repents of the ſlaughter; and cals for that Sacrifice wherewith he will be appeaſed: An altar muſt be built in the threſhing-floore of *Araunah* the Jebuſite; Lo, in that very Hill where the Angell held the ſword of *Abraham* from killing his Son, doth God now hold the Sword of the Angell from killing his people; Upon this very ground ſhall the Temple after, ſtand; here ſhal be the holy Altar, which ſhall ſend up the acceptable oblations of Gods people in ſucceeding generations.

O God, what was the threſhing-floore of a Jebuſite to thee above all other ſoiles? What vertue, what merit was in this earth? As in places ſo in perſons, it is not to be heeded what they are, but what thou wilt; That is worthieſt which thou pleaſeſt to accept.

Rich and bountifull *Araunah* is ready to meet *David* in ſo holy a motion; & munificently offers his Sion for the place, his Oxen for the Sacrifice, his Carts, & Ploughs, and other Utenſils of his Huſbandry for the wood: Two franke hearts are well met; *David* would buy, *Araunah* would give; The Jebuſite would not ſell, *David* will not take: Since it was for God, and to *David*, *Araunah* is loth to bargaine: Since it was for God, *David* wiſheth to pay deare, *I will not offer burnt-offering to the Lord my God, of that which doth coſt me nothing*: Heroicall ſpirits doe well become eminent perſons; He that knew it was better to give then to receive, would not receive but give: There can be no devotion in a niggardly heart: As unto dainty palates, ſo to the Godly ſoule, that taſtes ſweeteſt, that coſts moſt: Nothing is deare enough for the Creator of all things. It is an heartleſſe piety of thoſe baſe-minded Chriſtians, that care onely to ſerve God good cheape.

Contemplations.

THE SEVENTEENTH BOOKE.

Containing

- Adonijah *Defeated.*
- Davids *end and* Salomons *beginning.*
- *The execution of* Joab *and* Shimei.
- Salomons *choice, with his judgement upon the two Harlots.*
- *The Temple.*
- Salomon *with the Queene of Sheba.*
- Salomons *defection.*

By Jos. Hall, D. of Divinitie, and Deane
of VVorcester.

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TO
MY WORTHILY
MVCH HONOVRED
FRIEND, SIR *HENRY MILDMAY*
Knight, Maſter of the Jewell-houſe;
All Grace and Peace.

SIR,

Beſides all private obligations, your very name challengeth from mee all due ſervices of love, and honour; If I have recieved mercy to beare any fruit, next under heaven, I may thanke the ſtocke wherein I was ymped; which was ſet by no other then the happy hand of your Right Honorable Grandfather; How have I ſo long forborne the publike Teſtimony of my juſt gratulations, and thankefull reſpects to ſo true an heire of his noble Vertues. Pardon mee that I pay this debt ſo late; and accept of this parcell of my well-meant labours: wherein you ſhall ſee Salomon *both in his riſing and ſetting; his riſing hopefull and glorious, his declination fearefull: You ſhall ſee the proofes of his earely graces; of mercy, in ſparing* Adonijah, *and* Abiathar*; of juſtice, in puniſhing that rivall* *of his, with* Joab, *and* Shimei : *of wiſedome, in his award betwixt the two Harlots, and the adminiſtration of his Court, and State : of piety, in building and hallowing the Temple; all daſhed in his fall, repayred in his repentance. I have no cauſe to miſdoubt either the acceptation or uſe of theſe my high-pitched thoughts : which, together with your ſelfe, and your worthy and vertuous Lady, I humbly commend to the care and bleſsing of the Higheſt; who am bound by your worth and merits to be ever*

Yours ſincerely and thankfully

devoted in all obſervance,

JOS. HALL.

Contemplations.

THE SEVENTEENTH BOOKE.

Adonijah *Defeated*.

DAVID had not ſo carefully huſbanded his yeares, as to maintain a vigorous age; he was therefore what through warres, what with ſorrowes, what with ſickneſſe, decrepit betimes; By that time hee was Seventy yeares old, his naturall heate was ſo waſted, that his clothes could not warme him; how many have wee knowne of more ſtrength, at more age? The holyeſt ſoule dwels not in an impregnable fort; If the revenging Angel ſpared *David*, yet age and death will not ſpare him; Neither his new altar, nor his coſtly ſacrifice can be of force againſt decay of nature; Nothing but death can prevent the weakneſſes of age.

None can blame a people if when they have a good King, they are deſirous to hold him; *Davids* ſervants and ſubjects have commended unto his bed a faire young Virgin; not for the heat of luſt, but of life; that by this meanes they might make an outward ſupply of fuell for that vitall fire which was wel-neere extinguiſhed with age.

As it is in the market, or the ſtage, ſo it is in our life; One goes in, another comes out, when *David* was withering, *Adonijah* was in his bloſſome; That ſonne, as he was next to *Abſalom* both in the beauty of his body, & the time of his birth, ſo was he too like him in practice; He alſo taking advantage of his fathers infirmity, wil be carving himſelfe of the Kingdome of Iſrael; That he might no whit vary from his patterne, he gets him alſo Chariots and Horſemen, and fifty men to runne before him: Theſe two *Abſalom* and *Adonijah* were the darlings of their father; Their father had not diſpleaſed them from their childhood, therefore they both diſpleaſed him in his age; Thoſe children had need to be very gracious, that are not marred with pampering; It is more than God owes us, if we receive comfort in thoſe children whom we have over-loved; The indulgence of parents at laſt payes them home in croſſes.

It is true that *Adonijah* was *Davids* eldeſt ſon now remaining, and therefore might ſeeme to challenge the juſteſt title to the Crown; But the Kingdome of Iſrael (in ſo late an erection)had not yet knowne the right of ſucceſſion : God himſelfe that had A ordained the government,was as yet the immediate Elector;He fetcht *Saul* from among the ſtuffe, and *David* from the Sheepfold; and had now appointed *Salomon* from the ferule, to the Scepter.

And if *Adonijah*(which is unlike)had not knowne this,yet it had been his part to have taken his father with him in this claime of his ſucceſſion;& not ſo to prevent a brother,that he ſhould ſhoulder out a father;and not ſo violently to preoccupate the throne, that he ſhould rather be a rebell, than an heire.

As *Abſalom*,ſo *Adonijah* wants not furtherers in this uſurpation,whether ſpiritual, or temporall;*Ioab* the Generall,and *Abiathar* the Prieſt give both counſel,and aid to ſo unſeaſonable a challenge; Theſe two had beene firme to *David* in all his troubles, in all inſurrections;yet now finding him faſtened to the bed of age, and death, they ſhew themſelves thus ſlippery in the looſe : Outward happineſſe and friendſhip are B not knowne till our laſt act;in the impotency of either our revenge or recompence, it will eaſily appeare who loved us for our ſelves, who for their owne ends.

Had not *Adonijah* knowne that *Salomon* was deſigned to the Kingdome both by God,and *David*, hee had never invited all the reſt of the Kings ſonnes,his brethren, and left out *Salomon*; who was otherwiſe the moſt unlikely to have beene his rivall in his honour; all the reſt were elder than hee; and might therefore have had more pretence for their competition;Doubtleſſe the Court of Iſrael could not but know, that immediately upon the birth of *Salomon*, God ſent him by *Nathan* the Prophet,a name and meſſage of love; neither was it for nothing that God called him *Iedidiah*; and fore-promiſed him the honor of building an houſe to his Name;and (in returne C of ſo glorious a ſervice) the eſtabliſhment of the throne of his Kingdome over Iſrael for ever : Notwithſtanding all which, *Adonijah* backed by the ſtrength of a *Ioab*, and the gravity of an *Abiathar*, will underworke *Salomon*, and juſtle into the not-yet-vacant ſeat of his father *David*. Vaine men, whiles like proud and yet brittle clay, they will be knocking their ſides againſt the ſolid, and eternall decree of God, breake themſelves in peeces.

I doe not finde that *Adonijah* ſent any meſſage of threats or unkindneſſe to *Zadock* the Prieſt,or *Nathan* the Prophet,or *Benaiah* the ſonne of *Iehoiada*,and the other Worthies;only he invited them not to his feaſt with the Kings ſonnes,and ſervants; Sometimes a very omiſſion is an affront,and a menace. They well knew that ſince they were not called as gueſts,they were counted as enemies; Ceremonies of courteſie,though they be in themſelves ſleight, and arbitrary, yet the neglect of them in D ſome caſes may undergoe a dangerous conſtruction.

Nathan was the man by whom God had ſent that errand of grace to *David*, concerning *Salomon*, aſſuring him both to raigne, and proſper; yet now when *Adonijahs* plot was thus on foot, he doth not ſit ſtill and depend upon the iſſue of Gods decree, but he beſtirres him in the buſineſſe,and conſults with *Bathſheba* how at once to ſave their lives,and to advance *Salomon*, and defeat *Adonijah*; Gods pre-determination includes the meanes as well as the end; the ſame providence that had ordained a Crowne to *Salomon*,a repulſe to *Adonijah*,preſervation to *Bathſheba* and *Nathan*, had fore-appointed the wiſe and induſtrious indeavours of the Prophet to bring about his juſt,and holy purpoſes;If we would not have God wanting to us, we muſt not be E wanting to our ſelves : Even when we know what God hath meant to us, wee may not be negligent.

The Prophets of God did not look for revelation in all their affaires, in ſome things they were left to the counſell of their owne hearts;the policie of *Nathan* was of uſe as well as his prophecie : that alone hath turned the ſtreame into the right channell:Nothing could be more wiſely contrived than the ſending in of *Bathſheba* to *David*,with ſo ſeaſonable and forceable an expoſtulation, and the ſeconding of hers with his owne.

Though luſt were dead in *David*,yet the reſpects of his old matrimonial love lived ſtil;the very preſence of *Bathſheba* pleaded ſtrongly; but her ſpeech more; the time was,when his affectiõ offẽded in exceſſe towards her being then anothers,he cannot

now

A now neglect her being his own;& if either his age,or the remorſe of his old offence
ſhould have ſet him off,yet ſhe knew his oath was ſure; *My Lord thou ſwareſt by the
Lord thy God unto thine handmaid*,ſaying,*Aſſuredly* Salomon *thy ſon ſhall raigne after me,
& he ſhall ſit upon my throne*;His word had been firme,but his oath was inviolable;we
are engaged if we have promiſed,but if we have ſworne, we are bound.

Neither heaven nor earth have any gieves for that man that can ſhake off the fetters
of an oath;for he cares not for that God whom he dares invoke to a falſhood;
and he that cares not for God will not care for man.

Ere *Bathſheba* can be over the threſhold,*Nathan*(upon compact)is knocking at the
doore. Gods Prophet was never but welcome to the bed-chamber of King *David*:
In a ſeeming ſtrangneſſe he fals upon the ſame ſuit, upon the ſame complaint with
B *Bathſheba*: Honeſt policies doe not miſ-become the holieſt Prophets; Shee might
ſeeme to ſpeake as a woman,as a mother,out of paſſion; the word of a Prophet could
not be miſ-doubted. He therefore that had formerly brought to *David* that chiding
and bloody meſſage concerning *Bathſheba*, comes now to *David* to ſue for the life
and honour of *Bathſheba*; and he that was ſent from God (to *David*) to bring the
newes of a gracious promiſe of favour unto *Salomon*,comes now to challenge the execution
of it from the hands of a father; and he whoſe place freed him from ſuſpition
of a faction,complaines of the inſolent demeanure and proclamation of *Adonijah*;
what he began with an humble obeyſance, ſhutting up in a lowly and loving expoſtulation,
Is this thing done by my Lord the King, *and thou haſt not ſhewed thy ſervant
who ſhould ſit on the Throne of my Lord the King after him*? As *Nathan* was of Gods
C Counſell unto *David*, ſo was he of *Davids* Counſell both to God,and the State; As
God therefore upon all occaſions told *Nathan* what he meant to doe with *David*, ſo
had *David* wont to tell *Nathan* what he meant to doe in his holy & moſt important
civill affaires. There are caſes wherein it is not unfit for Gods Prophets to meddle
with matters of State. It is no diſparagement to religious Princes to impart their
counſels unto them,who can requite them with the counſels of God.

That wood which a ſingle iron could not rive, is ſoone ſplitted with a double
wedge; The ſeaſonable importunity of *Bathſheba* and *Nathan*, thus ſeconding each
other,hath ſo wrought upon *David*, that now his love to *Adonijah* gives place to
indignation,nature to an holy fidelity;& now he renewes his ancient oath to *Bathſheba*
with a paſſionate ſolemnity: *As the Lord liveth,who hath redeemed my ſoule out
D *of all adverſitie,even as I ſware unto thee by the Lord God of Iſrael*, ſaying, *aſſuredly Salomon
thy ſonne ſhall raigne after me,and he ſhall ſit upon my throne in my ſtead, ſo will I
certainely doe this day*: In the decay of *Davids* body I finde not his intellective powers
any whit impaired. As one therefore that from his bed could with a perfect (if
weake) hand ſtere the government of Iſrael,he gives wiſe and full directions for the
inauguration of *Salomon*: *Zadock* the Prieſt,and *Nathan* the Prophet,and *Benaiah* the
Captaine receive his grave and Princely charge for the cariage of that ſo weighty a
buſineſſe. They are commanded to take with them the royall guard, to ſet *Salomon*
upon his fathers Mule,to carry him downe in ſtate to *Gihon*,to anoint him with the
holy oyle of the Tabernacle,to ſound the trumpets and proclaime him in the ſtreets
to bring him back with triumph and magnificence to the Court, and to ſet him in
E the royall Throne with all the due ceremonies of Coronation.

How pleaſing was this command to them who in *Salomons* glory ſaw their owne
ſafety? *Benaiah* applauds it,and not fearing a fathers envy,in *Davids* preſence wiſheth
Salomons throne exalted above his: The people are raviſhed with the joy of ſo
hopefull a ſucceſſion,and breake the earth,and fill the heaven with the noiſe of their
Muſick and ſhouting.

Salomons gueſts had now at laſt better cheare than *Adonijahs*,whoſe feaſt(as all wicked
mens)ended in horror,no ſooner are their bellies ful of meat,than their eares are
full of the ſound of thoſe trumpets, which at once proclaime *Salomons* triumph, and
their confuſion: Ever after the meale is ended comes the reckoning: God could as
eaſily have prevented this jollity as marred it: But he willingly ſuffers vaine men to
pleaſe themſelves for a time in the conceited ſucceſſe of their owne projects,that afterwards

terwards their diſappointmẽt may be ſo much the more grievous; No doubt, at this feaſt there was many a health drunken to *Adonijah*, many a confident boaſt of their proſpering deſigne; many a ſcorne of the deſpiſed faction of *Salomon*; & now for their laſt diſh, is ſerved up aſtoniſhment, and fearefull expectation of a juſt revenge. *Ionathan* the ſon of *Abiathar* the Prieſt, brings the newes of *Salomons* ſolemne and joyfull enthronization; now all hearts are cold, all faces pale; and every man hath but life enough to run away; How ſuddenly is this braving troupe diſperſed? *Adonijah* their new Prince flyes to the hornes of the Altar, as diſtruſting all hopes of life, ſave the Sanctity of the place, and the mercy of his rivall.

So doth the wiſe and juſt God befoole proud and inſolent ſinners in thoſe ſecret plots, wherein they hope to undermine the true ſon of *David*, the Prince of Peace; he ſuffers them to lay their heads together, and to feaſt themſelves in a jocund ſecurity, and promiſe of ſucceſſe; at laſt, when they are at the height of their joyes, and hopes, he confounds all their devices, & layes them open to the ſcorne of the world, and to the anguiſh of their owne guilty hearts.

Davids *end, and* Salomons *beginning.*

IT well became *Salomon* to begin his Raigne in peace. *Adonijah* receives pardon upon his good behaviour, and findes the Throne of *Salomon*, as ſafe as the Altar. *David* lives to ſee a wiſe ſonne warme in his ſeat; and now he that had yeelded to ſucceſſion, yeelds to nature. Many good counſels had *David* given his Heire; now he ſummes them up in his end. Dying words are wont to be weightieſt; The Soule when it is entring into glory breathes nothing but divine. *I goe the way of all the earth*: How well is that Princely heart content to ſubſcribe to the conditions of humane mortality; as one that knew Soveraignty doth not reach to the affaires of nature? Though a King, hee neither expects, nor deſires an immunity from diſſolution; making no account to goe in any other then the common track, to the univerſall home of mankinde, the houſe of age? Whither ſhould earth but to earth? and why ſhould we grudge to doe that, which all doe? *Be thou ſtrong therefore, and ſhew thy ſelfe a man*; Even when his ſpirit was going out, he puts ſpirit into his Son; Age puts life into youth, and the dying animates the vigorous. Hee had well found that ſtrength was requiſite to government, that he had need to be no leſſe than a man that ſhould rule over men; If greatneſſe ſhould never receive any oppoſition, yet thoſe worlds of cares, and buſineſſes that attend the chaire of State, are able to over-lay any meane powers. A weak man may obey, none but the ſtrong can governe. Graceleſſe courage were but the wheſtone of tyranny; *Take heed therefore to the charge of the Lord thy God, to walk in his wayes, and to keep his Statutes.* The beſt legacy that *David* bequeathes to his heire, is the care of piety; himſelfe had found the ſweetneſſe of a good conſcience, and now he commends it to his Succeſſor. If there bee any thing that in our deſires of the proſperous condition of our children, takes place of goodneſſe, our hearts are not upright. Here was the father a King, charging the King his ſonne to keepe the Statutes of the King of Kings; as one that knew greatneſſe cou'd neither exempt from obedience, nor priviledge ſin; as one that knew the leaſt deviation in the greateſt & higheſt Orbe, is both moſt ſenſible, and moſt dangerous: Neither would hee have his ſonne to looke for any proſperity, ſave onely from well-doing. That happineſſe is built upon ſand or Ice, which is raiſed upon any foundation beſides vertue. If *Salomon* were wiſe; *David* was good; and if old *Salomon* had well remembred the counſell of old *David*, he had not ſo foully miſcaried.

After the precepts of piety, follow thoſe of juſtice; diſtributing in a due recompence, as revenge to *Ioab* and *Shimei*, ſo favour to the houſe of *Barzillai*. The bloodineſſe of *Ioab* had laien long upon *Davids* heart; the hideous noiſe of thoſe treacherous murders, as it had pierced heaven, ſo it ſtill filled the eares of *David*; He could abhorre the villany, though he could not revenge it; What he cannot pay, he will

A owe, and approve himſelfe at laſt a faithfull debtor: Now he will defray it by the hand of *Salomon*. The ſlaughter was of *Abner*, and *Amaſa*, *David* appropriates it; *Thou knoweſt what Ioab did to me:* The Soveraigne is ſmitten in the ſubject; Neither is it other then juſt, that the arraignment of meane malefactors runs in the ſtile of wrong to the Kings Crowne and dignity. How much more doſt thou, O Sonne of *David*, take to thy ſelfe thoſe inſolencies which are done to thy pooreſt ſubjects, ſervants, ſonnes, members here upon earth? No *Saul* can touch a Chriſtian here below, but thou feeleſt it in heaven, and complaineſt.

But what ſhall we thinke of this? *David* was a man of Warre, *Salomon* a King of Peace, yet *David* refers this revenge to *Salomon*: How juſt it was that he who ſhed the blood of warre in peace, and put the blood of war upon his girdle that was about B his loynes, ſhould have his blood ſhed in peace, by a Prince of peace; Peace is fitteſt to rectifie the out-rages of War: Or whether is not this done in type of that divine adminiſtration, wherein thou, O Father of heaven, haſt committed all judgement unto thine eternall Sonne? Thou who couldſt immediately either plague, or abſolve ſinners, wilt doe neither but by the hand of a Mediator.

Salomon learned betimes what his ripeneſſe taught afterwards, *Take away the wicked from the King, and his Throne ſhall be eſtabliſhed in righteouſneſſe*; Cruell *Ioab*, & malicious *Shimei*, muſt be therefore upon the firſt opportunity removed. The one lay open to preſent juſtice, for abetting the conſpiracie of *Adonijah*, neither needes the help of time for a new advantage; The other went under the protection of an oath from *David*, and therefore muſt be fetcht in upon a new challenge. The hoare head C of both muſt be brought to the grave with blood, elſe *Davids* head could not bee brought to his grave in peace: Due puniſhment of malefactors is the debt of authority: If that holy King have runne into arrerages; yet as one that hates and feares to breake the banke, he gives order to his pay-maſter; It ſhall be defrayed, if not by him, yet for him.

Generous natures cannot be unthankfull: *Barzillai* had ſhewed *David* ſome kindneſſe in his extremity; and now the good man will have poſterity to inherite the thankes. How much more bountifull is the Father of Mercies; in the remuneration of our poore unworthy ſervices? Even ſucceſſions of generations ſhall fare the better for one good parent.

The dying words and thoughts of the man after Gods owne heart did not confine D themſelves to the ſtraites of theſe particular charges, but inlarged themſelves to the care of Gods publike ſervice; As good men are beſt at laſt, *David* did never ſo buſily, and carefully marſhall the affaires of God, as when hee was fixed to the bed of his age and death Then did he lode his ſonne *Salomon* with the charge of building the houſe of God; then did he lay before the eyes of his ſon the modell and patterne of that whole ſacred worke, whereof if *Salomon* bare the name, yet *David* no leſſe merits it: He now gives the platforme of the Courts, and buildings; He gives the gold and ſilver for that holy uſe; an hundred thouſand talents of gold, a thouſand thouſand talents of ſilver; beſides braſſe and yron paſſing weight; He weighes out thoſe precious metalls for their ſeverall deſignements; Every future veſſell is laid out already in his poiſe, if not in his forme; He excites the Princes of Iſrael to their aſſiE ſtance, in ſo high a worke; He takes notice of their bountifull offerings; Hee numbers up the Levites for the publique ſervices, and ſets them their taſkes. He appoints the Singers, and other Muſitians to their ſtations; the Porters to the gates that ſhould be; And now when he hath ſet all things in a deſired order, and forwardneſſe, he ſhuts up with a zealous bleſſing of his *Salomon*, and his people, and ſleepes with his fathers. Oh bleſſed ſoule, how quiet a poſſeſſion haſt thou now taken (after ſo many tumults) of a better Crowne! Thou that haſt prepared all things for the houſe of thy God, how happily art thou now welcomed to that houſe of his, not made with hands, eternall in the heavens! Who now ſhall envy unto good Princes the honour of overſeeing the buſineſſes of God, and his Church; when *David* was thus punctuall in theſe divine proviſions? What feare can be of uſurpation where they have ſo glorious a precedent?

Now is *Salomon* the ſecond time crowned King of Iſrael, and now in his owne A
right (as formerly in his fathers) ſits peaceably upon the Throne of the Lord; His awe and power come on faſter than his yeares; Envie and ambition where it is once kindled, may ſooner be hid in the aſhes, than quite put out; *Adonijah* yet hangs after his old hopes; He remembers how ſweet he found the name of a King, and now hath laid a new plot for the ſetting up of his crackt title: He would make the bed a ſtep to the throne; His old cõplices are ſure enough. His part would gather much ſtrẽgth, if he might enjoy *Abiſhag* the relect of his father, to wife; If it were not the Jewiſh faſhion (as is pretended) that a Kings widow ſhould marry none but a King; yet certainly the power both of the alliance, and friendſhip of a Queen muſt needs not a little advance his purpoſe. The crafty rivall dare not either move the ſuit to *Salomon*, or effect the mariage without him; but would cunningly undermine the ſon by the B
ſuit of that mother, whoſe ſuit had undermined him. The weaker veſſels are commonly uſed in the moſt dangerous ſuggeſtions of evill.

Bathſheba was ſo wiſe a woman that ſome of her counſels are canonized for divine, yet ſhe ſaw not the depth of this drift of *Adonijah*; therefore ſhe both entertaines the ſuit, and moves it: But what ever were the intent of the ſutor, could ſhe chooſe but ſee the unlawfulneſſe of ſo inceſtuous a match? It is not long ſince ſhe ſaw her late huſband *David* abominating the bed of thoſe his Concubines, that had been touched by his ſonne *Abſalom*; and can ſhe hold it lawfull that his ſon *Adonijah* ſhould climb up to the bed of his fathers wife? Sometimes even the beſt eyes are dimme and diſcerne not thoſe things which are obvious to weaker ſights: or whether did not *Bathſheba* well ſee the foulneſſe of the ſuit, and yet in compaſſion of *Adonijahs* late repulſe
C (wherein ſhe was the chiefe agent) and in a deſire to make him amends for the loſſe of the Kingdome, ſhe yeelds even thus to gratifie him. It is an injurious weakneſſe to be drawne upon any by-reſpects to the furtherance of faulty ſuits, of unlawfull actions.

No ſooner doth *Bathſheba* come in place, than *Salomon* her ſonne riſes from his chaire of State and meets her and bowes to her, and ſets her on his right hand; as not ſo remembring himſelfe to be a King, that he ſhould forget he was a ſonne. No outward dignity can take away the rights and obligations of nature; Had *Bathſheba* been as meane as *Salomon* was mighty, ſhe had caried away this honour from a gracious ſonne. Yet for all theſe due complements *Bathſheba* goes away with a deniall; Reverence ſhe ſhall have, ſhe ſhall not have a condeſcent. D

In the acts of Magiſtracie, all regards of naturall relations muſt give way; That which ſhe propounded as a ſmall requeſt, is now, after a generall and confuſed ingagement rejected as unreaſonable. It were pitty wee ſhould bee heard in all our ſuits. *Bathſheba* makes a petition againſt her ſelfe, and knowes it not; her ſafety and life depends upon *Salomons* raign, yet ſhe unwittingly moves for the advancement of *Adonijah*.

Salomon was too dutifull to check his mother, and too wiſe to yeeld to her: In unfit ſupplications we are moſt heard when we are repelled. Thus doth our God many times anſwer our prayers with mercifull denials. & moſt bleſſeth us in croſſing our deſires.

Wiſe *Salomon* doth not finde himſelfe perplexed with the ſcruple of his promiſe; E
he that had ſaid *Ask on, for I will not ſay thee nay*, can now ſweare, *God doe ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his owne life*. His promiſe was according to his ſuppoſition; his ſuppoſition was of no other than of a ſuit, honeſt, reaſonable, expedient; now he holds himſelfe free from that grant, wherein there was at once both ſin and danger, No man can be intangled with generall words againſt his owne juſt and honeſt intentions.

The policies of wicked men befoole them at laſt; this interceſſion hath undone *Adonijah*, and inſtead of the Throne haſtens his grave: The ſword of *Benaiah* puts an end to that dangerous rivality. *Ioab* and *Abiathar* ſtill held Champerty with *Adonijah*; Their hand was both in his claime of the Kingdome, and in the ſuit of *Abiſhag*; There are crimes wherein there are no acceſſories, ſuch is this of treaſon. *Abiathar* may thanke his burden that he lives; Had he not borne the Arke of the Lord before *David*, he had not now caried his head upon his ſhoulders; Had he not been afflicted with *David*, he had periſhed with *Adonijah*; now though he were, in his owne merit, a man of death, yet he ſhall ſurvive his partners, *Get thee to Anathoth unto thine owne fields*. The Prieſthood of *Abiathar*, as it aggravated his crime, ſo it ſhall preſerve his life: Such honor have good Princes given to the Miniſters of the Sanctuary, that their very coat hath been defence enough againſt the ſword of juſtice, how much more ſhould it be of prooſe againſt the contempt of baſe perſons?

Beſides his function, reſpect is had to his ſufferings, The father and brethren of *Abiathar* were ſlaine for *Davids* ſake, therefore for *Davids* ſake *Abiathar* (though worthy of death) ſhall live; He had been now a dead man, if he had not been formerly afflicted; Thus doth our good God deale with us; by the rod he prevents the ſword, & therefore will not condemne us for our ſins, becauſe we have ſuffered. If *Abiathar* do not forfait his life, yet his office he ſhall, he muſt change Jeruſalem for Anathoth, & the Prieſthood for a retired privacie. It was fourſcore yeares agoe ſince the ſentence of judgement was denounced againſt the houſe of *Eli*; now doth it come to execution; This juſt quarrel againſt *Abiathar* (the laſt of that line) ſhal make good the threatned judgement: The wickedneſſe of *Elies* houſe was neither purged by ſacrifice, nor obliterated by time: If God pay ſlowly, yet he payes ſure: Delay of moſt certaine puniſhment is neither any hinderance to his juſtice, nor any comfort to our miſeries

The execution of Joab, *and* Shimei.

Abiathar ſhall live though he ſerve not; It is in the power of Princes to remit (at leaſt) thoſe puniſhments which attend the breach of humane Lawes; good reaſon they ſhould have power to diſpence with the wrongs done to their owne perſons. The newes of *Adonijahs* death, and *Abiathars* removal cannot but affright *Ioab*; who now runs to *Gibeon*, and takes ſanctuary in the Tabernacle of God; all his hope of defence is in the hornes of the Altar. Fond *Ioab*, hadſt thou formerly ſought for counſell from the Tabernacle, thou hadſt not now needed to ſeek to it for refuge; if thy devotions had not been wanting to that Altar, thou hadſt not needed it for a ſhelter: It is the faſhion of our fooliſh preſumption to looke for protection, where we have not cared to yeeld obedience.

Even a *Ioab* clings faſt to Gods Altar in his extremity, which in his ruffe and welfare he regarded not; The worſt men would be glad to make uſe of Gods ordinances, for their advantage; Neceſſity will drive the moſt profane and lawleſſe man to God; But what doe theſe bloody hands touching the holy Altar of God? Miſerable *Ioab*, what help canſt thou expect from that ſacred pile: Thoſe hornes that were ſprinkled with the blood of beaſts, abhorre to be touched by the blood of men, that Altar was for the expiation of ſin by blood; not for the protection of the ſin of blood. If *Adonijah* fled thither and eſcaped, it is murder that purſues thee more than conſpiracie; God hath no ſanctuary for a wilfull Homicide.

Yet ſuch reſpect doth *Benaiah* give to that holy place, that his ſword is unwilling to touch him that touches the Altar: Thoſe hornes ſhall put off death for the time; and give protraction of the execution though not preſervation of life; How ſweet is life even to thoſe who have been prodigal of the blood of others, that *Ioab* ſhifts thus to hold it but ſome few houres? *Benaiah* returnes with *Ioabs* anſwer, inſtead of his head; *Nay, but I will dy here*; as not daring to unſheath his ſword againſt a man ſheltered in Gods tabernacle, without a new commiſſion. Young *Salomon* is ſo well acquainted with the Law of God, in ſuch a caſe, that he ſticks not at the ſentence: hee knew that God had enacted, *If a man came preſumptuouſly upon his Neighbour, to ſlay him with guile, thou ſhalt take him from mine Altar, that he may die*: He knew *Ioabs* murders had not been more preſumptuous, than guilfull; and therefore hee ſends *Benaiah* to take away the offender, both from God, and men, from the Altar, and the world.

No ſubject had merited more than *Ioab*; When proclamation was made in Iſrael, A
that whoever ſhould ſmite the Jebuſites firſt, he ſhould be the Chiefe and Captaine; *Ioab* was the man: When *David* built ſome part of Jeruſalem, *Ioab* built the reſt; ſo as Jeruſalem owes it ſelfe to *Ioab*, both for recovery, and reparation; No man held ſo cloſe to *David*; no man was more intent to the weale of Iſrael, none ſo ſucceſſeful in victories; yet now is he cald to reckon for his old ſinnes, and muſt repay blood to *Amaſa*, and *Abner*: It is not in the power of all our deſerts to buy off one ſinne, either with God or man: where life is ſo deeply forfaited, it admits of no redemption.

The honeſt ſimplicity of thoſe times knew not of any infamy in the execution of juſtice. *Benaiah*, who was the great Marſhall under *Salomon*, thinkes not his fingers defiled with that fatall ſtroke. It is a fooliſh niceneſſe to put more ſhame in the doing of juſtice, than in the violating of it.

In one act *Salomon* hath approved himſelfe both a good Magiſtrate, and a good B
ſonne, fulfilling at once the will of a father and the charge of God, concluding upon this juſt execution, that, *upon David, and upon his ſeed, and upon his houſe, and upon his Throne, there ſhall be peace for ever from the Lord*; and inferring, that without this there could have been no peace.

Blood is a reſtleſſe ſuitor, and will not leave clamoring for judgement, till the mouth be ſtopped with revenge. In this caſe favour to the offender is cruelty to the favourer.

Now hath *Ioab* paid all his arrerages by the ſword of *Benaiah*; there is no ſuit againſt his corps; that hath the honor of a buriall fit for a Peere of Iſrael, for the neere
cozen to the King. Death puts an end to all quarrels: *Salomon* ſtrikes off the ſkore, C
when God is ſatisfied: The revenge that ſurvives death and will not bee ſhut up in the Coffin, is barbarous, and unbeſeeming true Iſraelites.

Onely *Shimei* remaines upon the file, his courſe is next, yet ſo, as that it ſhall be in his owne liberty to haſten his end; Upon *Davids* remiſſion, *Shimei* dwels ſecurely in Bahurim, a town of the Tribe of *Beniamin*; Doubtleſſe, when he ſaw ſo round juſtice done upon *Adonijah*, and *Ioab*, his guilty heart could not think *Salomons* meſſage portended ought but his execution; and now he cannot but be well pleaſed with ſo eaſie conditions, of dwelling at Jeruſalem, and not paſſing over the brook Kidron; What more delightfull place could he chuſe to live in, than that city, which was the glory of the whole earth? What more pleaſing bounds could he wiſh than the ſweet banks
of Kidron? Jeruſalem could be no priſon to him, whiles it was a Paradiſe to his bet- D
ters, and if he had a deſire to take freſh ayre, he had the ſpace of ſix furlongs to walk from the city to the brooke. He could not complaine to be ſo delectably confined; And beſides, thrice every yeare hee might be ſure to ſee all his friends without ſtirring his foot.

Wiſe *Salomon* whiles he cared to ſeeme not too ſevere an exactor of that, which his father had remitted, prudently layes inſenſible twigs for ſo foule an offender. Beſides the old grudge, no doubt *Salomon* ſaw cauſe to ſuſpect the fidelity of *Shimei*; as a man who was ever knowne to be hollow to the houſe of *David*; the obſcurity of a Country life would eaſily afford him more ſafe opportunities of ſecret miſchief; Many eyes ſhall watch him in the city; he cannot look out unſeen, he cannot whiſper un-
heard: Upon no other termes ſhall he enjoy his life, which the leaſt ſtraying ſhall E
forfait.

Shimei feeles no paine in this reſtraint; How many Nobles of Iſrael doe that for pleaſure, which he doth upon command? Three yeares hath he lived within compaſſe limited both by *Salomons* charge & his own oath: It was ſtill in his power (notwithſtanding *Davids* Caveat) to have laid downe his hoare-head in the grave, without blood: The juſt God infatuates thoſe whom he meanes to plague: Two of *Shimeies* ſervants are fled to Gath; & now he ſaddles his Aſſe & is gone to fetch them backe; Either (he thinkes) this word of *Salomon* is forgotten, or in the multitude of greater affaires, not heeded; or this ſo ſmall an occurrence will not come to his eare: Covetouſneſſe and preſumption of impunity are the deſtruction of many a ſoule; *Shimei* ſeekes his ſervants, and loſes himſelfe; How many are there who cry out of this folly

and

A and yet imitate it: Theſe earthly things either are our ſervants or ſhould bee; how commonly doe we ſee men run out of the bounds, ſet by Gods Law, to hunt after them, till their ſoules incurre a fearefull judgement?

Princes have thouſands of eyes & eares: If *Shimei* wil for more ſecreſie ſadle his own Aſſe, and take (as is like) the benefit of night, for his paſſage; his journey cannot be hid from *Salomon*. How warie had thoſe men need to be that are obnoxious? Without delay is *Shimei* complained of, convented, charged with violation both of the oath of God, and the injunction of *Salomon*; and that all theſe might appeare to be but an occaſion of that puniſhment, whoſe cauſe was more remote, now is all that old venom laid before him, which his malice had long ſince ſpit at Gods anointed: *Thou knoweſt all the wickedneſſe, whereto thine heart is privy, that thou didſt to David my father.*

B Had this old tally beene ſtriken off; yet could not *Shimei* have pleaded ought for his life: For, had he ſaid, Let not my Lord the King be thus mortally diſpleaſed for ſo ſmall an offence: Who ever died for paſſing over Kidron? What man is the worſe for my harmeleſſe journey? It had ſoon been returned. If the act be ſmall, yet the circũſtances are deadly: The commands of Soveraigne authority make the ſleighteſt duties weighty; If the journey be harmeleſſe, yet not the diſobedience: It is not for ſubjects to poiſe the Princes charge in the ſcales of their weake conſtructions; but they muſt ſuppoſe it ever to be of ſuch importance, as is pretended by the Commander: Beſides the precept, here was a mutuall adjuration; *Shimei* ſwore not to goe; *Salomon* ſwore his death if he went; the one oath muſt be revenged, the other muſt be kept: If *Shimei* were falſe in offending, *Salomon* will be juſt in puniſhing. Now therefore, C that which *Abiſhai* the ſon of *Zeruiah* wiſhed to have done in the greenneſſe of the wound, and was repelled; after long feſtering *Benaiah* is commanded to doe: The ſtones that *Shimei* threw at *David* ſtruck not ſo deep, as *Benaiahs* ſword; The tongue that curſed the Lords anointed hath paid the head to boot. Vengeance againſt rebels may ſleep, it cannot die: A ſure, if late, judgement attends thoſe that dare lift up either the hand or tongue againſt the ſacred perſons of Gods Vice-gerents. How much leſſe will the God of heaven ſuffer unrevenged the inſolencies, and blaſphemies againſt his owne divine Majeſtie? It is a fearefull word, He ſhould not be juſt, if hee ſhould hold theſe guiltleſſe.

D Salomons *Choice, with his judgement upon the two Harlots.*

After ſo many meſſages and proofes of grace, *Salomon* begins doubtfully both for his match, and for his devotion: If *Pharaohs* daughter were not a Proſelyte, his earely choyce was (beſides unwarrantable) dangerous: The high places not only ſtood, but were frequented, both by the people and King; I doe not finde *David* climbing up thoſe miſ-hallowed hills, in an affection of the variety of Altars; *Salomon* doth ſo, and yet loves the Lord, and is loved of God againe: Such is the mercy of our God, that he will not ſuffer our wel-meant weakneſſes to bereave us of his favours: he rather pitties, than plagues us for the infirmities of upright hearts.

E *Gibeon* was well worthy to be the chiefe, yea the onely high place; There was the allowed Altar of God, there was the Tabernacle, though (as then) ſevered from the Arke, thither did yong *Salomon* go up; and, as deſiring to begin his raigne with God, there he offers no leſſe than a thouſand ſacrifices.

Salomon worſhips God by day; God appeares to *Salomon* by night; Well may wee looke to enjoy God, when we have ſerved him; The night cannot but bee happy whoſe day hath been holy.

It was no unuſuall courſe with God to reveale himſelf unto his ſervants by dreams; So did he here to *Salomon*; who ſaw more with his eies ſhut, than ever they could ſee open, even him that was inviſible: The good King had offred unto God a thouſand burnt ſacrifices, and now God offered him his option, *Aske what I ſhall give thee*: Hee whoſe the beaſts are on a thouſand mountaines graciouſly accepts a ſmall returne of his owne. It ſtands not with the munificence of a bountifull God to bee indebted to his creature, we cannot give him ought unrecompenſed: There is no way wherein we can be ſo liberall to our ſelves, as by giving to the poſſeſſor of all things. And art thou ſtill, O God, leſſe free unto us thy meaner ſervants under the Goſpell? Haſt thou not ſaid, *Whatſoever yee ſhall aske the Father in my name, it ſhall be given you?* Only give us grace not to be wanting unto thee, and we know thou canſt not ſuffer any thing to be wanting unto us.

The night followes the temper of the day; and the heart ſo uſeth to ſleepe, as it wakes: Had not the thoughts of *Salomon* been intent upon wiſdome by day, he had not made it his ſuit in his dreame: There needs no leiſure of deliberation: The heart was ſo fore-ſtalled with the love, and admiration of wiſdome, that not abiding the leaſt motion of a competition, it faſtens on that grace it had longed for: *Give unto thy ſervant an underſtanding heart, to judge thy people*. Had not *Salomon* been wiſe before, he had not knowne the worth of wiſdome, he had not preferred it in his deſires; The dung-hill cockes of the World cannot know the price of this pearle; thoſe that have it, know that all other excellencies are but traſh, & rubbiſh unto it. *Salomon* was a great King, and ſaw that he had power enough, but withall, he found that royalty, without wiſdome, was no other then eminent diſhonour; There is no trade of life whereto there belongs not a peculiar wiſdome; without which there is nothing but a tedious unprofitableneſſe; much more to the higheſt, and buſieſt vocation, the regiment of men: As God hath no reaſon to give his beſt favours unaſked, ſo hath hee no will to with-hold them where they are aſked.

Hee that in his cradle had the title of *Beloved of God,* is now beloved more in the throne for the love and deſire of wiſdome; this ſoile could never have born this fruit alone; *Salomon* could not ſo much as have dreamed of wiſdome, if God had not put it into him; and now God takes the ſuit ſo well, as if he were beholden to his creature for wiſhing the beſt to it ſelfe: and becauſe *Salomon* hath aſked what hee ſhould, hee ſhall now receive both what he aſked, and what he aſked not: Riches and honor ſhal be given him into the match. So doth God love a good choyce, that he recompenſes it with over-giving: Could we but firſt ſeek the Kingdome of God and his righteouſneſſe, all theſe earthly things ſhould be ſuper-added to us; Had *Salomon* made wealth his boon, he had failed both of riches and wiſdome; now he aſkes the beſt, and ſpeeds of all; They are in a faire way of happineſſe that can pray well; It was no diſcomfort to *Salomon*, that he awaked and found it a dreame; for he knew this dreame was divine, and oracular; and he already found in his firſt waking, the reall performance of what was promiſed him ſleeping: Such illumination did he ſenſibly finde in all the roomes of his heart, as if God had now given him a new ſoule: No marvell if *Salomon* now returning from the Tabernacle to the Arke teſtified his joy and thankfulneſſe by burnt-offerings, and peace offerings, and publique feaſtings; The heart that hath found in it ſelfe the lively teſtimonies of Gods preſence, and favour, cannot contain it ſelfe from outward expreſſions.

God likes not to have his gifts lie dead where he hath conferred them; Iſrael ſhal ſoone witneſſe they have a King enlightened from heaven; in whom wiſdome did not ſtay for heires, did not admit of any parallel in his predeceſſors. The all-wiſe God will find occaſions to draw forth thoſe graces to uſe and light, which he hath beſtowed on man; Two Harlots come before young *Salomon* with a difficult plea; It is not like, the Princes eare was the firſt that heard this complaint; there was a ſubordinate courſe of juſtice for the determination of theſe meaner incidences: the hardneſſe of this deciſion brought the matter, through all the bẽches of inferior judicature, to the Tribunal of *Salomon*; The very Iſraelitiſh Harlots were not ſo unnatural as ſome now adayes that counterfeit honeſty; Theſe ſtrive for the fruit of their womb, ours to put thẽ off; One ſon is yet alive, two mothers contend for him. The children were alike for feature, for age, the mothers were alike for reputation: here can bee no evidence from others eyes; Whethers now is the living Child, and whethers is the dead? Had *Salomon* gone about to wring forth the truth by tortures, he had perhaps plagued the innocent, and added paine to the miſery of her loſſe; the weaker had been guilty; and

A the more able to beare,had carried away both the child and the victory:The countenance
of either of the mothers bewrayed an equality of paſſion; Sorrow poſſeſſed
the one,for the ſonne ſhe had loſt; and the other, for the ſonne ſhe was in danger to
leeſe: Both were equally peremptory,and importunate in their claime; It is in vain
to thinke that the true part can be diſcerned by the vehemence of their challenge:
Falſhood is oft-times more clamorous than truth; No witneſſes can bee produced;
They two dwelt apart under one roofe: and if ſome neighbours have ſeene the children
at their birth,and circumciſion,yet how little difference, how much change is
there in the favour of Infants? how doth death alter more confirmed lines?

The impoſſibility of proofe makes the guilty more confident, more impudent;
the true mother pleads that her child was taken away at midnight by the other; but
B in her ſleep;ſhe ſaw it not,ſhe felt it not:and if all her ſenſes could have witneſſed it,
yet,here was but the affirmation of the one,againſt the deniall of the other, which in
perſons alike credible doe but counterpoiſe. What is there now to lead the Judge,
ſince there is nothing either in the act, or circumſtances, or perſons, or plea, or evidence
that might ſway the ſentence? *Salomon* wel ſaw that when all outward proofes
failed,there was an inward affection,which if it could be fetcht out,would certainly
bewray the true mother;he knew ſorrow might more eaſily be diſſembled than naturall
love; both ſorrowed for their owne, both could not love, one, as theirs: To
draw forth then this true proofe of motherhood, *Salomon* calls for a ſword: Doubtleſſe,ſome
of the wiſer hearers ſmiled upon each other;and thought in themſelves,
What,will the young King cut theſe knottie cauſes in peeces? Will hee divide juſtice
C with edge tooles? will he ſmite at hazard before conviction? The actions of wiſe
Princes are ridles to vulgar conſtructions; neither is it for the ſhallow capacities of
the multitude to fadome the deepe projects of Soveraigne authority: That ſword
which had ſerved for execution,ſhall now ſerve for triall; *Divide yee the living child
in twaine,and give the one halfe to the one,and the other halfe to the other*;Oh divine oracle
of juſtice,commanding that which it would not have done, that it might finde out
that which could not be diſcovered;Neither God,nor his Deputies may be ſo taken
at their words,as if they alwayes intended their commands for action,and not ſometimes
for probation.

This ſword hath already pierced the breaſt of the true mother; and divided her
heart with feare,and griefe at ſo killing a ſentence:There needes no other racke to
D diſcover nature;and now ſhe thinks,wo is me that came for juſtice,and am anſwered
with cruelty; *Divide yee the living child?* Alas,what hath that poore infant offended?
that it ſurvives,and is ſued for? How much leſſe miſerable had I been,that my childe
had been ſmothered in my ſleep,then mangled before mine eyes? If a dead carkaſſe
could have ſatisfied me,I needed not to have complained: What a wofull condition
am I falne into,who am accuſed to have been the death of my ſuppoſed child already,
and now ſhall be the death of my owne? If there were no loſſe of my childe, yet
how can I endure this torment of mine owne bowels? How can I live to ſee this part
of my ſelfe ſprawling under that bloody ſword? And whiles ſhe thinkes thus,ſhe ſues
to that ſuſpected mercy of her juſt Judge, *Oh my Lord, give her the living child,and ſlay
him not*: as thinking,if he live,he ſhall but change a mother; if he die, his mother loſeth
E a ſon;Whiles he lives,it ſhall be my comfort that I have a ſon,though I may not
call him ſo:dying,he periſheth to both;it is better he ſhould live to wrong a mother,
than to neither:Contrarily her envious competitor, as holding her ſelfe well ſatisfied
that her neighbour ſhould be as childleſſe,as her ſelf,can ſay, *Let it be neither mine,
nor thine,but divide it*; Well might *Salomon*,and every hearer conclude,that either ſhe
was no mother,or a monſter,that could bee content with the murder of her childe;
and that if ſhe could have been the true mother,and yet have deſired the blood of
her infant,ſhe had been as worthy to have been ſtript of her childe for ſo foule unnaturalnes,
as the other had been worthy to enjoy him for her honeſt compaſſiō. Not
more juſtly than wiſely therfore doth *Salomon* trace the true mother by the footſteps
of love,& pity;& adjudgeth the child to thoſe bowels that had yerned at his danger

Even in morality it is thus alſo:Truth as it is one,ſo it loves intireneſſe; falſhood,

diviſion: Satan that hath no right to the heart, would be content with a peece of it: A
God that made it all, will have either the whole, or none: The erroneous Church
ſtrives with the true, for the living childe of ſaving doctrine; each claimes it for her
owne: Hereſie, conſcious of her owne injuſtice, could be content to goe away with a
leg, or an arme of ſound principles, as hoping to make up the reſt with her owne mixtures:
Truth cannot abide to part with a joynt and will rather endure to leeſe all by
violence, than a peece through a willing connivency.

The Temple.

IT is a weake and injurious cenſure that taxeth *Salomons* ſlacknes in founding B
the houſe of God: Great bodies muſt have but ſlow motions; Hee
was wiſe that ſaid, the matters muſt be all prepared without, ere we build
within: And if *David* have laid ready a great part of the metals and timber,
yet many a tree muſt be felled and ſquared, and many a ſtone hewn
and poliſhed, ere this foundation could be laid; neither could thoſe large Cedars be
cut, ſawne, ſeaſoned in one yeare: Foure yeares are ſoone gone in ſo vaſt a preparation:
David had not been ſo intire a friend to *Hiram*, if *Hiram* had not been a friend
to God; *Salomons* wiſdome hath taught him to make uſe of ſo good a neighbour, of a
fathers friend; he knew that the Tyrians ſkill was not given them for nothing; Not
Jewes onely, but Gentiles muſt have their hand in building the Temple of God; C
Onely Jewes medled with the Tabernacle, but the Temple is not built without the
aide of Gentiles; They, together with us, make up the Church of God.

Even Pagans have their Arts from heaven; how juſtly may we improve their graces
to the ſervice of the God of heaven; if there be a Tyrian that can work more curiouſly
in gold, in ſilver, in braſſe, in iron, in purple, and blew ſilke, then an Iſraelite,
why ſhould not he be imployed about the Temple? their heatheniſme is their own;
their ſkill is their Makers: Many a one workes for the Church of God, that yet hath
no part in it.

Salomon raiſes a tribute for the worke; not of mony, but of men: Thirty thouſand
Iſraelites are levied for the ſervice; yet not continuedly, but with intermiſſion,
their labour is more generous, and leſſe preſſing: it is enough if they keep their courſes D
one moneth in Lebanon, two at home; ſo as ever ten thouſand work, whiles twenty
thouſand breathe. So favourable is God to his creature, that he requires us not to
be over-toyled in the workes of his owne ſervice. Due reſpirations are requiſite in
the holieſt acts. The maine ſtreſſe of the worke lyes upon Proſelites; whoſe both
number, and paines was herein more than the Natives: An hundred and fifty thouſand
of them are imployed in bearing burthens, in hewing ſtones; beſides their three
thouſand three hundred over-ſeers: Now were the deſpiſed Gibeonites of good uſe,
and in vaine doth Iſrael wiſh that the zeale of *Saul* had not robbed them of ſo ſerviceable
drudges.

There is no man ſo meane but may bee ſome way uſefull to the Houſe of God;
Thoſe that cannot worke in gold, and ſilver, and ſilke, yet may cut and hew; and thoſe E
that can doe neither, yet may cary burdens: Even the ſervices that are more homely,
are not leſſe neceſſary: Who can diſ-hearten himſelfe in the conſcience of his
owne inſufficiency, when he ſees, God can as well ſerve himſelfe of his labour, as of
his ſkill.

The Temple is framed in Lebanon, and ſet up in Sion; Neither hammer nor axe
was heard in that holy ſtructure; There was nothing but noiſe in Lebanon, nothing
in Sion but ſilence and peace. What ever tumults are abroad, it is fit there ſhould be
all quietneſſe and ſweet concord in the Church; Oh God, that the axes of ſchiſme, or
the hammers of furious contentions ſhould be heard within thy Sanctuary! Thine
houſe is not built with blowes, with blowes it is beaten down: Oh knit the hearts of
thy ſervants together in the unity of the ſpirit, and the bond of peace; that we may

A minde and ſpeake the ſame things, that thou who art the God of peace, maiſt take pleaſure to dwell under the quiet roofe of our hearts.

Now is the foundation laid,and the wals riſing of that glorious fabrick, which all Nations admired,and all times have celebrated;Even thoſe ſtones which were laid in the Baſe of the building were not ragged and rude,but hewne and coſtly: the part that lyes covered with earth from the eyes of all beholders,is no leſſe precious,than thoſe that are moſt conſpicuous: God is not all for the eye,he pleaſeth himſelfe with the hidden value of the living ſtones of his ſpirituall Temple;How many noble graces of his ſervants have beene buried in obſcurity;not diſcerned ſo much as by their owne eyes? which yet as he gave,ſo he crowneth: Hypocrites regard nothing but ſhew; God nothing but truth.

B The matter of ſo goodly a frame ſtrives with the proportion, whether ſhall more excell: Here was nothing but white Marble without;nothing but Cedar and Gold within: upon the Hill of Sion ſtands that glittering and ſnowy pile,which both inviteth and dazeleth the eyes of paſſengers afarre off;ſo much more precious within, as Cedar is better than ſtone,gold then Cedar; No baſe thing goes to the making up of Gods Houſe: If Satan may have a dwelling,he cares not though he patch it up of the rubbiſh of ſtone,or rotten ſticks,or droſſe of metals:God will admit of nothing that is not pure and exquiſite;His Church conſiſts of none but the faithfull, his habitation is in no heatt but the gratious.

The faſhion was no other then that of the Tabernacle;onely this was more coſtly, more large,more fixed; God was the ſame that dwelt in both, hee varied not; the C ſame myſtery was in both;Onely it was fit there ſhould be a proportion betwixt the worke and the builder: The Tabernacle was erected in a popular eſtate,the Temple in a Monarchy; it was fit this ſhould ſavour of the munificence of a King, as that of the zeale of a multitude; That was erected in the flitting condition of Iſrael in the deſart:this,in their ſetled reſidence in the promiſed Land: it was fit therefore that ſhould be framed for motion,this for reſt. Both of them were diſtinguiſhed into three remarkable diviſions, whereof each was more noble, more reſerved than other.

But what doe we bend our eyes upon ſtone, and wood, and metals? God would never have taken pleaſure in theſe dead materials for their owne ſakes, if they had not had a further intendment:Me thinkes I ſee foure Temples in this one. It is but D one in matter,as the God that dwels in it is but one:three yet more,in reſemblance: according to diviſion of them in whom it pleaſes God to inhabite: For where ever God dwels,there is his Temple;Oh God,thou vouchſafeſt to dwell in the beleeving heart;as we thy ſilly creatures have our being in thee,ſo thou the Creator of heaven and earth haſt thy dwelling in us. The heaven of heavens is not able to contain thee and yet thou diſdaineſt not to dwell in the ſtrait lodgings of our renewed ſoule. So then,becauſe Gods children are many,and thoſe many divided in reſpect of themſelves,though united in their head,therefore this Temple which is but one in collection as God is one,is manifold in the diſtribution,as the Saints are many; each man bearing about him a little ſhrine of this infinite Majeſtie: And for that the moſt generall diviſion of the Saints is in their place and eſtate;ſome ſtrugling, and toyling in E this earthly warfare,others triumphing in heavenly glory;therefore hath God two other,more univerſall Temples; One the Church of his Saints on earth;the other,the higheſt heaven of his Saints glorified.In all theſe, O God, thou dwelleſt for ever, and this materiall houſe of thine is a cleere repreſentation of theſe three ſpirituall; Elſe what were a temple made with hands unto the God of ſpirits? And though one of theſe was a true type of all,yet how are they all exceeded each by other? This of ſtone, though moſt rich and coſtly, yet what is it to the living Temple of the holy Ghoſt,which is our body? What is the Temple of this body of ours,to the Temple of Chriſts body which is his Church? And what is the Temple of Gods Church on earth, to that which triumpheth gloriouſly in heaven?

How eaſily doe we ſee all theſe in this one viſible Temple: which as it had three diſtinctions of roomes;the Porch,the Holy-place, the Holy of Holies, ſo is each of themanſwered ſpiritually: In the Porch we finde the regenerate ſoule entring into the bleſſed ſociety of the Church. In the holy place, the Communion of the true viſible Church on earth, ſelected from the world: In the Holy of Holies (whereinto the high-Prieſt entred once a yeare) the glorious heaven, into which our true high-Prieſt, Chriſt Jeſus, entred once for all to make an atonement betwixt God and man. In all theſe what a meet correſpondence there is both in proportion, matter, ſituation? A

In proportion; The ſame rule that ſkilfull carvers obſerve in the cutting out of the perfect ſtatue of a man, that the height be thrice the breadth, and the breadth one third of the height, was likewiſe duely obſerved in the fabrick of the Temple: whoſe length was double to the height, and treble to the breadth, as being ſixty cubits long, thirty high, and twenty broad; How exquiſite a ſymmetry haſt thou ordained (O God) betwixt the faithfull heart, and thy Church on earth, with that in heaven: how accurate in each of theſe, in all their powers and parts compared with other? So hath God ordered the beleeving ſoule that it hath neither too much ſhortneſſe of grace, nor too much height of conceit, nor too much breadth of paſſion; So hath he ordered his viſible Church, that there is a neceſſary inequality, without any diſproportion; an height of government, a length of extent, a breadth of juriſdiction duely anſwerable to each other; So hath he ordered his triumphant Church above, that it hath a length of eternity, anſwered with an height of perfection, and a breadth of incomprehenſible glory. B

In matter; All was here of the beſt; The wood was precious, ſweet, laſting: The ſtone beautifull, coſtly, inſenſible of age; The gold pure and glittering: So are the graces of Gods children, excellent in their nature, deare in their acceptation, eternal in their uſe: So are the ordinances of God in his Church, holy, comfortable, irrefragable. So is the perfection of his glorified Saints incomparable, unconceivable. C

In ſituation; The outer parts were here more common, the inner more holy, and peculiarly reſerved: I finde one Court of the Temple open to the uncleane, to the uncircumciſed: Within that, another, open onely to the Iſraelites; and of them, to the cleane; within that, yet another, proper onely to the Prieſts and Levites; where was the Brazen Altar for ſacrifice, and the Brazen Sea for waſhings: The eyes of the Laitie might follow their oblations in hither, their feet might not.

Yet more, in the covered roomes of the Temple, there is, whither the Prieſts onely may enter, not the Levites; there is, whither the high Prieſt onely may enter, not his brethren. D

It is thus in every renewed man, the individual temple of God; the outward parts are allowed common to God and the world; the inwardeſt and ſecreteſt, which is the heart, is reſerved onely for the God that made it. It is thus in the Church viſible, the falſe and foule-hearted hypocrite hath acceſſe to the holy ordinances of God, and treads in his courts; onely the true Chriſtian hath intire and private converſation with the holy One of Iſrael: He only is admitted into the Holy of Holies, and enters within the glorious vaile of heaven.

If from the wals we looke unto the furniture: What is the Altar whereon our ſacrifices of prayer and praiſes are offered to the Almighty but a contrite heart? What the golden Candleſtickes, but the illumined underſtanding, wherein the light of the knowledge of God, and his divine will ſhineth for ever? What the Tables of Shewbread, but the ſanctified memory, which keepeth the bread of life continually? Yea if we ſhall preſume ſo farre as to enter into the very cloſet of Gods Oracle; even there, O God, doe we finde our unworthy hearts ſo honoured by thee, that they are made thy very Arke, wherein thy Royall law, and the pot of thy heavenly Manna is kept for ever; and from whoſe propitiatory, ſhaded with the wings of thy glorious Angels, thou giveſt thy gracious Teſtimonies of thy good ſpirit, witneſſing with ours, that we are the children of thee the living God. E

Behold, if *Salomon* built a Temple unto thee, thou haſt built a Temple unto thy ſelf in us. We are not only through thy grace living ſtones in thy Temple, but living Temples in thy Sion: Oh doe thou ever dwell in this thine houſe; and in this thy houſe let us ever ſerve thee: Wherefore elſe haſt thou a Temple, but for thy preſence with us, and for our worſhipping of thee? The time was, when, as thy people, ſo thy ſelfe, didſt lodge in flitting Tents, ever ſhifting, ever moving; thence thou thoughteſt beſt to ſojourne both in Shilo, and the roofe of Obed Edom; After that, thou condeſcendedſt to ſettle thine abode with men, and wouldſt dwell in an houſe of thine owne, at thy Jeruſalem. So didſt thou in the beginning lodge with our firſt Parents in a Tent; Sojourne with Iſrael under the law; and now makeſt a conſtant reſidence under the Goſpell, in the hearts of thy choſen children; from whence thou wilt remove no more; they ſhall remove from the world, from themſelves, thou ſhalt not remove from them.

Whereſoever thou art, O God, thou art worthy of adoration; Since thou ever wilt dwell in us, be thou ever worſhipped in us: Let the Altars of our cleane hearts ſend up ever to thee the ſweetly perfumed ſmoakes of our holy meditations and faithfull prayers, and cheerfull thankſ-givings: Let the pure lights of our faith, and godly converſation ſhine ever before thee, and men, and never be put out: let the bread of life ſtand ever ready upon the pure, and precious tables of our hearts. Locke up thy Law, and thy Manna within us; and ſpeake comfortably to us from thy Mercy-ſeat. Suffer nothing to enter in hither that is uncleane: Sanctifie us unto thy ſelfe, and be thou ſanctified in us.

Salomon, *and the Queene of Sheba.*

God hath no uſe of the dark lanterns of ſecret, & reſerved perfections; We our ſelves doe not light up Candles to put them under buſhels. The great lights whether of heaven or earth, are not intended to obſcuritie; but as to give light unto others, ſo to be ſeen themſelves; *Dan* and *Beerſheba* were too ſtait bounds for the fame of *Salomon*; which now hath flown over all lands and ſeas, and raiſed the world to an admiration of his more than humane wiſdome. Even ſo, O thou everlaſting King of Peace, thy name is great among the Gentiles; There is no ſpeech nor language where the report of thee is not heard; The ſound of thee is gone forth through all the earth; Thy name is an ointment powred out, therefore the virgins love thee.

No doubt many from all coaſts came to learne and wonder; none with ſo much note as this noble daughter of *Cham*: Who her ſelfe deſerves the next wonder to him whom ſhe came to heare, and admire; That a woman, a Princeſſe, a rich and great Queene, ſhould travell from the remoteſt South, from Saba, a region famous for the greateſt delicacies of nature, to learne wiſdome, is a matchleſſe example. We know Merchants that venture to either Indies for wealth; Others we know daily to croſſe the ſeas for wanton curioſity: Some few Philoſophers we have known to have gone farre for learning; and amongſt Princes it is no unuſuall thing to ſend their Embaſſadors to far diſtant Kingdomes, for tranſaction of buſineſſes either of State, or commerce; but that a royall Lady ſhould in perſon undertake and overcome ſo tedious a journey, onely to obſerve, and inquire into the myſteries of nature, art, religion, is a thing paſt both parallel, and imitation; Why doe we thinke any labour great, or any way long, to heare a greater than *Salomon*? How juſtly ſhall the Queene of the South riſe up in judgment, and condemne us, who may heare wiſdome crying in our ſtreets and neglect her?

Certainly ſo wealthy a Queene, and ſo great a lover of wiſdome could not want great ſchollers at home; them ſhe had firſt oppoſed with her enigmaticall demands; and now finding her ſelfe unſatisfied, ſhe takes her ſelfe to this Oracle of God; It is a good thing to doubt, better to be reſolved. The minde that never doubts ſhall learn nothing; the minde that ever doubts ſhall never profit by learning. Our doubts onely ſerve to ſtirre us up to ſeeke truth; our reſolutions ſettle us in the truth we have found. There were no pleaſure in reſolutions if we had not been formerly troubled with doubts; There were nothing but diſcomfort and diſquietneſſe in doubts, if it were not for the hope of reſolution: It is not ſafe to ſuffer doubts to dwel too long upon the heart; there may be good uſe of them as paſſengers, dangerous as inmates: Happy are we if we can finde a *Salomon* to remove them.

Fame as it is alwayes a blab, ſo oft-times a lyer. The wiſe Princeſſe found cauſe to diſtruſt ſo uncertain an informer: whoſe reports are ſtill either doubtful, or fabulous; and like windes, or ſtreames, increaſe in paſſing: If very great things were not ſpoken of *Salomon*, fame ſhould have wronged him; and if but juſt rumours were ſpread of his wiſdome, there needed much credulity to beleeve them. This great Queene would not ſuffer her ſelfe to be lead by the eares; but comes in perſon to examine the truth of forraine relations. How much more unſafe is it in the moſt important buſineſſes of our ſoules, to truſt the opinions and reports of others? Thoſe eares and eyes are ill beſtowed that doe not ſerve to chooſe and judge for their owners.

When we come to a rich treaſure, we need not be bidden to carry away what we are able. This wiſe Lady as ſhe came far for knowledge, ſo finding the plenty of this veine, ſhe would not depart without her full load: there was nothing wherein ſhee would leave her ſelf unſatisfied: ſhe knew that ſhe could not everyday meet with a *Salomon*; and therefore ſhe makes her beſt uſe of ſo learned a Maſter: Now ſhe empties her heart of all her doubts, and fils it with inſtruction. It is not good neglecting the opportunities of furniſhing our ſoules with profitable, with ſaving knowledge. There is much wiſdome in moving a queſtion well, though there be more in aſſoiling it: What uſe doe we make of *Salomons* Teacher, if ſitting at the feete of Chriſt we leave our hearts either ignorant, or perplexed?

As if the errand of this wealthy Queene had been to buy wiſdome, ſhe came with her Camels laden with gold, and precious ſtones, and rich odours: Though to a mighty King ſhe will not come to ſchoole empty-handed: If ſhe came to fetch an invaluable treaſure, ſhe findes it reaſon to give thankes unto him that kept it. As he is a foole that hath a price in his hand to get wiſdome, and wants an heart: So is hee unthankfull that hath an heart to get wiſdome, and hath no price in his hand; A price not countervailable to what he ſeekes, but retributory to him of whom hee ſeekes. How ſhamefull is it to come alwayes with cloſe hands to them that teach us the great myſteries of ſalvation.

Expectation is no better than a kinde enemy to good deſerts: We leeſe thoſe objects which we over-look. Many had been admired if they had not been over-much befriended by fame; who now in our judgement are caſt as much below their ranke, as they were fore-imagined above it. This diſadvantage had wiſe *Salomon* with this ſtranger; whom rumour had bid to look for incredible excellencies; yet ſo wonderfull were the graces of *Salomon*, that they overcame the higheſt expectation, and the liberalleſt beliefe: So as when ſhe ſaw the architecture of his buildings, the proviſions of his tables, the order of his attendants, the religion of his ſacrifices, ſhe confeſſed both her unjuſt incredulity in not beleeving the report of his wiſdome, and the injurie of report, in underſtanding it. *I beleeved not the words till I came, and mine eyes had ſeene it, and loe the one halfe was not told me.* Her eyes were more ſure informers than her eares. She did not ſo much heare as ſee *Salomons* wiſdome in theſe reall effects. His anſwers did not ſo much demonſtrate it, as his prudent government. There are ſome whoſe ſpeeches are witty, whiles their cariage is weake; whoſe deeds are incongruities, whiles their words are Apothegms. It is not worth the name of wiſdome that may be heard onely, and not ſeene: Good diſcourſe is but the froth of wiſdome; the pure and ſolid ſubſtance of it is in well framed actions; if wee know theſe things, happy are we if we doe them.

And if this great perſon admired the wiſdome, and buildings, the domeſticke order of *Salomon*, and chiefly his ſtately aſcent into the Houſe of the Lord; how ſhould our ſoules be taken up with wonder at thee, O thou true ſon of *David*, and Prince of everlaſting peace, who receivedſt the ſpirit not by meaſure? who haſt built this glorious houſe, not made with hands, even the heaven of heavens? whoſe infinite providence hath ſweetly diſpoſed of all the family of thy creatures, both in heaven and earth;

A earth; and who laſtly didſt aſcend up on high,and ledſt captivity captive,and gaveſt gifts to men?

So well had this ſtudious Ladie profited by the Lectures of that exquiſite Maſter; that now ſhe envies, ſhe magnifies none but them who may live within the ayre of *Salomons* wiſdome: *Happy are thy men,and happy are thy ſervants, which ſtand continually before thee, and that heare thy wiſdome.* As if ſhee could have beene content to have changed her Throne for the footſtoole of *Salomon.* It is not eaſie to conceive how great a bleſſing it is to live under thoſe lips,which doe both preſerve knowledge and utter it: If we were not glutted with good counſell, we ſhould finde no reliſh in any worldly contentment in compariſon thereof: But, he that is full deſpiſeth an hony-combe.

B She,whom her own experience had taught how happy a thing it is to have a ſkilfull Pilote ſitting at the ſterne of the State, bleſſeth Iſrael for *Salomon*, bleſſed God for Iſrael,bleſſeth *Salomon* and Iſrael mutually in each other; *Bleſſed bee the Lord thy God which delighted in thee, to ſet thee on the Throne of Iſrael. Becauſe the Lord loved Iſrael for ever, therefore made he thee King to doe judgement and juſtice.* It was not more *Salomons* advancement to be King of Iſrael, then it was the advancement of Iſrael to be governed by a *Salomon.* There is no earthly proofe of Gods love to any Nation comparable to the ſubſtitution of a wiſe and pious governour: to him we owe our peace,our life,and which is deſervedly dearer, the life of our ſoules, the Goſpel.But, oh God how much haſt thou loved thine Iſrael for ever, in that thou haſt ſet over it that righteous Branch of *Ieſſe*, whoſe name is *Wonderfull, Counſellor, the mighty God,* C *the everlaſting Father, the Prince of Peace: In whoſe dayes Iudah ſhall be ſaved, and Iſrael ſhall dwell ſafely?* *Sing O heaven, and reioyce O earth, and breake forth into ſinging, O mountaines, for God hath comforted his people, and will have everlaſting mercy upon his afflicted.*

The Queene of Sheba did not bring her gold and precious ſtones to looke on, or to re-carie,but to give to a wealthier than her ſelfe. She gives therefore to *Salomon* an hundred & twenty talents of gold,beſides coſtly ſtones and odours.He that made ſilver in Hieruſalem as ſtones,is yet richly preſented on all hands. The rivers ſtill runne into the Sea; To him that hath ſhall be given: How ſhould we bring unto thee O thou King of Heaven, the pureſt gold of thine owne graces, the ſweeteſt odours of our obediences? Was not this withall a type of that homage which ſhould bee D done unto thee, O Saviour, by the heads of the Nations? *The Kings of Tarſhiſh and the Iles bring preſents; the Kings of Sheba and Saba bring gifts; yea all Kings ſhall worſhip thee, all Nations ſhall ſerve thee.* They cannot enrich themſelves but by giving unto thee.

It could not ſtand with *Salomons* magnificence to receive rich courteſies without a returne:The greater the perſon was,the greater was the obligation of requitall; The gifts of meane perſons are taken but as tributes of duty; it is diſhonourable to take from equals,and not to retribute: there was not therefore more freedome in her gift,then in her receit:Her owne will was the meaſure of both; Shee gave what ſhe would;ſhe received whatſoever ſhe would aſke; And ſhee had little profited by *Salomons* ſchoole,if ſhe had not learned to aſke the beſt: Shee returnes therefore E more richly lade then ſhe came:ſhe gave to *Salomon* as a thankful Client of wiſdom; *Salomon* returnes to her as a munificent Patrone,according to the liberality of a King. We ſhall be ſure to be gainers by whaſoever we give unto thee,O thou God of wiſdome and peace:Oh that we could come from the remote regions of our infidelity, and worldlineſſe,to learne wiſdome of thee, who both teacheſt and giveſt it abundantly,without upbraiding,without grudging; and could bring with us the poore preſents of our faithfull deſires,and ſincere ſervices: how wouldſt thou receive us with a gracious acceptation, and ſend us away laden with preſent comfort, with eternall glory?

Salomons *defection*.

SInce the firſt man *Adam*, the world hath not yeelded either ſo great an example of wiſdome, or ſo fearefull an example of apoſtaſie as *Salomon*: What humane knowledge *Adam* had in the perfection of nature by creation, *Salomon* had by infuſion; both fully, both from one fountaine: If *Adam* called all creatures by their names, *Salomon* ſpake from the Cedars of Lebanon, to the moſſe that ſprings out of the wall; and beſides theſe vegetables, there was no Beaſt, nor Fowle, nor Fiſh, nor creeping thing that eſcaped his diſcourſe. Both fell, both fell by one meanes; as *Adam*, ſo might *Salomon* have ſaid; *The woman deceived me*: It is true indeed, that *Adam* fell as all; *Salomon* as one; yet ſo as that this one is the patterne of the frailtie of all. If knowledge could have given an immunity from ſin, both had ſtood: Affections are thoſe feet of the ſoule, on which it either ſtands, or fals; Salomon *loved many out-landiſh women*: I wonder not if the wiſe King miſ-caryed; Every word hath bane enough for a man: Women, many women, outlandiſh, idolatrous, & thoſe not onely had, but doted on; Sexe, multitude, nation, condition, all conſpired to the ruine of a *Salomon*: If one woman undid all mankind, what marvell is it if many women undid one? yet had thoſe many been the daughters of Iſrael, they had tempted him onely to luſt; not to miſdevotion; now they were of thoſe Nations, whereof the Lord had ſaid to the Children of Iſrael, *Go not ye in to them, nor let them come in to you, for ſurely they will turne your hearts after their gods*; to them did *Salomon* joyne in love; who can marvell if they diſ-joyned his heart from God? Satan hath found this bait to take ſo well, that he never changed it ſince he crept into Paradiſe. How many have we known whoſe heads have been broken with their owne rib?

In the firſt world the ſonnes of God ſaw the daughters of men, and tooke them wives of all they liked; they multiplied not children, but iniquities: *Balaam* knew well if the dames of Moab could make the Iſraelites wantons, they ſhould ſoon make them Idolaters: All lyes open where the covenant is not both made with the eye, and kept.

It was the charge of God to the Kings of Iſrael before they were, that they ſhould not multiply Wives. *Salomon* hath gone beyond the ſtakes of the law, and now is ready to leeſe himſelf amongſt a thouſand bed-fellowes: Who ſo layes the reines in the neck of his carnall appetite, cannot promiſe where he will reſt. Oh *Salomon*, where was thy wiſdome, whiles thine affections runne away with thee into ſo wilde a voluptuouſneſſe? What bootes it thee to diſcourſe of all things; whiles thou miſ-knoweſt thy ſelfe? The perfections of ſpeculation doe not argue the inward powers of ſelfe-government; The eye may be cleare, whiles the hand is palſied. It is not ſo much to be heeded how the ſoule is informed, as how it is diſciplined; The light of knowledge doth well, but the due order of the affections doth better: Never any meer man ſince the firſt, knew ſo much as *Salomon*, many that have known leſſe have had more command of themſelves: A competent eſtate well huſbanded, is better than a vaſt patrimony neglected.

There can be no ſafety to that ſoule where is not a ſtrait curbe upon our deſires: If our luſts be not held under as ſlaves, they will rule as tyrants. Nothing can prevent the extremity of our miſ-cariage but early and ſtrong denials of our concupiſcence: Had *Salomon* done thus, delicacie and lawleſſe greatneſſe had not led him into theſe bogs of intemperance.

The wayes of youth are ſteepe and ſlippery, wherein as it is eaſie to fall, ſo it is commonly relieved with pity; but the wanton inordinations of age are not more unſeaſonable than odious; yet behold *Salomons* yonger yeares were ſtudious, and innocent, his over-haſtened age was licentious and miſ-governed; *For, when* Salomon *was old, his wives turned away his heart after other gods*: If any age can ſecure us from the danger of a ſpirituall fall, it is our laſt; and if any mans old age might ſecure him, it

A was *Salomons*; the beloved of God,the Oracle,the miracle of wiſdome.Who would have looked but that the bloſſomes of ſo hopefull a ſpring, ſhould have yeelded a goodly and pleaſant fruit,in the Autumne of age? yet behold even *Salomons* old age vicious. There is no time wherein we can be ſafe,whiles we carry this body of ſin about us: Youth is impetuous,mid-age ſtubborne,old age weak,all dangerous: Say not now; *The fury of my youthfull flaſhes is over, I ſhall henceforth finde my heart calme and impregnable*; whiles thou ſeeſt old *Salomon* doting upon his Concubines, yea upon their Idolatry.

It is no preſuming upon time,or meanes,or ſtrength: how many have begun and proceeded well,who yet have ſhamed themſelves in their laſt ſtage? If God uphold us not,we cannot ſtand: If God uphold us we cannot fal; when we are at the ſtrongeſt B it is the beſt to be weake in our ſelves; and when at our weakeſt, ſtrong in him, in whom we can doe all things.

I cannot yet think ſo hard of *Salomon*,that he would project his perſon to *Aſhteroth* the goddeſſe of the Sidonians,or Milchom the Idol of the Ammonites,or Chemoſh the abomination of *Moab*: He that knew all things from the ſhrub to the Cedar, could not be ignorant that theſe ſtatues were but ſtocks,or ſtones,or metals,and the powers reſembled by them,Devils. It is not like he could be ſo inſenſate to adore ſuch Deities; but ſo farre was the uxorious King blinded with affection,that he gave not paſſage onely to the Idolatry of his heatheniſh wives, but furtherance.

So did he dote upon their perſons,that he humoured them in their ſins: Their act is therefore his,becauſe his eyes winkt at it; his hand advanced it: He that built a C Temple to the living God,for himſelfe & Iſrael in Sion,built a Temple to Chemoſh in the mount of Scandall,for his Miſtreſſes of Moab,in the very face of Gods Houſe: No hill about Jeruſalem was free from a Chappell of Devils: Each of his dames had their Puppets,their Altars,their Incenſe; Becauſe *Salomon* feeds them in their ſuperſtition,he drawes the ſinne home to himſelfe, and is branded for what hee ſhould have forbidden. Even our very permiſſion appropriates crimes to us: Wee need no more guiltineſſe of any ſinne, than our willing toleration.

Who can but yearne,and feare to ſee the wofull wracke of ſo rich and goodly a veſſell: O *Salomon*, wert not thou he whoſe yonger yeares God honoured with a meſſage and ſtile of love? To whom God twice appeared; and in a gracious viſion renewed the Covenant of his favour? Whom he ſingled out from all the generation of men to be the founder of that glorious Temple which was no leſſe cleerely the D Type of heaven,than thou wert of Chriſt the Son of the everliving God? Wert not thou that deep Sea of wiſdome which God ordained to ſend forth rivers and fountaines of all divine,and humane knowledge to all Nations,to all ages? Wert not thou one of thoſe ſelect Secretaries, whoſe hand it pleaſed the Almighty to imploy in three peeces of the divine monuments of ſacred Scriptures? Which of us dares ever hope to aſpire unto thy graces? Which of us can promiſe to ſecure our ſelves frō thy ruines? We fall,O God,we fall to the loweſt hell,if thou prevent us not, if thou ſuſtaine us not; *Uphold thou me according to thy Word that I may live,and let me not be aſhamed of my hope. Order my ſteps in thy word,and let not any iniquity have dominion over me.* All our weakneſſe is in our ſelves,all our ſtrength is in thee. O God,bee thou ſtrong E in our weakneſſe,that our weake knees may be ever ſteddy in thy ſtrength.

But in the midſt of the horror of this ſpectacle (able to affright all the ſons of men) behold ſome glimpſe of comfort: was it of *Salomon* that *David* his father propheſied; *Though he fall, he ſhall not be utterly caſt downe; for the Lord upholdeth him with his hand?* If ſenſible grace, yet finall mercy was not taken from that beloved of God; In the hardeſt of this winter, the ſap was gone downe to the root, though it ſhewed not in the branches: Even whiles *Salomon* removed, that word ſtood faſt, *Hee ſhall bee my ſonne, and I will be his Father.* He that foreſaw his ſinne,threatned and limited his correction, *If he breake my ſtatutes, and keep not my commandements, then will I viſit his tranſgreſſion with a rod, and his iniquitie with ſtripes; Neverthleſſe my loving kindneſſe will I not utterly take from him, nor ſuffer my faithfulneſſe to faile; My Covenant will I not breake; nor alter the thing that is gone out of my mouth;* Behold the favour of God

doth not depend upon *Salomons* obedience: If *Salomon* ſhall ſuffer his faithfulneſſe to A
faile towards his God; God will not requite him with the failing of his faithfulneſſe to
Salomon: If *Salomon* breake his Covenant with God; God will not breake his Covenant
with the father of *Salomon*, with the ſonne of *David*: Hee ſhall ſmart, hee ſhall
not periſh. Oh gracious word of the God of all mercies, able to give ſtrength to the
languiſhing, comfort to the deſpairing, to the dying, life. Whatſoever we are, thou
wilt be ſtill thy ſelfe, O holy One of Iſrael, true to thy Covenant, conſtant to thy
Decree; The ſinnes of thy choſen can neither fruſtrate thy counſell, nor out-ſtrip thy
mercies.

Now I ſee *Salomon* of a wanton lover, a grave Preacher of mortification; I ſee him
quenching thoſe inordinate flames with the teares of his repentance. Me thinkes I
heare him ſighing deeply betwixt every word of that his ſolemne penance, which B
he would needs enjoyne himſelfe before all the world. *I have applyed my heart to know*
the wickedneſſe of folly, even the fooliſhneſſe of madneſſe; and I finde more bitter than death
the woman whoſe heart is as nets and ſnares; and her hands as bands: *Who ſo pleaſeth God*
ſhall be delivered from her, but the ſinner ſhall be taken by her.

Salomon was taken as a ſinner, delivered as a penitent. His ſoule eſcaped as a bird
out of the ſnare of the fowlers; the ſnare was broken, & he delivered: It is good for
us that he was both taken, and delivered; Taken, that we might not preſume; and
that we might not deſpaire, delivered. He ſinned, that we might not ſinne; hee recovered,
that we may not ſinke under our ſinne.

But, oh the juſtice of God inſeparable from his mercy; *Salomons* ſinne ſhall not eſcape
the rod of men; Rather then ſo wiſe an offender ſhall want enemies, God ſhall C
raiſe up three adverſaries unto *Salomon*; *Hadad* the Edomite, *Bezon* the King of Aram,
Ieroboam the ſonne of *Nebat*; whereof two were foraine, one domeſticall: Nothing
but love and peace ſounded in the name of *Salomon*; nothing elſe was found in
his raigne, whiles he held in good termes with his God: But when once hee fell
foule with his Maker, all things began to be troubled. There are whips laid up againſt
the time of *Salomons* fore-ſeen offence, which are now brought forth for his correction.
On purpoſe was *Hadad* the ſonne of the King of Edom hid in a corner of Egypt
from the ſword of *David* and *Ioab*, that he might be reſerved for a ſcourge to the exorbitant
ſonne of *David*: God would have us make account that our peace ends
with our innocence: The ſame ſinne that ſets debate betwixt God and
us, armes the creatures againſt us: It were pitty we ſhould bee D
at any quiet whiles we are falne out with
the God of peace.

E

Contemplations.

THE EIGHTEENTH BOOKE.

Containing
- Rehoboam.
- Jeroboam.
- *The ſeduced Prophet.*
- Jeroboams *Wife*.
- Aſa.
- Elijah *with the Sareptan.*
- Elijah *with the Baalites.*
- Elijah *running before* Ahab, *flying from* Jezebel.

By Jos. Hall, D. of Divinitie, and Deane
of VVORCESTER.

Imprinted at *London* in the yeare 1634.

TO THE RIGHT HONOVRABLE IAMES LORD HAYE, BARON OF SALEY, Viſcount *Doncaſter*, Earle of *Carlile*, one of the Lords of his Majeſties moſt Honourable Privie Councell.

Right Honourable:

I Cannot but thus gratulate to you your happy return from your many & noble imployments; which have made you ſome yeares a ſtranger at home, and ſo renowned abroad, that all the better parts of Europe know and honour your name, no leſſe, then if you had been born theirs: Neyther is any of them ſo ſavage, as not to ſay, when they heare mention of your worth, that Vertue is a thouſand Eſcuchions.

If now your ſhort breathing-time may allow your Lordſhip the freedome of quiet and holy thoughts, caſt your eyes [illegible] *Iſrael and Judah, upon the Kings and Prophets of both, in ſuch beneficiall variety as prophane Hiſtory ſhall promiſe in vaine. Your Lordſhip ſhall ſee* Rehoboam *following* Salomon *in nothing but his ſeat, and his fall; as much more wilfull then his Father, as leſſe wiſe; all head, no heart; loſing thoſe ten Tribes with a churliſh breath, whom hee would (and might not) recover with blood;* Jeroboam *as crafty, as wicked; plotting a revolt, creating a religion to his ſtate, marring Iſraelites to make ſubiects, branded in his name, ſmitten in his hand, in his loynes. You ſhall ſee a faithfull meſſenger of God, after miraculous proofe of his courage,*

fidelity, power, good nature, paying deare for a little circumſtance A
of credulous diſobedience; The Lyon is ſent to call for his blood, as
the price of his forbidden harbour: You ſhall ſee the blinde Pro-
phet deſcrying the diſguiſe of a Queene, the judgement of the
King, the removall of a Prince, too good for Jeroboams *heire.*
You ſhall ſee the right ſtocke of royall ſucceſsion flouriſhing in Aſa,
whiles that true heire of David *(though not without ſome blemi-*
ſhes of infirmity) inherits a perfect heart; purges his Kingdome of B
Sodomy, of Idolatry, not balking ſin even where he honoured na-
ture. You ſhall ſee the wonder of Prophets, Elijah, *opening and*
ſhutting heaven, as his private cheſt; catored for by the Ravens,
nor leſſe miraculouſly catoring for the Sareptan, conteſting with
Ahab, *confronting the Baalites, ſpeaking both fire and water*
(from heaven) in one evening; meekly laquaying his Soveraigne,
weakly flying from Jezebel, *fed ſupernaturally by Angels, hid* C
in the Rock of Horeb, *confirmed by thoſe dreadfull apparitions,*
that had confounded ſome other; caſting his mantle upon his home-
ly ſucceſſor, and by the touch of that garment, turning him from a
ploughman, to a Prophet. But what do I with-hold your Lordſhip
in the bare heads of this inſuing diſcourſe? In all theſe your pier-
cing eyes ſhall eaſily ſee beyond mine, and make my thoughts but a
ſtation for a further diſcovery. Your Lordſhips obſervation hath D
ſtudyed men, more then bookes; here it ſhall ſtudy God, more then
men; That of bookes hath made you full, that of men, iudicious, this
of God ſhall make you holy and happy: Hitherto ſhall ever tend
the wiſhes and indevours of

Your Lordſhips humbly devoted

in all faithfull obſervance,

Jos. Hall.

Contemplations.

REHOBOAM.

WHo would not but have looked that ſeven hundred wives, and three hundred concubines, ſhould have furniſhed *Salomons* Palace with choyce of heires, and have peopled Iſrael with royall iſſue? and now behold, *Salomon* hath by all theſe but one Son, and him by an Ammoniteſſe. Many a poore man hath an houſe-ful of children by one wife, whiles this great King hath but one ſon by many houſe-fulls of wives: Fertility is not from the meanes, but from the author: It was for *Salomon* that *David* ſung of old; *Lo, children are an heritage of the Lord, and the fruit of the wombe is his reward*: How oft doth God deny this heritage of heyres, where he gives the largeſt heritage of lands; and gives moſt of theſe living poſſeſſions, where he gives leaſt of the dead? that his bleſſings may be acknowledged free unto both; entailed upon neither.

As the greateſt perſons cannot give thēſelves children, ſo the wiſeſt cannot give their children wiſedome. Was it not of *Rehoboam* that *Salomon* ſaid; *I hated all my labour which I had taken under the Sunne, becauſe I ſhould leave it unto the man that ſhall be after me, and who knoweth whether he ſhall be a wiſe man or a foole: Yet he ſhall rule over all my labour, wherein I have laboured, and ſhewed my ſelfe wiſe under the Sunne?* All Iſrael found that *Salomons* wit was not propagated: Many a foole hath had a wiſer ſonne, then this wiſeſt father: Amongſt many ſonnes it is no newes to finde ſome one defective: *Salomon* hath but one ſon, and he no miracle of wiſdome: God gives purpoſely ſo eminent an inſtance, to teach men to looke up to heaven, both for heires and graces.

Salomon was both the King of Iſrael, and the father of *Rehoboam*, whē he was ſcarce out of his childhood; *Rehoboam* enters into the Kingdome at a ripe age; yet *Salomon* was the man, and *Rehoboam* the child: Age is no juſt meaſure of wiſdome: There are beardleſſe ſages, and gray-headed children. Not the ancient are wiſe, but the wiſe is ancient. Iſrael wanted not for thouſands that were wiſer then *Rehoboam*: Yet becauſe they knew him to bee the ſonne of *Salomon*, no man makes queſtion of his government. In the caſe of ſucceſſion into Kingdomes we may not looke into the qualities of the perſon, but into the right. So ſecure is *Salomon* of the peoples fidelity to *Davids* ſeed, that he followes not his fathers example in ſetting his ſonne by him, in his owne throne: here was no danger of a rivality to enforce it; no eminency in the ſon to merit it, It ſufficeth him to know that no bond can be ſurer then the naturall allegeance of ſubjects. I do not finde that the following Kings ſtood upon the confirmation of their people; but as thoſe that knew the way to their throne, aſcended their ſteps without aid; As yet the ſoveraignty of *Davids* houſe was greene, and unſetled; Iſrael therefore doth not now come to attend *Rehoboam*, but *Rehoboam* goes

up to meet Iſrael. They come not to his Jeruſalem, but he goes to their *Shechem: To* A
Shechem were all Iſrael come to make him King; If loyalty drew them together, why not
rather to Jeruſalem? there the majeſty of his fathers Temple, the magnificence of his
palace, the very ſtones in thoſe walls, (beſides the ſtrength of his Guard) had pleaded
ſtrongly for their ſubjection; *Shechem* had beene many wayes fatall, was every
way incommodious: It is an infinite helpe or diſadvantage that ariſes from circumſtances;
the very place puts Iſrael in minde of a rebellion: There *Abimelec* had raiſed
up his treacherous uſurpation over, and againſt his brethren: There *Gaol* againſt
Abimelec: There was *Ioſeph* ſold by his brethren: As if the very ſoile had beene
ſtained with perfidiouſneſſe. The time is no leſſe ill choſen; *Rehoboam* had ill counſell
ere he bewrayed it: For had he ſpeedily called up Iſrael, before *Ieroboam* could
have beene ſent for out of Egypt, he had found the way cleere: A little delay may B
leeſe a great deale of opportunity: What ſhall we ſay of both, but that miſery is led
in, by infatuation?

Had not Iſrael been ſomewhat prediſpoſed to a mutiny, they had never ſent into
Egypt for ſuch a ſpokeſman as *Ieroboam*; a fugitive, a traytor to *Salomon*; long had that
crafty conſpirator lurked in a forraine Court: The alliances of Princes are not ever
neceſſary bonds of friendſhip: The brother in law of *Salomon* harbours this ſnake in
his boſome, and gives that heat, which is repaied with a ſting to the poſterity of ſo
neere an allye: And now *Salomons* death calls him back to his native ſoile. That
Iſrael would entertaine a rebell, it was an ill ſigne: worſe yet, that they will countenance
him; worſt of all, that they would imploy him: Nothing doth more bewray
evill intentions, then the choyce of vicious Agents: Thoſe that meane well will not C
hazard either the ſucceſſe, or credit of their actions upō offenſive inſtruments: None
but the ſluttiſh will wipe their faces with foule clothes. Upright hearts would have
ſaid, as *David* did to God, ſo to his Anointed: *Do not I hate them that hate thee? Yea I
hate them with a perfect hatred. Ieroboams* head had been a fit preſent to have been tendered
unto their new King: and now inſtead thereof they tender themſelves to *Ieroboam*,
as the head of their faction.

Had not *Rehoboam* wanted ſpirits, he had firſt (after *Salomons* example) done juſtice
to his fathers traytor, & then have treated of mercy towards his ſubjects: The people
ſoone found the weakenes of their new Soveraigne, elſe they durſt not have ſpoken
to him by ſo obnoxious a tongue: *Thy father made our yoake grievous, make thou it
lighter and we will ſerve thee*; Doubtleſſe the crafty head of *Ieroboam* was in this ſuit, D
which his mouth uttered in the name of Iſrael; nothing could have beene more ſubtill:
It ſeemed a promiſe, it was a threat; that which ſeemed a ſupplication was a complaint:
humility was but a vaile for diſcontentment; One hand held a paper, the other
a ſword: Had they ſaid, Free us from Tributes, the capitulation had beene
groſſe, and ſtrongly ſavouring of ſedition: now they ſay *Eaſe us*, they profeſſe his
power to impoſe, and their willingneſſe to yeeld; only craving favour in the weight
of the impoſition: If *Rehoboam* yeeld, he blemiſhes his father: If he deny, he indangers
his Kingdome: His wilfulneſſe ſhall ſeeme worthily to abandon his ſcepter,
if he ſticke at ſo reaſonable a ſuit: Surely Iſrael came with a purpoſe to cavill: *Ieroboam*
had ſecretly troubled theſe waters, that he might fiſh more gainfully: One
male-content is enough to embroile a whole Kingdome. E

How harſhly muſt it needs ſound in the eares of *Rehoboam*, that the firſt word he
heares from his people, is a querulous challenge of his fathers government: *Thy father
made our yoke grievous*: For ought I ſee, the ſuggeſtion was not more ſpightfull
thē unjuſt: where was the weight of this yoke, the toile of theſe ſervices? Here were
none of the turmoiles of warre; no traynings, marchings, encampings, entrenchings,
watchings, minings, ſieges, fortifications; none of that tedious world of worke that
attends hoſtility; *Salomon* had not his name for nought: All was calme during that
long raigne: and if they had payed deare for their peace, they had no cauſe to complaine
of an hard match; The warlike times of *Saul* and *David* had exhauſted their
blood together with their ſubſtance; what ingratitude was this to cry out of eaſe? Yea
but that peace brought forth coſtly and labourious buildings: Gods houſe, and the

Kings, the walls of Jeruſalem, *Hazar*, *Megiddo*, and *Gezer*, the Cities of ſtore, the Cities of defence, could not riſe without many a ſhoulder: True, but not of any Iſraelites; The remainders of *Amorites*, *Hittites*, *Perizzites*, *Hivites*, and *Iebuſites*, were put to all the drudgery of theſe great works; the taſkes of Iſrael were eaſie, and ingenuous; free from ſervility, free frõ painfulneſſe. But the charge was theirs, whoſe-ſoever was the labour: The diet of ſo endleſſe a retinue, the attendance of his Seraglio, the purveyance for his forty thouſand ſtables, the coſt of his ſacrifices, muſt needs weigh heavy; certainly, if it had layne on none but his owne. But wherefore went *Salomons* Navy every three yeares to *Ophir*? to what uſe ſerved the ſix hundred threeſcore and ſix Talents of Gold, that came in one yeare to his Exchequer? Wherefore ſerved the large tributes of forraine nations? How did he make ſilver to be in Jeruſalem as ſtones if the exactions were ſo preſſive? The multitude is ever prone to picke quarrels with their Governors; and whom they feared alive, to cenſure dead; The benefits of ſo quiet and happy a raigne are paſt over in ſilence; the grevances are recounted with clamor: Who can hope that merit or greatneſſe can ſhield him from obloquie, when *Salomon* is traduced to his owne loynes?

The propoſition of Iſrael puts *Rehoboam* to a deliberation; *Depart yee for three daies; then come againe to me*: I heare no other word of his that argued wiſdome; Not to give ſudden reſolutions in caſes of importance was a point that might well beſeeme the ſon of *Salomon*: I wonder that he who had ſo much wit as to call for leiſure in his anſwer, ſhould ſhew ſo little wit in the improving of that leiſure, in the returne of that anſwer: Who cannot but hope well to ſee the gray heads of *Salomons* ſecret Councell called to *Rehoboams* Cabinet? As Counſellors, as ancient, as *Salomons*, they cãnot chooſe but ſee the beſt the ſafeſt courſe for their new Soveraigne: They had learned of their old Maſter, that *a ſoft anſwer appeaſeth wrath*; wiſely therefore doe they adviſe him, *If thou wilt be a ſervant to this people this day, and ſpeake good words to them they will be thy ſervants for ever*: It was an eaſie condition; with one mouthfull of a breath to purchaſe an everlaſting homage: with one gentle motion of his tongue, to bind all peoples hearts to his allegeance for ever. Yet (as if the motion had been unfit) a new Councell Table is called: well might this people ſay; What will not *Rehoboam* grudge us, if he think much to give good words for a Kingdom. There is not more wiſdome in taking variety of advice, where the matter is doubtfull, then folly, when it is plaine: The young heads are conſulted; This very change argues weakneſſe; Some reaſon might be pleaded for paſſing from the younger Counſell to the aged; none, for the contrary: Age brings experience; and, it is a ſhame, if with the ancient be not wiſdome: Youth is commonly raſh, heady, inſolent, ungoverned, wedded to will, led by humour, a rebell to reaſon, a ſubject to paſſion, fitter to execute then to adviſe: Greene wood is ever ſhrinking & warping, whereas the welſeaſoning hold a conſtant firmneſſe: Many a life, many a ſoule, many a flouriſhing ſtate hath beene ruined by undiſciplined Monitors: Such were theſe of *Rehoboam*; whoſe great ſtomach tells them that this conditionating of Subjects, was no other then an affront to their new Maſter, and ſuggeſts to them, how unfit it is for Majeſty to brooke ſo ſawcy a treaty: how requiſite and Princely, to cruſh this preſumption in the egge: As ſcorning therefore to be braved by the baſe Vulgar, they put words of greatneſſe, and terror in their new Prince, *My little finger ſhall be thicker then my fathers loynes; My father made your yoake heavy, I will adde to your yoake; My father hath chaſtiſed you with whips, I will chaſtiſe you with Scorpions.* The very words have ſtings. Now muſt Iſrael needes thinke, How cruell will this mans hands bee, when he thus drawes blood with his tongue? Men are not wont to ſpeake out their worſt: who can endure the hopes of him that promiſeth tyranny? There can be no good uſe of an indefinite profeſſion of rigour and ſeverity; Feare is an unſafe guardian of any ſtate, much leſſe of an unſetled. Which was yet worſe, not the ſins of Iſrael were threatned, nor their purſes, but their perſons; neither had they deſired a remiſſion of juſtice, but of exactions; and now, they heare of nothing but burthens, and ſcourges, and Scorpions.

Here was a Prince and people well met; I do not find them ſenſible of ought, ſave their owne profit;They do not ſay,Religion was corrupted in the ſhutting up of thy fathers dayes;Idolatry found the free favour of Prieſts,and Temples,and Sacrifices: Begin thy raigne with God;purge the Church,demoliſh thoſe piles of abomination: abandon thoſe Idol-mongers, reſtore devotion to her purity: They are all for their penny,for their eaſe: He on the other ſide, is all for his will, for an imperious Soveraignty; without any regard either of their reformation or ſatisfaction: They were worthy of load that cared for nothing but their backs; and he worthy of ſuch ſubjects,who profeſſed to affect their miſery and torment.

Who would not but have looked any whither for the cauſe of this evill, rather then to heaven?yet, the holy God challenges it to himſelfe: The cauſe was from the Lord,that he might performe this ſaying by *Abijah*,the Shilonite to *Ieroboam*: As ſinne is a puniſhment of ſinne,it is a part of juſtice: The holy One of Iſrael doth not abhorre to uſe even the groſſeſt ſins to his owne juſt purpoſes; whiles our wils are free to our owne choice, his decrees are as neceſſary, as juſt; Iſrael had forſaken the Lord, and worſhipped *Aſhtaroth*, the goddeſſe of the Zidonians, and *Chemoſh*, and *Milchom*: God owes them and *Salomon* a whipping; The frowardneſſe of *Rehoboam* ſhall pay it them; I ſee *Ieroboams* plot,the peoples inſolence, the young mens miſadvice,the Princes unreaſonable auſterity, meeting together (through the wiſe Providence of the Almighty)unwittingly to accompliſh his moſt juſt decree: All theſe might have done otherwiſe for any force that was offered to their will;all would no more do otherwiſe, than if there had beene no predetermination in heaven; that God may be magnified in his wiſdome,and juſtice, whiles man wittingly periſheth in his folly.

That three dayes expectation had warmed theſe ſmoaking Iſraelites, and made them ready for a combuſtion: upon ſo peremptory a reſolution of rigour, the flame burſts out,which all the waters of the Well of *Bethlehem* could never quench: The furious multitude flyes out into a deſperate revolt;*What portion have we in David, neihave we inheritance in the Son of Ieſſe: To your Tents O Iſrael;*now, *ſee to thine owne houſe David.*

How durſt theſe ſeditious mouthes mention *David* in defiance? One would have thought that very name had been able to have tempered their furie,& to have contained them within the limits obedience: It was the father of *Rehoboam*, and the ſon of *David* that had led Iſrael into Idolatry: *Salomon* hath drawne contempt upon his father and upon the ſon: If Iſrael have caſt off their God,is it marvell that they ſhake off his anointed? Irreligion is the way to diſobedience: There can be no true ſubjection but out of conſcience: They cannot make conſcience of civil duties,who make none of divine.

In vaine ſhal *Rehoboam* hope to prevaile by his Officer,when himſelfe is rejected: The perſons of Princes carry in them characters of Majeſty; when their preſence works not,how ſhould that meſſage? If *Adoram* ſollicit the people too late wth good words,they anſwer him with ſtones. Nothing is more untractable & violent,then an inraged multitude; It was time for *Rehoboam* to betake himſelfe to his Charet; hee ſaw thoſe ſtones were throwne at him,in his *Adoram*: As the meſſenger ſuffers for his Maſter, ſo the Maſter ſuffers in his meſſenger: Had *Rehoboam* beene in *Adoram's* clothes, this death had beene his: Onely flight can deliver him from thoſe that might have beene ſubjects: Jeruſalem muſt be his refuge againſt the conſpiracy of *Shechem*.

Bleſſed be God for lawfull government: Even a mutinous body cannot want an head: If the rebellious Iſraelites have caſt off their true Soveraigne, they muſt chooſe a falſe; *Ieroboam* the ſon of *Nebat* muſt be the man: He had need bee ſkilfull and ſit ſure,that ſhal back the horſe which hath caſt his Rider: Iſrael could not have any where met with more craft and courage,then they found in this Leader.

Rehoboam returnes to Jeruſalem lighter by a crown then he went forth, *Iudah* and *Benjamin* ſtick ſtill faſt to their loyalty: the example of a generall rebellion cannot make them unfaithfull to the houſe of *David*: God will ever reſerve a remnant free from the common contagion: Thoſe Tribes,to approve their valour, no leſſe then

A their fidelity, will fight againſt their brethren, for their Prince; and will hazard their lives to reduce the crown to the ſonne of *Salomon*: An hundred and fourescore thouſand of them are up in armes, ready to force Iſrael to their denied ſubjection: No noiſe ſounded on both parts but military; no man thought of any thing but blood; when ſuddenly God ſends his Prophet to forbid the battle: *Shemaiah* comes with a meſſage of ceſſation: *Ye ſhall not goe up, nor fight againſt your brethren, the children of Iſrael, returne every man to his houſe, for this thing is from me, ſaith the Lord*: The word of one ſilly Prophet diſmiſſes theſe mighty armies: He that would not lay down the threats of his rigour, upon the advice of his ancient Counſellors, will lay downe his ſword, upon the word of a Seer: Shall wee envy, or ſhame to ſee how much the Prophets of the old Teſtament could doe; how little thoſe of the new? If our commiſſion be no leſſe from the ſame God, B the difference of ſucceſſe cannot goe away unrevenged.

There was yet ſome grace in *Rehoboam*, that he would not ſpurne againſt that which God challenged as his owne worke: Some Godleſſe Ruffian would have ſaid; Whoſoever is the Author, I wil be reveged on the inſtruments: *Rehoboam* hath learned this leſſon of his Grandfather, *I held my peace, becauſe thou Lord haſt done it*: If hee might ſtrive with the multitude, he knew it was no ſtriving with his Maker: quietly therefore doth he lay downe his armes, not daring after that prohibition, to ſeek the recovery of his kingdome by blood.

Where Gods purpoſes are hid from us, wee muſt take the faireſt wayes of all lawfull remedies; but where God hath revealed his determinations, wee muſt ſit C downe in an humble ſubmiſſion; our ſtruggling may aggravate, cannot redreſſe our miſeries.

JEROBOAM.

AS there was no publike and univerſal conflict betwixt the ten Tribes, and the two, ſo no peace: Either King found reaſon to fortifie the borders of his owne territories: *Shechem* was worthy to be deare to *Ieroboam*; a City as of old ſeaſoned with many treaſons, ſo now auſpicious to his new uſurpation. The civill defection was ſoone followed D by the ſpirituall: As there are neare reſpects betwixt God, and his Anointed, ſo there is great affinity betwixt treaſon and Idolatry: there is a connexion betwixt, *Feare God*, and *Honor the King*; and no leſſe betwixt the neglects of both: In vaine ſhall a man looke for faith in a miſ-religious heart.

Next to *Achitophel*, I do not find that Iſrael yeelded a craftier head thẽ *Ieroboams*, ſo hath he plotted this conſpiracie, that (what ever fall) there is no place for a challenge; not his owne intruſion, but Iſraels Election hath raiſed him to their Throne: neither is his cunning leſſe in holding a ſtolne Scepter: Thus he thinks in himſelfe: If Iſrael have made me their King; it is but a pang of diſcontentment; theſe violent thoughts will not laſt alwaies: ſudden fits have commonly ſudden recoveries; their returne to their loyalty ſhal forfeit my head together with my Crown: They cannot E returne to God, and hold off from their lawfull Soveraigne? They cannot returne to Jeruſalem, and keep off from God, frõ their loyalty: Thrice a yeere will their devotion call them up thither; beſides the exigence of their frequent vowes: How can they be mine, whiles that glorious Temple is in their eye; whiles the magnificence of the royall Palace of *David* and *Salomon*, ſhall admoniſh them of their native allegeance: whiles (beſides the ſollicitatiõ of their brethren) the Prieſts and Levites ſhal preach to them the neceſſity of their due obedience, and the abominatiõ of their ſacrifices in their wilfull diſobedience; whiles they ſhall (by their preſence) put themſelves upon the mercy, or juſtice of their lawfull, and forſaken Prince: Either therefore I muſt divert them from Jeruſalem, or elſe I cannot live and reigne. It is no diverting them by a direct reſtraint; ſuch prohibition would both endanger their utter diſtaſte, and whet their deſire to more eagerneſſe: I may change Religion, I may not inhibit it; ſo the people have a God, it ſufficeth them; they ſhall have ſo much formality as may content them: their zeale is not ſo ſharpe, but they can be well pleaſed with eaſe: I wil profer them both a more compendious, and more plauſible worſhip: Jeruſalem ſhall be ſupplied within mine own borders: naturally men love to ſee the objects of their devotion, I will therefore feed their eyes with two golden repreſentations of their God, nearer home; and what can be more proper then thoſe, which *Aaron* deviſed of old to humour Iſrael.

Upon this peſtilent ground, *Ieroboam* ſets up two calves in *Dan* and *Bethel*, and perſwades the people; *It is too much for you to go up to Ieruſalem, behold thy Gods O Iſrael, which brought thee out of the Land of Egypt.* Oh the miſchiefe that comes of wicked infidelity: It was Gods Prophet that had rent *Ieroboams* garment into twelve pieces, and had given ten of them to him; in token of his ſharing the ten Tribes; who with the ſame breath alſo told him that the cauſe of this deſtraction was their Idolatry: Yet now will he inſtitute an Idolatrous ſervice for the holding together of them, whom their Idolatry had rent from their true Soveraigne to him: He ſayes not; God hath promiſed me this Kingdome, God hath conferd it, God ſhall find meanes to maintaine his owne act; I will obey him, let him diſpoſe of me: The God of Iſrael is wiſe and powerfull enough, to fetch about his owne deſignes: But, (as if the devices of men were ſtronger then Gods providence, and ordination) he will be working out his owne ends by prophane policies: *Ieroboam* being borne an Iſraelite, and bred in the Court of a *Salomon*, could not but know the expreſſe charge of God againſt the making of Images, againſt the erecting of any rivall altars, to that of Jeruſalem; yet now that he ſees both theſe may availe much to the advancing of his ambitious project, he ſets up thoſe Images, thoſe Altars: Wicked men care not to make bold with God in caſes of their owne commoditie: If the Lawes of their Maker lye in the way of their profit or promotion, they either ſpurne them out, or tread upon them at pleaſure: Aſpiring minds will know no God but honor: Iſrael ſojourned in Egypt, and brought home a golden calfe: *Ieroboam* ſojournes there, and brought home two; It is hard to dwell in Egypt untainted; not to ſavour of the ſins of the place we live in, is no leſſe ſtrange, then for wholeſome liquor tunned up in a muſty veſſell, not to ſmell of the caſk: The beſt body may be infected in a contagious ayre: Let him beware of Egypt that would be free from Idolatry.

No ſooner are *Ieroboams* calves up, then Iſrael is down on their knees: their worſhip followes immediately upon the erection: How eaſily is the unſtable vulgar caried into whatſoever religion of authority? The weather-cocke will looke which way ſoever the wind blowes: It is no marvell if his Subjects be brutiſh, who hath made a calfe his god.

Every acceſſary to ſin is filthy, but the firſt authors of ſin are abominable: How is *Ieroboam* branded in every of theſe ſacred leaves? How doe all ages ring of his fact, with the accent of diſhonour, and indignation: *Ieroboam the ſon of Nebat, that made Iſrael to ſin*? It was a ſhame for Iſrael that it could be made to ſin by a *Ieroboam*: but, O curſed name of *Ieroboam* that would draw Iſrael to ſin; The followers and abettors of evill are worthy of torment, but no hell is too deepe for the leaders of publique wickedneſſe.

Religion is cloathed with many requiſite circumſtances: As a new King would have a new god; ſo that new God muſt have new Temples, Altars, Services, Prieſts, Solemnities: All theſe hath: *Ieroboam* inſtituted; all theſe hath he caſt in the ſame mold with his golden calves: Falſe devotion doth not more croſſe, then imitate the true. Satan is no leſſe a counterfet then an enemy of God: He knows it more eaſie to adulterate religion, then to aboliſh it.

That which God ordained for the avoidance of Idolatry, is made the occaſion of it; a limitation of his holy ſervices to Jeruſalem: How miſchievouſly do wicked men pervert the wholeſome inſtitutions of God to their ſin, to their bane!

Ieroboam could not be ignorant how fearfully this very act was revenged upon Iſrael in the wilderneſſe, yet he dares renew it in *Dan* and *Bethel*: No example of judgment can affright wilfull offenders.

It is not the metall that makes their gods,but the worſhip;the ſacrifices.What ſacrifices could there be without Prieſts? No religion could ever want ſacred Maſters of Divine ceremonies:Gods Clergy was ſelect and honourable;branches of the holy ſtemme of *Aaron*,*Ieroboam* rakes up his Prieſts out of the channell of the multitude; all Tribes,all perſons were good enough for his ſpurious devotion; Leaden Prieſts are well fitted to golden Deities.Religion receives either much honour,or blemiſh, by the quality of thoſe that ſerve at her Altars: Wee are not worthy to profeſſe our ſelves ſervants of the True God, if wee doe not hold his ſervice worthy of the beſt.

Ieroboams Calves muſt have ſacrifices, muſt have ſolemne feſtivities; though in a day,and moneth of his owne deviſing:In vaine ſhall we pretend to worſhip a god,if we grudge him the juſt dayes,and rites of his worſhip.

It is ſtrange that he who thought the dregs of the vulgar good enough for that Prieſthood,would grace thoſe gods by acting their Prieſt himſelfe: and yet behold where the new King of Iſrael ſtands before his new Altar,with a Scepter in one hand and a Cenſer in the other,ready to ſacrifice to his new gods; when the man of God comes from *Iuda*,with a meſſage of judgement: Oh deſperate condition of Iſrael, that was ſo far gone with impiety,that it yeelded not one faithfull monitor to *Ieroboam*:The time was,that the erecting of but a new altar (for memory,for monument) on the other ſide of *Iordan*,bred a challenge to the Tribes of *Reuben*,*Gad*,and *Manaſſes*;and had coſt much Iſraelitiſh blood,if the quarrelled Tribes had not given a ſeaſonable and pious ſatisfaction;and now,lo,how the ſtronger ſtomach of degenerated Iſrael can digeſt new Altars,new Temples,new gods:What a difference there is betwixt a Church and Kingdome newly breathing from affliction, and ſetled upon the lees of a miſ-uſed peace?

But oh the patience,and mercy of our long ſuffering God, that will not ſtrike a very *Ieroboam* unwarned:Judgement hovers over the heads of ſinners,ere it light: if Iſrael afford not a bold reprover of *Ieroboam*, *Iuda* ſhall:When the King of Iſrael is in all the height both of his State,and ſuperſtition,honouring his ſolemne day with his richeſt devotion,ſteps forth a Prophet of God,and interrupts that glorious ſervice, with a loud inclamation of judgement. Doubtleſſe the man wanted not wit to know what diſpleaſure, what danger muſt needs follow ſo unwelcome a meſſage: yet dares hee (upon the commiſſion of God) doe this affront to an Idolatrous King, in the middeſt of all his awfull magnificence. The Prophets of God goe upon many a thankleſſe errand: He is no meſſenger for God that either knowes,or feares the faces of men.

It was the Altar,not the perſon of *Ieroboam*, which the Prophet thus threatens; Yet not the ſtones are ſtricken, but the founder, in both their apprehenſions: So deare are the devices of our own braine to us, as if they were incorporated into our ſelves; There is no oppoſition whereof we are ſo ſenſible, as that of religion.

That the royall Altar ſhould be thus polluted by dead mens bones, and the blood of the Prieſts;was not more unpleaſing,than that all this ſhould be done by a childe of the houſe of *David*;for *Ieroboam* well ſaw that the throne and the altar muſt ſtand, or fall together;that a ſon of *David* could not have ſuch power over the Altar, without an utter ſubverſion of the government,of the ſucceſſion;therefore is he thus galled with this comminatory prediction: The rebellious people who had ſaid, *What portion have we in David*, heare now,that *David* will perforce have a portion in them and might well ſee,what beaſts they had made themſelves,in worſhipping the image of a beaſt;and ſacrificing to ſuch a god, as could not preſerve his owne Altar from violation and ruine.

All this while I doe not ſee this zealous Prophet laying his hand to the demolition of this Idolatrous Altar;or threatning a knife to the Author of this depravation of religion;Only his tongue ſmites both;not with foule,but ſharpe words,of menace not of reproach: It was for *Ioſias* a King,to ſhed the blood of thoſe ſacrificers, to deface thoſe Altars:Prophets are for the tongue,Princes for the hand; Prophets muſt onely denounce judgement, Princes execute.

Future things are preſent to the Eternall: It was ſome two hundred and ſixty years A
ere this prophecy ſhould be fulfilled; yet the man of God ſpeaks of it as now in acting.
What are ſome Centuries of years to the Ancient of dayes? How ſlow, and yet how
ſure is the pace of Gods revenge? It is not in the power of time to fruſtrate Gods determinations;
There is no leſſe juſtice, nor ſeverity in a delayed puniſhment.

What a perfect Record there is of all names in the roll of Heaven; before they be,
after they are paſt? what ever ſeeming contingency there is in their impoſition, yet
they fall under the certainty of a decree, and are better knowne in heaven, ere they
be, than on earth whiles they are. He that knowes what names we ſhall have, before
we or the world have a being, doth not oft reveale this peece of his knowledge to
his creature; here he doth, naming the man that ſhould be two hundred yeares after;
for more aſſurance of the event, that Iſrael may ſay, this man ſpeakes from a God
who knows what ſhall be: There cannot be a more ſure evidence of a true Godhead, B
than the foreknowledge of thoſe things, whoſe cauſes have yet no hope of being;
But becauſe the proofe of this prediction was no more certaine, than remote; a preſent
demonſtration ſhall convince the future; *The Altar ſhall rend in peeces, the aſhes
ſhall be ſcattered*: How amazedly muſt the ſeduced Iſraelites needes looke upon this
miracle; and why doe they not think with themſelves; whiles theſe ſtones rend, why
are our hearts whole? Of what an over-ruling power is the God whom we have forſaken,
that can thus teare the Altars of his corrivalls? How ſhall we ſtand before his
vengeance, when the very ſtones break at the word of his Prophet? Perhaps, ſome
beholders were thus affected: but *Ieroboam*, whom it moſt cōcerned, inſtead of bowing
his knees for humiliation, ſtretcheth forth his hand for revenge, and cryes, Lay
hold on him. Reſolute wickedneſſe is impatient of a reproofe, & inſtead of yeelding C
to the voice of God, rebelleth: Juſt and diſcreet reprehenſion doth not more reforme
ſome ſinners, than exaſperate others.

How eaſie it is for God to coole the courage of proud *Ieroboam*? The hand which
his rage ſtretches out, dryes up, and cannot be pulled backe againe: and now ſtands
the King of Iſrael like ſome anticke ſtatue, in a poſture of impotent endeavour; ſo
diſabled to the hurt of the Prophet, that he cannot command that peece of himſelf;
What are the great potentates of the world, in the powerfull hand of the Almighty?
Tyrants cannot be ſo harmefull as they are malicious.

The ſtrongeſt heart may be brought down with affliction; Now the ſtout ſtomach
of *Ieroboam* is fallen to an humble deprecation, *Intreat now the face of the Lord thy* D
God, and pray for me, that my hand may bee reſtored mee againe. It muſt needes bee a
great ſtreight that could drive a proud heart to begge mercy, where he bent his perſecution:
ſo doth *Ieroboam*, holding it no ſcorne to be beholden to an enemy: In extremities,
the worſt men can be content to ſue for favour, where they have ſpent
their malice.

It well becomes the Prophets of God to be mercifull: I doe not ſee this Seer to
ſtand upon termes of exprobration, and overly conteſtations with *Ieroboam*, to ſay,
Thine intentions to me were cruell; Had thine hand prevailed, I ſhould have ſued to
thee in vaine: Continue ever a ſpectacle of the fearefull juſtice of thy Maker, whom
thou haſt provoked by thine Idolatry, whom thou wouldſt have ſmitten in my perſecution:
but he meekly ſues for *Ieroboams* releaſe: and (that God might abundantly E
magnifie both his power and mercy) is heard and anſwered with ſucceſſe: We doe
no whit ſavour of heaven, if we have not learned to doe good for evill.

When both winde and Sunne, the blaſts of judgement, and the beames of favour
met together to worke upon *Ieroboam*, who would not looke that hee ſhould have
caſt off this cumbrous, and miſ-beſeeming cloake of his Idolatry; and have ſaid, Lord
thou haſt ſtricken me in juſtice, thou haſt healed me in mercy; I will provoke thee
no more. This hand which thou haſt reſtored ſhall bee conſecrated to thee in pulling
downe theſe bold abominations: Yet now, behold he goes on in his old courſes,
and, as if God had neither done him good nor evill, lives, and dyes idolatrous: No
ſtone is more hard or inſenſate than a ſinfull heart: The changes of judgement and
mercy doe but obdure it, inſtead of meltings.

A

The ſeduced Prophet.

Ieroboams hand is amended, his ſoule is not; that continues ſtill dry, and inflexible; yet whiles he is unthankfull to the Author of his recovery, he is thankful to the inſtrument: he kindely invites the Prophet, whom he had threatned, and will remunerate him whom he endeavoured to puniſh: The worſt men may be ſenſible of bodily favours: Civill reſpects may well ſtand with graceleſſeneſſe: Many a one would be liberall of their purſes, if they might be allowed to be niggardly of their obedience.

B As God, ſo his Prophet cares not for theſe waſte courteſies, where he ſees maine duties neglected: More piety would have done well, with leſſe complement: The man of God returnes a blunt and peremptory deniall to ſo bounteous an offer: *If thou wilt give me halfe thine houſe, I will not goe in with thee, neither will I eate bread or drinke water in this place.* Kindneſſe is more ſafely done to an Idolater, than taken from him; that which is done to him obligeth him, that which is taken from him obligeth us: his obligation to us may be occaſion of his good, our obligation to him may occaſion our hurt; the ſureſt way is to keep aloofe from the infectiouſly wicked.

The Prophet is not uncivill, to reject the favour of a Prince without ſome reaſon: He yeelds no reaſon of his refuſall but the command of his God: God hath charged him, *Eate no bread, nor drinke no water, nor turne againe by the ſame way that thou cameſt:* C It is not for a Prophet to plead humane, or carnall grounds for the actions of his function: He may not move but upon a divine warrant: would this Seer have lookt with the eyes of fleſh and blood, he might have found many arguments of his yeeldance. He is a King that invites me; his reward, by enriching mee, may benefit many: and who knowes how much my further converſation may prevaile to reform him? how can he be but well prepared for good counſell by a miraculous cure? how gainfully ſhould my receit of a temporall courteſie be exchanged with a ſpirituall to him? all *Iſrael* will follow him either into Idolatry, or reformation; which way can be deviſed of doing ſo great ſervice to God and the Church, as by reclaiming him: what can yeeld ſo great likelihood of his reclamation, as the opportunity of my further entireneſſe with him? But the Prophet dares not argue caſes, where hee had a command; what ever become of *Ieroboam*, and *Iſrael*, God muſt be obeyed; Neither D profit, nor hopes may carie us croſſe to the word of our Maker. How ſafe had this Seer beene, if he had kept him ever upon this ſure ward; which he no ſooner leaves, then he miſcaries.

So deeply doth God deteſt Idolatry, that he forbids his Prophet to eat the bread, to drinke the water of a people infected with this ſinne; yea to tread in thoſe very ſteps which their feet have touched. If this inhibition were perſonall, yet the grounds of it are common. No peſtilence ſhould be more ſhunned than the converſation of the miſ-religious, or openly ſcandalous: It is no thanke to us if their familiarity doe not enfeoffe us of their wickedneſſe.

I know not what to thinke of an old Prophet that dwels in *Bethel*, within the aire E of *Ieroboams* Idol, within the noiſe of his ſacrifices; that lives where the man of God dares not eate; that permitted his ſonnes to be preſent at that Idolatrous ſervice: If he were a Prophet of God, what did he now in *Bethel*? why did he winke at the ſin of *Ieroboam*? what needed a Seer to come out of *Iuda*, for the reproofe of that ſinne, which was acted under his noſe? why did he lye? why did his family partake with Idolaters? If he were not a Prophet of God, how had he true viſions, how had he true meſſages from God: why did he ſecond the menacing word of that Prophet, whom he ſeduced? why did he deſire that his owne bones might be honoured with his Sepulcher? Doubtleſſe he was a Prophet of God, but corrupt, reſtie, vicious: Prophecy doth not alwayes preſuppoſe ſanctification; many a one hath had viſions from God, who ſhall never enjoy the viſion of God. A very *Balaam* in his extaſies, hath ſo cleare a Revelation of the Meſſiah to come, as ſcarce ever any of the holieſt Prophets; yea, his very Aſſe hath both her mouth miraculouſly opened, and her eyes; to ſee and notifie that Angell, which was hid from her Maſter: Yea, Satan himſelfe ſometimes receives notice from God of his future actions, which elſe that evill Spirit could neither foretell, nor foreſee. Theſe kindes of graces are both rare, and common: rare, in that they are ſeldome given to any: common, in that they are indifferently given to the evill, and to the good: A little holineſſe is worth much illumination.

Whether out of envy, to heare that ſaid by the Seer of *Iuda*, which he either knew not or ſmothered; to heare that done by another, which he could not have effected, and could not chooſe but admire: or whether out of deſire to make tryall of the fidelity of ſo powerfull a Meſſenger, the old Prophet haſtens to overtake, to recal that man of God, who had ſo defyed his *Bethel*; whom he finds ſitting faint & weary under an Oake, in the way; taking the benefit of that ſhade which he hated to receive from thoſe contagious groves that he had left behind him: His habit eaſily bewrayed him, to a man of his owne trade: neither doth his tongue ſpare to profeſſe himſelf. The old Prophet of *Bethel* invites him to returne, to a repaſt: and is anſwered with the ſame words, wherewith *Ieroboams* offer was repelled; The man of God varies not a ſyllable from his meſſage: It concernes us to take good heed of our charge, when we goe on Gods errand. A deniall doth but invite the importunate; what hee cannot doe by entreaty, the old man tries to doe by perſwaſion, *I am a Prophet alſo as thou art, and an Angell ſpake to me, by the word of the Lord*, ſaying, *Bring him backe with thee into thine houſe, that he may eate bread, and drinke water*: There is no tentation ſo dangerous, as that which comes ſhrouded under a vaile of holineſſe, and pretends authoritie of God himſelfe: *Ieroboam* threatens, the Prophet ſtands undanted; *Ieroboam* fawnes, and promiſes, the Prophet holds conſtant, now comes a gray-headed Seer, and pleads a counter-meſſage from God, the Prophet yeelds, and tranſgreſſes. Satan may affright us as a fiend, but he ſeduces us as an Angell of light.

Who would have lookt for a lyer under hoary haires, and an holy mantle? who would not have truſted that gravity, when there was no colour of any gaine in the untruth? Nothing is ſo apt to deceive as the faireſt ſemblances, as the ſweeteſt words. We cannot erre if we beleeve not the ſpeech for the perſon, but the perſon for the ſpeech: Well might this man of God thinke, an aged man a Prophet, an old Prophet will not (ſure) bely God unto a Prophet; No man will forge a lye, but for an advantage; What can this man gaine by this match, but the entertainment of an unprofitable gueſt: Perhaps though God will not allow me to feaſt with *Ieroboam*, yet pitying my faintneſſe, he may allow me to eate with a Prophet: Perhaps now that I have approved my fidelity in refuſing the bread of *Bethel*, God thinks good to ſend me a gracious releaſe of that ſtrict charge: Why ſhould I think that Gods revelations are not as free to others, as to me? and if this Prophet have received a countermand from an Angell of God, how ſhall I not diſobey God, if I doe not follow him?

Upon this ground he returnes with this deceitfull hoſt, and when the meat was now in his mouth, receives the true meſſage of death, frō the ſame lips that brought him the falſe meſſage of his invitation; Thus ſaith the Lord, *for as much as thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandement of the Lord thy God, but cameſt back and haſt eaten bread, and drunke water in the place forbidden thee, thy carkaſſe ſhall not come to the Sepulcher of thy fathers.* Oh wofull Prophet, when he lookes on his hoſt he ſees his executioner, whiles he is feeding of his body, he heares of his carkaſſe; at the table, he heares of his denied Sepulcher; and all this, for eating and drinking where he was forbidden by God, though bidden as from God: The violation of the leaſt charge of a God is mortall: No pretences can warrant the tranſgreſſion of a divine command: A word from God is pleaded on both ſides: The one was received immediatly from God, the other related mediately by man: One the Prophet was ſure of, the other was queſtionable: A ſure word of God may not be left for an uncertaine: An expreſſe charge of the Almighty admitteth not of any check: His will is but one, as himſelfe is; and therefore it is out of the danger of contradiction.

Me thinks I ſee the man of God change countenance at this ſharpe ſauce of his pleaſing morſels; his face before-hand is died with the palenes of death: me thinks I heare

A heare him urging many unkinde expoſtulations with his injurious hoſt; who yet diſmiſſes him better provided for the eaſe of his journey, then he found him. Perhaps, this officiouſneſſe was out of deſire to make ſome amends for this late ſeducement. It is a poore recompence when he hath betrayed his life, and wronged the ſoule, to caſt ſome courteſies upon the body.

The old Bethelite that had taken paines to come, and fetch the man of God into ſin, will not now goe back with him to accompany his departure: Doubtleſſe he was afraid to be inwrapped in the judgement, which he ſaw hanged over that obnoxious head: Thus the miſchievous guides of wickedneſſe leave a man, when they have led him to his bane; as familiar Devils forſake their Witches, when they have brought them once into fetters.

B The man of God returnes alone, carefull (no doubt) and penſive for his offence, when a Lion out of the wood meets him, aſſaults him, kils him: Oh the juſt and ſevere judgements of the Almighty, who hath brought this fierce beaſt out of his wild ranges, into the high way, to bee the executioner of his offending ſervant: Doubtleſſe this Prophet was a man of great holineſſe, of ſingular fidelity, elſe he durſt not have been Gods Herald to carry a meſſage of defiance to *Ieroboam*, King of Iſrael, in the midſt of all his royall magnificence; yet now, for varying from but a circumſtance of Gods command (though upon the ſuggeſtion of a divine warrant) is given for a prey to the Lion: Our intereſt in God, is ſo farre from excuſing our ſin, that it aggravates it; Of all others the ſin of a Prophet ſhall not paſſe unrevenged.

The very wild beaſts are led by a providence; Their wiſe and powerfull Creator knowes how to ſerve himſelfe of them. The Lions guard one Prophet, kill another,

C according to the commiſſion received from their Maker: What ſinner can hope to eſcape unpuniſhed, when every creature of God is ready to be an avenger of evill? The beaſts of the field were made to ſerve us, we to ſerve our Creator: When we forſake our homage to him that made us, it is no marvell if the beaſts forget their duty to us, and deale with us not as Maſters, but as rebels: When an holy man buyes ſo dearely ſuch a ſleight frailty, of a credulous miſtaking, what ſhall become of our hainous and preſumptuous ſinnes?

I cannot think but this Prophet died in the favour of God, though by the teeth of the Lion; His life was forfaited for example, his ſoule was ſafe: Yea his very carkaſſe was left though torne, yet faire after thoſe deadly graſpes, as if God had ſaid, I will

D onely take thy breath from thee, as the penalty of thy diſobedience; a Lion ſhall doe that which an apoplexie, or fever might doe: I owe thee no further revenge then may be ſatisfied with thy blood.

Violent events doe not alwayes argue the anger of God; Even death it ſelfe is, to his ſervants, a fatherly caſtigation.

But oh the unſearchable wayes of the Almighty! The man of God ſinnes, and dies ſpeedily: the lying Prophet that ſeduced him, ſurvives; Yea wicked *Ieroboam* enjoyes his Idolatry, and treads upon the grave of his reprover: There is neither favour in the delay of ſtripes, nor diſpleaſure in the haſt; Rather whom God loves, he chaſtiſes, as ſharply, ſo ſpeedily; whiles the reſt proſper to condemnation: Even the rod of a loving father may draw blood: How much happier is it for us that we die now, to live

E for ever, then that we live a while, to die ever?

Had this Lion ſet upon the Prophet for hunger, why did he not devoure as well as kill him? Why did he not rather kill the beaſt than the man? ſince wee know the nature of the Lion ſuch, that he is not wont to aſſaile man, ſave in the extrem want of other prey. Certainly the ſame power that imployed thoſe fangs, reſtrained them, that the world might ſee, it was not appetite that provoked the beaſt to this violēce but the over-ruling command of God: Even ſo, O Lord, thy powerfull hand is over that roaring Lion, that goes about continually, ſeeking whō he may devoure? thine hand with-holds him, that though he may ſhed the blood of thine elect, yet he cannot hurt their ſoules; and whiles he doth thoſe things which thou permitteſt, and orderest to thy juſt ends, yet he cannot doe leſſer things, which he deſireth, and thou permitteſt not.

The fierce beaſt ſtands by the carkaſſe;as to avow his owne act,& to tell who ſent A him:ſo to preſerve that body,which he hath ſlaine : Oh wonderfull worke of God, the Executioner is turned Guardian:and(as the Officer of the higheſt)commands all other creatures to ſtand aloofe from his charge:and commands the fearefull Aſſe,that brought this burthen thither,not to ſtirre thence,but ſtand ready preſt,to recary it to the Sepulcher:and now,when he hath ſufficiently witneſſed to all paſſengers,that this act was not done upõ his own hunger,but upon the quarrel of his Maker,he delivers up his charge to that old Prophet;who was no leſſe guilty of this blood than himſelf.

This old Seducer hath ſo much truth,as both to give a right Commentary upon Gods intention,in this act,for the terrour of the diſobedient;and to give his voice to the certainty of that future judgement,which his late gueſt had threatned to *Iſrael:* (ſometimes it pleaſeth the wiſdome of God to expreſſe and juſtifie himſelfe even by the tongnes of faulty inſtruments.)Withall,he hath ſo much faith and courage,as to B fetch that carkaſſe from the Lion;ſo much pitty and compaſſion,as to weepe for the man of God,to interre him in his owne Sepulcher;ſo much love,as to wiſh himſelfe joyned in death,to that body,which he had haſtened unto death:It is hard to find a man abſolutely wicked: Some grace will bewray it ſelfe in the moſt forſaken breſts.

It is a cruel courteſie to kill a man,and then to help him to his grave; to betray a man with our breath and then to bedew him with our teares:The Prophet had needed no ſuch friend, if he had not met with ſuch an enemy : *The mercies of the wicked are cruell.*

C

Jeroboams *Wife*.

IT is no meaſuring of Gods favour by the line of outward welfare: *Ieroboam* the idolatrous uſurper of Iſrael proſpers better,then the true heirs of *David*;He lives to ſee three ſucceſſions in the throne of *Iudah*;Thus the Ivy lives,when the Oak is dead.Yet could not that miſ-gottẽ crown of his,keep his head alwaies from aching:He hath his croſſes too : God whips ſometimes more than his own:His enemies ſmart from him,as well as his children:his children in love,his enemies in judgement:Not ſimply the rod argues love, but the temper of the hand,that weelds it,and the back that feeles it:Firſt *Ieroboams* hand was ſtriken,now his Sonne: *Abijah* the eldeſt,the beſt ſon of *Ieroboam*, is ſmit- D ten with ſickneſſe:As children are but the pieces of their Parents in another ſkin, ſo Parents are no leſſe ſtriken in their children,than in their natural lims; *Ieroboam* doth not more feele his arme,than his ſonne:not wicked men onely, but beaſts may have naturall affections:It is no thanke to any creature,to love his owne.

Nature wrought in *Ieroboam*,not grace:He is enough troubled with his ſons diſeaſe, no whit bettered:I would have heard him ſay;God followes me with his afflictions, it is for mine impiety:what other meaſure can I expect from his Juſtice?Whiles mine Idols ſtand,how can I look that my houſe ſhould proſper?I will turne from my wickednes,O God,turne thou from thy wrath;Theſe thoughts were too good for that obdured heart:his ſon is ſick,he is ſorrowfull;but(as an amazed man ſeeks to go forth at the wrong doore)his diſtraction ſends him to a falſ help:He thinks not of God,he E thinks of his Prophet:He thinks of the Prophet that had foretold him he ſhould be a King;he thinks not of the God of that Prophet who made him a King:It is the property of a carnall heart to confine both his Obligations,and his hopes to the meanes neglecting the Author of good. Vaine is the reſpect that is given to the ſervant, where the Maſter is contemned.

Extremity drawes *Ieroboams* thoughts to the Prophet;whom elſe he had not cared to remember.The King of Iſrael had Divines enough of his own:Elſe,he muſt needs have thought thẽ miſerable gods that were not worth a Prophet: And beſides,there was an old Prophet(if he yet ſurvived)dwelling within the ſmoak of his Palace,whoſ viſions had been too well approved:why would *Ieroboam* ſend ſo farre to an *Abijah?* Certainly,his heart deſpiſed thoſe baſe prieſts of his high places, neither could hee

truſt

A truſt either to the gods,or the Clergy of his own making:His conſcience reſts upon the fidelity of that man,whoſe doctrine he had forſake:How did this Idolater ſtrive againſt his own heart,whiles he inwardly deſpiſed thoſe,whom he profeſſed to honour;and inwardly honoured them,whom he profeſſed to deſpiſe? Wicked breaſts are falſe to themſelves;neither truſting to their owne choyce,nor making choice of that,which they may dare to truſt.They will ſet a good face upon their ſecretly unpleaſing ſins,and had rather be ſelfe-condemned, then wiſe and penitent: As for that old Seer, it is like *Ieroboam* knew his ſkill, but doubted of his ſincerity; that man was too much his neighbour to be good: *Abijahs* truth had beene tryed in a caſe of his owne:He whoſe word was found juſt in the prediction of his Kingdome, was well worthy of credit in the newes of his ſon: Experience is a great encouragement B of our truſt:It is a good matter to be faithfull;this loadſtone of our fidelity ſhal draw to us even hearts of iron,and hold them to our reliance: As contrarily deceit doth both argue,& make a bankrupt;who can truſt where he is diſappointed?O God, ſo oft, ſo ever, have we found thee true in all thy promiſes, in all thy performances, that if we doe not ſeek thee,if we doe not truſt thee in the ſequell, wee are worthy of our loſſe,worthy of thy deſertions.

Yet I do not ſee that *Ieroboam* ſends to the Prophet for his aid,but for intelligence: Curioſity is guilty of this meſſage,and not devotion;he cals not for the prayers,not for the benediction of that holy man,but for meere information of the event.He wel ſaw what the prayers of a Prophet could do:That which cured his hand,might it not have cured his ſon? Yet he that ſaid to a man of God, *Intreat the face of the Lord thy* C *God,that he may reſtore my hand:* ſayes not now in his meſſage, to *Abijah*, Intreat thy God to reſtore my Son: Sinne makes ſuch a ſtrangneſſe betwixt God and man, that the guilty heart either thinkes not of ſuing to God or feares it: What a poore contentment it was to foreknow that evill which he could not avoid, and whoſe notice could but haſten his miſery?Yet,thus fond is our reſtleſſe curioſity,that it ſeekes eaſe in the drawing on of torment:He is worthy of ſorrow that will not ſtay till it comes to him,but goes to fetch it.

Whom doth *Ieroboam* ſend on this meſſage,but his wife, and how but diſguiſed? Why her,and why thus? Neither durſt he truſt this errand with another, nor with her in her own form:It was a ſecret that *Ieroboam* ſends to a Prophet of God; none might know it but his own boſome,and ſhe that lay in it; if this had been noiſed in D Iſrael,the example had been dangerous:Who would not have ſaid, the King is glad to leave his counterfeit deities:and ſeek to the true:Why ſhould we adhere to them whom he forſakes? As the meſſage muſt not bee known to the people: ſo ſhee that beares it muſt not be known to the Prophet,her name, her habit muſt be changed: ſhe muſt put off her robes,and put on a ruſſet coat;ſhe muſt put off the Queene, and put on the peaſant:inſtead of her Scepter,ſhe muſt take up a baſket,and go a maſked pilgrimage to *Shiloh:* Oh the fondnes of vaine men that think to juggle with the Almighty,and to hide their counſels from that al-ſeeing eye! If this change of habit were neceſſary at *Bethel*,yet what needs it at *Shiloh*;though ſhe would hide her face from her ſubjects,yet why ſhould ſhe not pull off her muffler, and ſhew her ſelfe to the Prophet?Certainly,what policy began,guiltineſſe muſt continue:Well might ſhe E think,there can be no good anſwer expected of the wife of *Ieroboam*; my preſence will do no leſſe,then ſolicit a reproofe:No Prophet can ſpeak well to the conſort of a founder of Idolatry;I may perhaps heare good as another,though as my ſelfe I can look for nothing,but tydings of evill: Wicked hearts know they deſerve ill at Gods hands,and therefore they doe all they can to avoid the eyes of his diſpleaſed juſtice and if they cannot do it by colours of diſſimulation,they will doe it by imploration of ſhelter;they ſhall ſay to the Rocks, *Fall on us,and cover us.*

But oh the groſſe folly mixt with the craft of wickednes!could *Ieroboam* think that the Prophet could know the event of his ſons diſeaſe,and did he think that he could not know the diſguiſe of his Wife?the one was preſent,the other future;this was but wrapt in a clout,that event was wrapt up in the coūſel of God.Yet this politik head preſumes that the greater ſhall be revealed,where the leſſer ſhall be hid: There was

never wicked man that was not infatuate,and in nothing more than in thoſe things
wherein he hoped moſt to tranſcend the reach of others. A

Abijah ſhunning the iniquity of the times,was retired to a ſolitary corner of *Shiloh*;
no place could be too private for an honeſt Prophet,in ſo extreme depravednes:Yet
even there doth the King of Iſrael take notice of his recluſion,and ſends his wife to
that poore cell,laden with preſents;preſents that diſſembled their bearer: had ſhee
offered jewels,or gold,her greatneſſe had been ſuſpected:now ſhe brings loaves and
cracknels,and hony,her hand anſwers her back:She gives as ſhe ſeemes,not as ſhe is:
Something ſhe muſt give,even when ſhe acts the pooreſt client.

The Prophets of God were not wont to have empty viſitations: they who hated
bribes,yet refuſed not tokens of gratitude : Yea the God of heaven who neither
needs our goods,nor is capable of our gratifications,yet would have no man to come
to him gift-leſſe : Woe to thoſe ſacrilegious hands, that inſtead of bringing to the B
Prophets carie from them.

Ieroboam was a bad man,yet,as he had a towardly ſon,ſo he had an obedient wife;
elſe ſhe had not wanted excuſes to turne off both the journey,& the diſguiſe;againſt
the diſguiſe ſhe had pleaded the unbeſeemingneſſe for her perſon and ſtate;againſt
the journey,the perils of ſo long & ſolitary a walk; perhaps a Lion might be in the
way; the Lion that tore the Prophet in peices; perhaps robbers; or if not they,perhaps
her chaſtity might bee in danger:an unguarded ſolitarineſſe in the weaker ſexe
might be a provocation to ſome forced uncleannes:ſhe caſts off all theſe ſhifting projectiōs
of feare,according to the will of her huſband,ſhe changes her raiment,ſhe ſets
upon the journey,and overcomes it: What needed this diſguiſe to an old Prophet
whoſe dim eyes were ſet with age?All cloathes,all faces were alike to a blinde Seer: C
The viſiōs of *Abijah* were inward;neither was his bodily ſight more duſky, than the
eyes of his mind were cleare & piercing:It was not the common light of men wherby
he ſaw,but divine illumination;things abſent,things future,were no leſſe obvious
to thoſe ſpirituall beames, then preſent things are to us: Ere the quicke eyes of that
great Lady can diſcern him,he hath eſpied her;& as ſoone as he heares the ſound of
her feet,ſhe heares from him the ſound of her name,*Come in thou Wife of* Jeroboam:
How God laughes in heaven at the frivolous fetches of crafty politicians, and when
they think thēſelves moſt ſure,ſhames them with a detection, with a defeat? What
an idlenes it is for fooliſh Hypocrites to hope they can dāce in a net unſeen of heavē.

Never before was this Queen troubled to heare of her ſelfe;now ſhe is : her very
name ſtruck her with aſtoniſhment; and prepares her for the aſſured horrour of following D
judgements,*I am ſent to thee with heavy tidings*; *Goe tell* Jeroboam : *Thus ſaith
the Lord God of Iſrael.* Could this Lady leſſe wonder at the mercy of this ſtile of God,
then trēble at the ſequel of his juſtice?Lo Iſrael hath forſakē God,yet God ſtil ownes
Iſrael.Iſrael had gone a whoring,yet God hath not divorced her:O the infinit goodnes
of our long ſuffering God,whom our fouleſt ſins cannot rob of his compaſſions.

By how much dearer Iſrael was to God,ſo much more odious is *Ieroboam* that hath
marred Iſrael:Terrible is that vengeance which God thunders againſt him by his Prophet
whoſe paſſionate meſſage upbraids him with his promotiōs,chargeth him with
his ſins, and laſtly denounceeth his judgements:No mouth was fitter to caſt this royalty
in the teeth of *Ieroboam*,then that,by which it was firſt foretold,fore-promiſed:
Every circumſtance of the advancement aggravates the ſin,*I exalted thee:* Thou couldeſt E
not riſe to honour alone.*I exalted thee from among the people*,not from the Peers;
thy rank was but common,before this riſe:*I exalted thee from among the people to be a
Prince*; ſubordinate height was not enough for thee, no ſeat would ſerve thee but a
throne; *Yea to be a Prince of my people Iſrael :* No Nation was for thee, but my choſen
one;none but my royall inheritance:Neither did I raiſe thee into a vacant throne: a
forlorne and forſaken Principality might be thankleſſe : but *I rent the Kingdome away
from another for thy ſake*,yea from what other but the grandchild of *David*?out of his
hands did I wreſt the Scepter,to give it into thine: Oh what high favours doth God
ſometimes caſt away upon unworthy ſubjects?How doe his abuſed bounties double
both their ſinne and judgement.

A The ſinnes of his Prince were no leſſe eminent than his obligations, therefore his judgements ſhall be no leſſe eminent than his ſinnes: How bitterly doth God expreſſe that, which ſhall be more bitter in the execution: *Behold, I will bring evill upon the houſe of* Jeroboam, *and will cut off from* Jeroboam, *him that piſſeth againſt the wall; and him that is ſhut up, and left in Iſrael, and will take away the remnant of the houſe of* Jeroboam, *as a man taketh away dung, till it be all gone: Him that dieth of* Jeroboam *in the City ſhall the dogs eate, and him that dieth in the field, ſhall the fowles of the ayre eate:* Oh heavy loade that this diſguiſed Princeſſe muſt carie to her Huſband; but becauſe theſe evils, though grievous, yet might be remote, therefore for a preſent hanſell of vengeance, ſhe is diſmiſſed with the ſad tydings, of the death of her ſonne; *When thy feet enter into the City, the Childe ſhall dye:* It is heavy newes for a mother that ſhe B muſt leeſe her ſonne, but worſe yet that ſhe may not ſee him; In theſe caſes of our finall departures, our preſence gives ſome mitigation to our griefe: might ſhe but have cloſed the eyes, and have received the laſt breath of her dying ſonne, the loſſe had beene more tolerable; I know not how our perſonall farewell eaſes our heart even whiles it increaſes our paſſion; but now ſhe ſhall no more ſee, nor bee ſeene of her *Abijah*: She ſhall no ſooner be in the City, than hee ſhall be out of the world: Yet, more to perfect her ſorrow, ſhee heares that in him alone there is found ſome good; the reſt of her iſſue, are graceleſſe; ſhe muſt leeſe the good, and hold the graceleſſe; he ſhall die to afflict her, they ſhall live to afflict her.

Yet what a mixture is here of ſeverity and favour in one act? favour to the ſonne, ſeverity to the father: Severity to the father, that he muſt leeſe ſuch a ſonne, favour C to the ſonne that he ſhall be taken from ſuch a father: *Ieroboam* is wicked, and therefore he ſhall not enjoy an *Abijah*; *Abijah* hath ſome good things, therefore hee ſhall be removed from the danger of the depravation of *Ieroboam*: Sometimes God ſtrikes in favour, but more often forbeares out of ſeverity: The beſt are fitteſt for heaven; the earth is fitteſt for the worſt; this is the region of ſinne, and miſery, that of immortality: It is no argument of diſ-favour to be taken early from a well-led life; as not of approbation to age in ſinne.

As the ſoule of *Abijah* is favoured in the removall, ſo is his body with a buriall; he ſhall have alone both teares and tomb; all the reſt of his brethren ſhall have no grave but dogs and fowles; no ſorrow but for their life: Though the carkaſſe be inſenſible of any poſition, yet honeſt Sepulture is a bleſſing: It is fit the body ſhould bee D duely reſpected on earth, whoſe ſoule is glorious in heaven.

ASA.

THe two houſes of Juda, and Iſrael, grow up now together in an ambitious rivality; this ſplitted plant branches out ſo ſeverally, as if it had forgotten that ever it was joyned in the root: The throne of *David* oft changeth the poſſeſſors; and more complaineth of their iniquity, than their remove: *Abijam* inherits the ſins of his father *Rehoboam*, no leſſe than his Crown: & ſo ſpends his three yeares, as if he had been no whit of kin to his E grandfathers vertues. It is no newes that grace is not traduced, whiles vice is: Therefore is his reigne ſhort becauſe it was wicked: It was a ſad caſe when both the Kings of Judah and Iſrael (though enemies) yet conſpired in ſinne: *Rehoboam* (like his father *Salomon*) began gratiouſly, but fell to Idolatry: as he followed his father; ſo his ſonne, ſo his people followed him. Oh, what a face of a Church was here, when Iſrael worſhipped *Ieroboams* calves, when Judah built them high places, and Images, & groves, on every high Hill, and under every greene tree: On both hands GOD is forſaken, his Temple neglected, his worſhip adulterate: and this, not for ſome ſhort brunt, but during the ſucceſſion of two Kings: For, after the firſt three yeares *Rehoboam* changed his fathers Religion (as his ſhields) from gold to braſſe; the reſt of his ſeventeene yeares were ledde in impiety: His ſonne *Abijam* trod in the ſame mierie ſteps, and Judah with them both: If there were any (doubtleſſe there were ſome)

ſome) faithfull hearts, yet remaining in both Kingdomes, during theſe heavy times, what a corroſive it muſt needs have beene to them, to ſee ſo deplored and miſerable a depravation.

There was no viſible Church upon earth, but here; and this what a one? Oh GOD, how low doeſt thou ſometimes ſuffer thine owne flocke to bee driven? What wofull wanes, and eclipſes haſt thou ordained for this heavenly body? Yet at laſt, an *Aſa* ſhall ariſe from the loynes, from the grave of *Abijam*: he ſhall revive *David* and reforme *Iudah*: The gloomy times of corruption ſhall not laſt alwayes: The light of truth and peace ſhall at length breake out, and bleſſe the ſad hearts of the righteous.

It is a wonder how *Aſa* ſhould be good, of the ſeed of *Abijam*, of the ſoyle of *Maachah*, both wicked, both Idolatrous; God would have us ſee that grace is from heaven, neither needes the helpes of theſe earthly conveyances: Should not the children of good parents ſometimes be evill, and the children of evill parents, good; vertue would ſeeme naturall, and the giver would leeſe his thankes? Thus we have ſeen a faire flower ſpring out of dung; and a well-fruited tree riſe out of a ſowre ſtocke: Education hath no leſſe power to corrupt, than nature; It is therefore the juſt praiſe of *Aſa* that being trained up under an Idolatrous *Maachah*, he maintained his piety; As contrarily, it is a ſhame for thoſe that have beene bred up in the precepts and examples of vertue and Godlineſſe, to fall off to lewdneſſe, or ſuperſtition: There are foure principall monuments of *Aſaes* vertue, as ſo many rich ſtones in his Diadem: He tooke away Sodomy, and Idols out of *Iudah*; Who cannot wonder more that he found them there, than that he removed them? What a ſtrange incongruity is this; Sodom in Jeruſalem? Idols in Judah? Surely debauched profeſſion proves deſperate; Admit the Idols, yee cannot doubt of the Sodomy; If they have changed the glory of the uncorruptible God, into an Image, made like to corruptible man, and to birds, and foure-footed beaſts, and creeping things, it is no marvell, if God give them up to uncleanneſſe through the luſts of their owne hearts, to diſhonour their own bodies, betweene themſelves; If they changed the truth of God into a lye, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever, no marvell, if God give them to vile affections, to change the naturall uſe into that which is againſt nature; burning in luſt one towards another, men with men working that which is unſeemly.

Contrarily, admit the Sodomy, yee cannot doubt of the Idols; unnaturall beaſtlineſſe in manners, is puniſhed juſtly with a ſottiſh dotage in religion; bodily pollution with ſpirituall: How ſhould the ſoule care to be chaſte, that keepes a ſtewes in the body? *Aſa* begins with the baniſhment of both; ſcouring *Iudah* of this double uncleanneſſe: In vaine ſhould he have hoped to reſtore God to his Kingdome, whiles theſe abominations inhabited it; It is juſtly the maine care of worthy, and religious Princes, to cleare their Coaſts of the fouleſt ſinnes: Oh the unpartiall zeale of *Aſa*! There were Idols that challenged a prerogative of favour; The Idols that his father had made, all theſe he defaces; the name of a father cannot protect an Idoll: The duty to his Parent cannot win him to a liking, to a forbearance of his miſdevotion: Yea, ſo much the more doth the heart of *Aſa* riſe againſt theſe puppets, for that they were the ſinne, the ſhame of his father: Did there want (thinke we) ſome Courtier of his Fathers retinue, to ſay: Sir, favour the memory of him that begot you; you cannot demoliſh theſe ſtatues, without the diſhonour of their Erector: Hide your diſlike at the leaſt; It will be your glory to lay your finger upon this blot of your fathers reputation: If you liſt not to allow his act, yet winke at it: The godly zeale of *Aſa* turnes the deafe eare to theſe monitors, and lets them ſee, that he doth not more honor a father, than hate an Idoll; No deareneſſe of perſon ſhould take off the edge of our deteſtation of the ſinne. Nature is worthy of forgetfulneſſe, and contempt, in oppoſition to the God of Nature: Upon the ſame ground, as hee removed the Idols of his father *Abijam*, ſo for Idols he removed his Grand-mother *Maachah*; ſhe would not be removed from her obſcene Idols, ſhee is therefore removed from the ſtation of her honor: That Princeſſe had aged both in her regency, and ſuperſtition:

A Under her rod was *Aſa* brought up; and ſchooled in the rudiments of her Idolatry; whom ſhe could not infect, ſhe hoped to over-awe; ſo, as if *Aſa* will not follow her gods, yet ſhee preſumes that ſhee may retaine her owne : Doubtleſſe, no meanes were neglected for her reclamation; none would prevaile : Religious *Aſa* gathers up himſelfe, and begins to remember that he is a King, though a ſonne : that ſhe, though a mother yet is a ſubject : that her eminence could not but countenance Idolatry, that her greatneſſe ſuppreſſed religion : which hee ſhould in vaine hope to reforme, whiles her ſuperſtition ſwayed : forgetting therefore the challenges of nature, the awe of infancy, the cuſtome of reverence, he ſtrips her of that command, which hee ſaw prejudiciall to his Maker; All reſpects of fleſh and blood muſt be trampled on, for God : Could that long-ſetled Idolatry want abettors? Queſtionleſſe, ſome or B other would ſay; This was the religion of your father *Abijam*, this of your Grand-father *Rehoboam*, this of the latter dayes of your wiſe and great Grand-father *Salomon*, this of your Grand-mother *Maachah*, this of your great Grand-mother *Naamah*; why ſhould it not be yours? Why ſhould you ſuſpect either the wiſdom, or piety, or ſalvation of ſo many Predeceſſors? Good *Aſa* had learned to contemne preſcription againſt a direct law : He had the grace to know it was no meaſuring truth by ſo moderne antiquity; his eyes ſcorning to look ſo low, raiſe up themſelves to the uncorrupt times of *Salomon*, to *David*, to *Samuel*, to the *Iudges*, to *Ioſhua*, to *Moſes*, to the *Patriarks*, to *Noah*, to the religious founders of the firſt world, to the firſt father of mankinde; to Paradiſe, to Heaven: In compariſon of theſe, *Maachabs* god cannot overlook yeſterday; the ancienteſt error is but a novice, to Truth; And if never any C example could be pleaded for purity of religion; it is enough that the precept is expreſſe: He knew what God ſaid in Sinai, and wrote in the Tables : *Thou ſhalt not make to thy ſelfe any graven image, nor any ſimilitude; Thou ſhalt not bow downe to them nor worſhip them* : If all the world had beene an Idolater, ever ſince that word was given he knew how little that precedent could availe for diſobedience : Practice muſt be corrected by law, and not the law yeelde to practice : *Maachah* therefore goes downe from her ſeat; her Idols from their grove; ſhee to retiredneſſe, they to the fire, and from thence to the water : Wofull deities that could both burne, and drowne.

Neither did the zeale of *Aſa* more magnifie it ſelfe in theſe privative acts of weeding out the corruptions of Religion, than in the poſitive acts of an holy plantation; D In the falling of thoſe Idolatrous ſhrines, the Temple of God flouriſhes; That doth he furniſh with thoſe ſacred treaſures, which were dedicated by himſelfe, by his Progenitors; Like the true ſonne of *David*, he would not ſerve God coſt-free : *Rehoboam* turned *Salomons* gold into braſſe : *Aſa* turnes *Rehoboams* braſſe into gold : Some of theſe veſſels (it ſeemes) *Abijam* (*Aſaes* father) had dedicated to God ; but after his vow, inquired; yea with-held them : *Aſa* like a good ſonne, payes his fathers debts, and his owne. It is a good ſigne of a well-meant devotion, when wee can abide it chargeable; as contrarily in the affaires of God a niggardly hand argues a cold, and hollow heart.

All theſe were noble and excellent acts, the extirpation of Sodomie, the demolition of Idols, the removall of *Maachah*, the bounteous contribution to the Temple; E but that which gives true life unto all theſe, is a ſound root : *Aſaes heart was perfect with the Lord all his dayes*; No leſſe laudable workes than theſe have proceeded from Hypocriſie; which whiles they have caried away applauſe from men, have loſt their thankes with God : All *Aſaes* gold was but droſſe to his pure intentions.

But oh what great, and many infirmities may conſiſt with uprightneſſe? what allayes of imperfection will there be found in the moſt refined ſoule? Foure no ſmall faults are found in true-hearted *Aſa* : Firſt the high places ſtood ſtill, unremoved; What high places? There were ſome dedicated to the worſhip of falſe gods; theſe *Aſa* tooke away: There were ſome miſdevoted to the worſhip of the true God; theſe hee lets ſtand; There was groſſe Idolatry in the former; there was a weake will-worſhip in the latter; whiles he oppoſes impiety, hee winkes at miſtakings, yet even the variety of altars was forbidden by an expreſſe charge from God, who had confined his ſervice to the Temple: With one breath doth God report both theſe; A *The high places were not removed, yet neverthéleſſe Aſaes heart was perfit.* God will not ſee weakneſſes, where he ſees truth: How pleaſing a thing is ſincerity, that in favour thereof the mercy of our juſt God digeſts many an errour: Oh God, let our hearts goe upright, though our feet ſlide, the fall cannot (through thy grace) be deadly; how ever it may ſhame or paine us.

Beſides, to confront his rivall of Iſrael, *Baaſha*, this religious King of Judah fetches in *Benhadad* the King of Syria into Gods inheritance, upon too deare a rate; the breach of his league, the expilation of the Temple. All the wealth wherewith *Aſa* had endowed the houſe of the Lord, was little enough to hire an Edomite, to betray his fidelity, and to invade Iſrael: Leagues may be made with Infidels; not at ſuch a price, upon ſuch termes; There can be no warrant for a wilfull ſubornation B of perfidiouſneſſe: In theſe caſes of outward things, the mercy of God diſpenceth with our true neceſſities, not with the affected: O *Aſa* where was thy piety, whiles thou robbeſt God, to corrupt an Infidell for the ſlaughter of Iſraelites? O Princes, where is your piety, whiles ye hire Turkes to the ſlaughter of Chriſtians? to the ſpoile of Gods Church?

Yet (which was worſe) *Aſa* doth not onely imploy the Syrian, but relies on him, relies not on God; A confidence leſſe ſinfull coſt his Grandfather *David* deare: And when *Hanani* Gods Seer, the Herald of heaven, came to denounce warre againſt him for theſe ſinnes, *Aſa* in ſtead of penitence, breakes into choler: Fury ſparkles in thoſe eyes, which ſhould have guſhed out with water; Thoſe lippes that ſhould have called for mercy, command revenge; How ill doe theſe two agree, The C heart of *David*, the tongue of *Ieroboam*? That holy Grandfather of his would not have done ſo; when Gods meſſenger reproved him for ſinne, hee condemned it, and himſelfe for it; I ſee his teares, I doe not heare his threats: It ill becomes a faithfull heart to rage, where it ſhould ſorrow; and inſtead of ſubmiſſion, to perſecute: Sometimes no difference appeares betwixt a ſonne of *David*, and the ſonne of *Nebat*: Any man may doe ill, but to defend it, to outface it, is for rebels; yet even upright *Aſa* impriſons the Prophet, and cruſheth his gainſayers. It were pittie that the beſt man ſhould be judged by every of his actions, and not by all; The courſe of our life muſt either allow or condemne us, not theſe ſudden eruptions.

As the Life, ſo the Death-bed of *Aſa* wanted not infirmities; Long and proſperous had his raigne beene; now after forty yeares health and happineſſe, he that im- D priſoned the Prophet, is impriſoned in his bed; There is more paine in thoſe fetters which God put upon *Aſa*, than thoſe which *Aſa* puts upon *Hanani*: And now, behold, he that in his warre ſeekes to *Benhadad*, not to God, in his ſickneſſe ſeekes not to God, but to Phyſitians: We cannot eaſily put upon God a greater wrong, than the alienation of our truſt: Earthly meanes are for uſe, not for confidence; We may, we muſt imploy them; we may not rely upon them: Well may God challenge our truſt, as his peculiar, which if we caſt upon any creature, we deifie it: Whence have herbes, and drugges, and Phyſitians, their being, and efficacie, but from that divine hand? No marvell then if *Aſaes* gout ſtrucke to his heart, and his feet caried him to his grave, ſince his heart was miſcaried for the cure of his feet, to an injurious miſconfidence in the meanes, with neglect of his Maker. E

Elijah *with the* Sareptan.

WHo ſhould be match't with *Moſes* in the hill of *Tabor*, but *Elijah*? Surely next after *Moſes*, there was never any Prophet of the old Teſtament more glorious than he: None more glorious, none more obſcure; The other Prophets are not mentioned without the name of their Parent, for the mutuall honour both of the father, and the ſonne; *Elijah*, (as if he had beene a ſonne of the earth) comes forth

with

A with the bare mention of the place of his birth;Meanneſſe of deſcent is no block in
Gods way to the moſt honourable vocations;It matters not whoſe ſon he be whom
God will grace with his ſervice:In the greateſt honors that humane nature is capable
of,God forgets our parents:As when we ſhal be raiſed up to a glorious life,there
ſhal be no reſpect had to the loynes whence we came;ſo it is proportionally in theſe
ſpirituall advancements.

Theſe times were fit for an *Elijah*;an *Elijah* was fit for them;The eminenteſt Prophet
is reſerved for the corrupteſt age;Iſrael had never ſuch a King as *Ahab*,for impiety;
never ſo miraculous a Prophet, as *Elijah*; This *Elijah* is addreſſed to this *Ahab*;
The God of Spirits knows how to proportion men to the occaſions; and to
raiſe up to himſelfe ſuch witneſſes, as may be moſt able to convince the world. A
B mild *Moſes* was for the low eſtate of afflicted Iſrael; mild of ſpirit, but mighty in
wonders; mild of ſpirit becauſe hee had to doe with a perſecuted, and yet a techy
and perverſe people; mighty in wonders becauſe he had to do with a *Pharaoh*. A
grave and holy *Samuel* was for the quiet conſiſtence of Iſrael; A fiery-ſpirited *Elijah*
was for the deſperateſt declination of Iſrael:and if in the late times of the depraved
condition of his Church,God have raiſed up ſome ſpirits that have beene more
warme, and ſtirring,then thoſe of common mould,wee cannot cenſure the choyce,
when we ſee the ſervice.

The firſt word that we heare from *Elijah*, is an oath, and a threat to *Ahab*, to Iſrael:
As the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew, nor raine;
theſe yeares but according to my word: Hee comes in like a Tempeſt, who went out in a
C whirl-winde; Doubtleſſe he had ſpoken faire, and peaceable invitations to Iſrael
(though we heare them not;) This was but the ſtorme which followed his repulſe,
their obſtinacy;After many ſolicitations,and warnings,Iſrael is ſtriken by the ſame
tongue that had prayed for it; *Elijah* dares avouch theſe judgements to their Head,
to *Ahab*:I do not ſo much wonder at the boldneſſe of *Elijah*,as at his power;Yea,who
ſees his power,can no whit wonder at his boldneſſe:How could he be but bold to the
face of a man,who was thus powerfull with God? As if God had lent him the keyes
of heaven to ſhut it up,and open it at pleaſure; he can ſay, *There ſhall be neither dew,*
nor raine,theſe yeares but according to my word; Oh God,how farre it hath pleaſed thee
to communicate thy ſelfe to a weake man? What Angell could ever ſay thus? Thy
hand,O Lord,is not ſhortened;Why art thou not thus marvellous in the miniſters of
D thy Goſpel? Is it for that their miracles were ours? Is it for that thou wouldſt have
us live by faith,not by ſenſe? Is it for that our taſke is more ſpirituall,and therefore
more abſtracted from bodily helps? we cannot command the Sun with *Ioſhua*, nor
the Thunder with *Samuel*,nor the Raine with *Elijah*;It ſhal content us if we can fixe
the Sun of righteouſneſſe in the ſoule,if we can thunder out the judgements of God
againſt ſin, if wee can water the earthen hearts of men with the former, and latter
raine of heavenly doctrine.

Elijahs mantle cannot make him forget his fleſh;whiles he knows himſelfe a Prophet,
he remembers to be a man; hee doth not therefore arrogate his power,as his
own, but publiſheth it as his Maſters; This reſtraint muſt be according to his word;
and that word was from an higher mouth,then his:He ſpake from him by whom he
E ſware;whoſe word was ſure as his life;and therefore he durſt ſay, *As the Lord liveth,*
there ſhall be no raine. Man only can denounce what God will execute; which when
it is once revealed,can no more faile,then the Almighty himſelfe.

He that had this intereſt & power in heaven,what needed he flee from an earthly
purſuit? Could his prayers reſtraine the clouds, and not hold the hands of fleſh
and blood? Yet behold *Elijah* muſt flee from *Ahab*, and hide him by the brooke
Cherith; The wiſdome of God doth not thinke fit ſo to make a beaten path of
miracles;as that he will not walke beſide it;He will have our owne indeavours concurre
to our preſervation; *Elijah* wanted neither courage of heart,nor ſtrength of
hand,and yet he muſt truſt to his feet for ſafety; How much more lawfull is it for
our impotence to flee from perſecution?Even that God ſends him to hide his head,
who could as eaſily have protected, as nouriſhed him: Hee that wilfully ſtands

ſtill to latch dangers,tempteth God inſtead of truſting him.

The Prophet muſt be gone;not without order taken for his purveyance; Oh the A ſtrange Cators for *Elijah*, *I have commanded the Ravens to feed thee there*; I know not whether had beene more miraculous, to preſerve him without meat,or to provide meat by ſuch mouthes : The Raven, a devouring and ravenous fowle, that uſes to ſnatch away meat frō others,brings it to him : He that could have fed *Elijah* by Angels, will feed him by Ravens; There was then in Iſrael an hoſpitall *Obadiah*, that kept a ſecret Table in two ſeverall caves, for an hundred Prophets of God; There were ſeven thouſand faithfull Iſraelites (in ſpight of the Devill) who had never bowed knee to *Baal*; Doubtleſſe, any of theſe would have had a trencher ready for *Elijah*, and have thought himſelfe happy to have defrauded his owne maw, for ſo noble a Prophet; God rather chuſes to make uſe of the moſt unlikely fowles of the B ayre, than their bounty; that he might give both to his Prophet, and us a pregnant proofe of his abſolute command over all his creatures, and winne our truſt in all extremities. Who can make queſtion of the proviſions of God,when he ſees the very Ravens ſhall forget their owne hunger,and purvey for *Elijah*? Oh God, thou that provideſt meat for the fowles of the ayre,wilt make the fowles of the ayre provide meat for man,rather than his dependance on thee ſhall be diſappointed; Oh let not our faith be wanting to thee,thy care can never be wanting to us.

Elijah might have lived for the time with bread and water; neither had his fare been worſe then his fellowes in the caves of *Obadiah*; but the munificence of God will have his meales better furniſhed; The Ravens ſhall bring him both bread, and fleſh,twice in the day;It is not for a perſecuted Prophet to long after delicates;God gives order for competency,not for wantonneſſe; Not out of the dainty compoſitions C in *Iezebels* kitchen,not out of the pleaſant wines in her celler,would God provide for *Elijah*,but the Ravens ſhall bring him plaine,and homely victualls, and the river ſhall afford him drink;If we have wherewith to ſuſtaine nature(though not to pamper it)we owe thanks to the giver; Thoſe of Gods family may not be curious, not diſdainfull : Ill doth it become a ſervant of the higheſt, to be a ſlave to his palate. Doubtleſſe,one bit from the mouth of the Raven was more pleaſing to *Elijah*,then a whole Table-full of *Ahab* : Nothing is more comfortable to Gods children, then to ſee the ſenſible demonſtrations of the divine care, and providence.

The brook Cherith cannot laſt alwaies; that ſtreame ſhall not for *Elijahs* ſake be exempted from the univerſall exſiccation;Yea the Prophet himſelfe feeles the ſmart of this drought, which he had denounced; It is no unuſuall thing with God to ſuffer D his own deare children to be inwrapped in the common calamities of offenders: He makes difference in the uſe,and iſſue of their ſtripes,not in the infliction;The corne is cut downe with the weeds, but to a better purpoſe.

When the brook failes, God hath a *Zarephath* for *Elijah*; In ſtead of the Ravens, a Widow ſhall there feed him;yea her ſelfe by him: Who can enough wonder at the pitch of this ſelective providence of the Almighty; *Zarephath* was a town of Sidon, and therefore without the pale of the Church;Poverty was the beſt of this Widow, ſhe was a Pagan by birth,heatheniſhly ſuperſtitious by inſtitution;Many Widowes were in Iſrael in the daies of *Elijah* when the heaven was ſhut up three yeares, and ſix months,when great famine was throughout all the Land,but unto none of them E was *Elias* ſent,ſave unto this *Sarepta*, a City of Sidon, unto a woman that was a Widow;He that firſt fed the Prophet by the mouth of uncleane fowles,will now feed him by the hand of an Heatheniſh Hoſteſſe;His only command ſanctifies thoſe creatures which by a generall charge were legally impure.

There were other birds beſides Ravens, other Widowes beſides this *Sareptan*; none but the Ravens, none but the *Sareptan* ſhall nouriſh *Elijah*. Gods choice is not led in the ſtring of humane reaſons, his holy will is the guide, and the ground of all his elections. It is not in him that wils, nor in him that runs,but in God that ſhewes mercy.

The Prophet followes the call of his God;the ſame hand that brought him to the gate of *Sarepta*,led alſo this poore Widow out of her doores, ſhee ſhall then goe to

ſeeke

A ſeeke her ſtickes, when ſhe ſhall be found of *Elijah*; ſhe thought of her hearth, ſhe
thought not of a Prophet; when the man of God cals to her, *Fetch me a little water (I
pray thee) in a veſſell, that I may drinke.* It was no eaſie ſuit in ſo droughty a ſeaſon;
and yet, at the firſt ſight, the Prophet dares ſecond it with a greater; *Bring me a morſell
of Bread in thine hand*; That long drought had made every drop, every crum precious;
yet the Prophet is emboldened by the charge of God to call for both water
and bread; He had found the Ravens ſo officious, that he cannot make doubt of the
Sareptan: She ſticks not at the water, ſhe would not ſtick at the bread, if neceſſity had
not preſſed her: *As the Lord thy God liveth, I have not a cake, but an handfull of meale in
a barrell, and a little oyle in a cruſe, and behold I am gathering two ſtickes, that I may go in
and dreſſe it for me and my ſon, that we may eat it and dye.*

B If ſhe knew not the man, how did ſhe know his God? and if ſhe knew not the
God of *Elijah*, how did ſhe ſweare by him? Certainely though ſhee were without
the bounds of Iſrael, yet ſhe was within the borders; ſo much ſhe had gained by her
neghbourhood, to know an Iſraelite, a Prophet by his habit; to know the onely living
God was the God of the Prophet, the God of Iſrael; & if this had not been, yet
it is no marvell if the widow knew *Elijah*, ſince the Ravens knew him. It was high
time for the Prophet to viſit the *Sareptan*; poore ſoule, ſhe was now making her laſt
meale, after one meane morſell ſhe was yeelding her ſelf over to death: How opportunely
hath God provided ſuccours to our diſtreſſes? It is his glory to helpe at a
pinch, to begin where we have given over: that our reliefe might be ſo much the
more welcome, by how much it is leſſe look't for.

C But oh, what a tryall is this of the faith of a weake Proſelyte, if ſhe were ſo much;
*Feare not, go do as thou haſt ſaid, but make me thereof a little cake firſt, and bring it to me,
and after make for thee, and thy ſon. For, thus ſaith the God of Iſrael, The barrel of meale ſhal
not waſte, nor the cruſe of oyle faile till the day that God ſend raine upon the earth:* She
muſt go ſpend upon a ſtranger part of that little ſhe hath, in hope of more which ſhe
hath not, which ſhe may have; ſhe muſt part with her preſent food, which ſhe ſaw,
in truſt of future which ſhe could not ſee; ſhe muſt rob her ſenſe in the exerciſe of
her beleef, & ſhorten her life in being, upō the hope of a protractiō of it, in promiſe;
ſhe muſt beleeve God wil miraculouſly increaſe what ſhe hath yeelded to conſume;
ſhe muſt firſt feed the ſtranger with her laſt victuals, and then after her ſelf, and her
ſonne: Some ſharpe dame would have taken up the Prophet, and have ſent him away
D with an angry repulſe: Bold Iſraelite, there is no reaſō in this requeſt; wert thou
a friend, or a brother, with what face couldſt thou require to pull my laſt bit out of
my mouth? Had I ſuperfluity of proviſion, thou mighteſt hope for this effect of my
charity; now, that I have but one morſell for my ſelfe, and my ſonne, this is an injurious
importunity; what can induce thee to thinke thy life (an unknowne traveller)
ſhould be more deare to mee then my ſons, then my own? How uncivill is this motion
that I ſhould firſt make proviſion for thee, in this dying extremity? It had bin too
much to have begged my laſt ſcraps; Thou telleſt me the meale ſhall not waſte, nor
the oile faile; how ſhall I beleeve thee? Let me ſee that done, before thou eateſt; In
vaine ſhould I challenge thee when the remainder of my poore ſtore is conſumed;
If thou canſt ſo eaſily multiply victuals, how is it that thou wanteſt? Do that beforehand,
E wch thou promiſeſt ſhall be afterwards performed, there will be no need of my
little. But this good *Sareptan* was wrought by God not to miſtruſt a Prophet; ſhee
will do what he bids, and hope for what he promiſes; ſhe will live by faith rather thē
by ſenſe, and give away the preſent, in the confidence of a future remuneration; firſt,
ſhe bakes *Elijahs* cake, then her own; not grudging to ſee her laſt morſels go downe
anothers throat, whiles her ſelfe was famiſhing. How hard precepts doth God lay
where he intends bounty; Had not God meant her preſervation, he had ſuffered her
to eat her laſt cake alone, without any interpellatiō; now the mercy of the Almighty
purpoſing as well this miraculous favour to her, as to his Prophet, requires of her
this taſk, which fleſh and blood would have thought unreaſonable. So we are wont
to put hard queſtions to thoſe ſchollers, whom we would promote to higher formes.
So in all atchievements the difficulty of the enterpriſe makes way for the glory of
the actor.

Happy was it for this widow, that ſhe did not ſhut her hand to the man of God;
that ſhe was noniggard of her laſt handfull ; Never corne or olive did ſo increaſe in A
growing,as here in conſuming; This barrell, this cruſe of hers had no bottome; the
barrell of meale waſted not,the cruſe of oyle failed not; Behold,not getting, nor ſaving
is the way to abundance, but giving. The mercy of God crownes our beneficence
with the bleſſing of ſtore; who can feare want by a mercifull liberality, when
he ſees the *Sareptan* had famiſhed, if ſhe had not given, and by giving abounded?
With what thankful devotion muſt this woman every day needs look upon her barrell,
& cruſe, wherein ſhe ſaw the mercy of God renewed to her continually? Doubtleſſe
her ſoule was no leſſe fed by faith,then her body with this ſupernaturall proviſion.
How welcome a gueſt muſt *Elijah* needs be to this widow, that gave her life and
her ſons to her, for his board? yea, that in that wofull famine gave her and her ſon
their board for his houſe roome. B

The dearth thus overcomne,the mother looks hopefully upon her onely ſon,promiſing
her ſelfe much joy in his life and proſperity, when an unexpected ſickneſſe
ſurpriſeth him,and doth that which the famine but threatned : When can we hold
our ſelves ſecure from evills ? No ſooner is one of theſe Sergeants compounded
withall then we are areſted by another.

How ready we are to miſtake the grounds of our afflictions,and to caſt them upon
falſe cauſe ; The paſſionate mother cannot find whither to impute the death of her
ſon,but to the preſence of *Elijah:* to whom ſhe comes diſtracted with perplexity,not
without an unkind challenge of him,from whom ſhe had received both,that life ſhe
had loſt,and that ſhe had;*What have I to do with thee,* O *thou man of God; Art thou come*
to me to call my ſin to remembrance,and to ſlay my ſon? C

As if her ſon could not have died if *Elijah* had not been her gueſt;when as her ſon
had dyed,but for him; why ſhould ſhe thinke that the Prophet had ſaved him from
the famine,to kill him with ſickneſſe? As if God had not been free in his actions; and
muſt needs ſtrike by the ſame hands,by which he preſerved ; Shee had the grace to
know that her affliction was for her ſin;yet was ſo unwiſe,to imagine the arerages of
her iniquities had not bin called for, if *Elijah* had not been the remembrancer; He
who had appeaſed God towards her,is ſuſpected to have incenſed him;This wrongfull
miſconſtruction was enough to move any patience ; *Elijah* was of an hot ſpirit;
yet his holineſſe kept him from fury;This challenge rather increaſed the zeale of his
prayer,then ſtirred his choller to the offendent : He takes the dead child out of his D
mothers boſome,and layes him upon his own bed,and cries unto the Lord;*Oh Lord*
my God,haſt thou brought evil alſo upon the Widow with whom I ſojourne,by ſlaying her ſon?
In ſtead of chiding the Sareptan,out of the fervēcy of his ſoule, he humbly expoſtulates
with his God : His only remedy is in his prayer; that which ſhut heaven for
raine,muſt open it for life.Every word inforceth;Firſt he pleads his intereſt in God,
Oh Lord my God;thē the quality of the patient;a *Widow*, and therefore,both moſt diſtreſſed
with the loſſe,and moſt peculiar to the charge of the Almighty.Then,his intereſt,
as in God,ſo in this patient;*with whom I ſojourne:* as if the ſtroke were given to
himſelf,through her ſides:and laſtly,the quality of the puniſhment,*By ſlaying her ſon*,
the onely comfort of her life;and in all theſe implying the ſcandall, that muſt needs
ariſe from this event,where ever it ſhould be noiſed, to the name of his God, to his E
owne;when it ſhould be ſaid. Lo how *Elijahs* entertainment is rewarded;Surely the
Prophet is either impotent,or unthankfull.

Neither doth his tongue move thus only; Thrice doth he ſtretch himſelf upon the
dead body,as if he could wiſh to infuſe of his owne life into the child; and ſo often
cals to his God for the reſtitution of that ſoule: What can *Elijah* aſke to be denyed?
The Lord heard the voice of the Prophet, the ſoule of the child came into him again,
and he revived: What miracle is impoſſible to faithfull prayers! There cannot
be more difference betwixt *Elijahs* devotion, and ours, then betwixt ſupernaturall
and ordinary acts;If he therefore obtained miraculous favours by his prayers ,do we
doubt of thoſe which are within the ſphere of nature,and uſe? What could we want,
if we did not ſlacke to ply heaven with our prayers?

A Certainly *Elijah* had not been premoniſhed of this ſudden ſickneſſe, and death of the child; He who knew the remote affaires of the world, might not know what God would do within his owne roofe; The greateſt Prophet muſt content himſelfe with ſo much of Gods counſell, as he will pleaſe to reveale, and he wil ſometimes reveale the great ſecrets, and conceale the leſſe, to make good both his owne liberty; and mans humiliation. So much more unexpected as the ſtroke was, ſo much more welcome is the cure; How joyfully doth the man of God take the revived child into his armes and preſent him to his mother? How doth his heart leap within him, at this proofe of Gods favour to him, mercy to the widow, power to the child.

What life and joy did now ſhew it ſelfe in the face of that amazed mother, when ſhe ſaw againe the eyes of her ſon fixed upon hers; when ſhe felt his fleſh warm, his B motions vitall? Now ſhe can ſay to *Elijah*; *By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth*; Did ſhe not till now know this? Had ſhe not ſaid before, *What have I to do with thee O thou man of God?* Were not her cruſe, and her barrell ſufficient proofes of his divine commiſſion? Doubtleſſe what her meale and oyle had aſſured her of, the death of her ſon made her to doubt; and now reviving did re-aſcertaine. Even the ſtrongeſt faith ſometimes ſtaggereth, and needeth new acts of heavenly ſupportation; the end of miracles is confirmation of truth; It ſeemes, had this widdowes ſonne continued dead, her beleefe had been buried in his grave: notwithſtanding her meale and her oile, her ſoule had languiſhed: The mercy of God is faine to provide new helps for our infirmities, and graciouſly condeſcends to our owne tearmes, that he may worke out our faith and ſalvation.

C

Elijah *with the Baalites.*

THree yeares and an halfe, did Iſrael lie gaſping under a parching drought, and miſerable famine: No creature was ſo odious to them, as *Elijah*, to whom they aſcribed all their miſery: Me thinks I heare how they railed on, and curſed the Prophet: How much envy muſt the ſervants of God undergo for their maſter? Nothing but the tongue was *Elijahs*, the hand was Gods; the Prophet did but ſay what God would do: I do not ſee them D fall out with their ſins, that had deſerved the judgment, but with the meſſenger that denounced it; *Baal* had no fewer ſervants then if there had beene both raine, and plenty: *Elijah* ſafely ſpends this ſtorme under the lee of *Sarepta*: Some three yeares hath he lien cloſe in that obſcure corner, and lived upon the barrell, and cruſe which he had multiplied: At laſt, God cals him forth, *Go ſhew thy ſelfe to Ahab, and I will ſend raine upon the earth*; no raine muſt fall till *Elijah* were ſeene of *Ahab*; He caried away the clouds with him, he muſt bring them againe: The King, the people of Iſrael, ſhall be witneſſes that God wil make good the word, the oath of his Prophet: Should the raine have falne in *Elijahs* abſence, who could have knowne it was by his procuremẽt? God holds the credit of his meſſengers percious, and neglects nothing that may grace them in the eyes of the world; Not the neceſſity of ſeven thouſand religious E Iſraelites could cracke the word of one *Elijah*; There is nothing wherein God is more tender, then in approving the veracity of himſelfe in his miniſters.

Lewd *Ahab* hath an holy Steward: As his name was, ſo was he, a ſervant of God, whiles his Maſter was a ſlave to *Baal*. He that reſerved ſeven thouſand in the Kingdome of Iſrael, hath reſerved an *Obadiah* in the Court of Iſrael: and, by him, hath reſerved them: Neither is it likely there had been ſo many free hearts in the country, if Religion had not been ſecretly backed in the Court: It is a great happineſſe when God gives favour, and honor to the Vertuous. *Elijah* did not lie more cloſe in *Sarepta*, then *Obadiah* did in the Court: He could not have done ſo much ſervice to the Church, if he had not beene as ſecret, as good; Policy and religion do as well together, as they do ill aſunder: The Dove without the Serpent is eaſily caught; the ſerpent without the Dove ſtings deadly; Religion without policy is too ſimple to be ſafe: Policy without Religion, is too ſubtile to be good; Their match makes themſelves A ſecure, and many happy.

Oh degenerated eſtate of Iſrael, any thing was now lawfull there ſaving piety: It is well if Gods Prophets can find an hole to hide their heads in: They muſt needs be hard driven when fifty of them are faine to croud together into one cave; There they had both ſhade & repaſt: Good *Obadiah* hazards his own life to preſerve theirs, and ſpends himſelf in that extreame dearth, upon their neceſſary diet; Bread and water was more now, then otherwhiles wine, and delicates; Whether ſhall we wonder more at the mercy of God in reſerving an hundred Prophets, or in thus ſuſtaining them being reſerved; When did God ever leave his Iſrael unfurniſhed of ſome Prophets? When did he leave his Prophets unprovided of ſome *Obadiah*? How worthy art thou, O Lord, to be truſted with thine owne charge; whiles there are men B upon earth, or birds in the ayre, or Angels in heaven, thy meſſengers cannot want proviſion.

Goodneſſe caries away truſt, where it cannot have imitation. *Ahab* divides with *Obadiah* the ſurvey of the whole land; They two ſet their owne eyes on work, for the ſearch of water, of paſture, to preſerve the horſes and mules alive: Oh the poore and vaine cares of *Ahab*: He caſts to kill the Prophet, to ſave the cattle; he never ſeekes to ſave his owne ſoule, to deſtroy Idolatry; he takes thought for graſſe, none for mercy: Carnall hearts are ever either grovelling on the earth, or delving into it; no more regarding God, or their ſoules, then if they either were not, or were worthleſſe.

Elijah heares of the progreſſe, and offers himſelfe to the view of them both; Here was wiſedome in this courage: Firſt, he preſents himſelfe to *Obadiah*, ere he will bee C ſeene of *Ahab*; that *Ahab* might upon the report of ſo diſcreet an informer, digeſt the expectation of his meeting: Then he takes the opportunity of *Ahabs* preſence, when he might be ſure *Iezebel* was away.

Obadiah meets the Prophet, knows him, and (as if he had ſeen God in him) fals on his face to him, whom he knew his maſter perſecuted: Though a great Peere, he had learned to honor a Prophet. No reſpect was too much for the preſident of that ſacred colledge: To the poore Boarder of the *Sareptan*, here was no leſſe, then a proſtration; and, My Lord *Elijah*, from the great High Steward of Iſrael: Thoſe that are truly gracious cannot be niggardly of their obſervances to the meſſengers of God. D

Elijah receives the reverence, returnes a charge: *Go tell my Lord, behold Elijah is here:* *Obadiah* findes this lode too heavy; neither is he more ſtriken with the boldneſſe, then with the unkindneſſe of this command: boldneſſe in reſpect of *Elijah*; unkindneſſe in reſpect of himſelfe: For, thus he thinkes, If *Elijah* do come to *Ahab*, he dyes: If he do not come, I die: If it be knowne that I met him, and brought him not, it is death: If I ſay that he will come voluntarily, and God ſhall alter his intentions, it is death: How unhappy a man am I, that muſt be either *Elijahs* executioner, or my own: were *Ahabs* diſpleaſure but ſmoaking, I might hope to quench it, but now that the flame of it hath broken forth to the notice, to the ſearch of all the Kingdomes and Nations round about, it may conſume me, I cannot extinguiſh it: This meſſage were for an enemy of *Elijah*; for a client of *Baal*: As for me, I have well approved my E true devotion to God, my love to his Prophets: What have I done, that I ſhould be ſingled out either to kill *Elijah*, or to be killed for him? Many an hard plunge muſt that man needs be driven to, who would hold his conſcience together with the ſervice, and favour of a Tyrant: It is an happy thing to ſerve a juſt maſter; there is no danger, no ſtrayne in ſuch obedience.

But, when the Prophet binds his reſolution with an oath, and cleares the heart of *Obadiah* from all feares, from all ſuſpitions, the good man dares be the meſſenger of that, which he ſaw was decreed in heaven: Doubtleſſe *Ahab* ſtartled to heare of *Elijah* comming to meet him; as one that did not more hate, then feare the Prophet. Well might he think, thus long, thus far have I ſought *Elijah*, *Elijah* would not come to ſeeke me, but under a ſure guard, and with ſome ſtrange commiſſion: His coorſe

A mantle hath the advantage of my robe and Scepter: if I can command a peece of the
earth, I ſee he can command heaven. The edge of his revenge is taken off with a
doubtful expectation of the iſſue: and now when *Elijah* offers himſelfe to the eyes of
Ahab, He who durſt not ſtrike, yet durſt challenge the Prophet, *Art thou he that troubleth
Iſrael? Ieroboams* hand was ſtil in *Ahabs* thoughts; he holds it not ſo ſafe to ſmite,
as to expoſtulate: He, that was the head of Iſrael, ſpeakes out that which was in the
heart of all his people, that *Elijah* was the cauſe of all their ſorrow: Alas, what hath
the righteous Prophet done? He taxed their ſin, he foretold the judgement; he deſerved
it not, he inflicted it not? yet he ſmarts, and they are guilty: As if ſome fond
people ſhould accuſe the Herald or the Trumpet as the cauſe of their warre; or as if
ſome ignorant peaſant, when he ſees his fowles bathing in his pond, ſhould cry out
B of them, as the cauſes of foule weather.

Oh the heroical Spirit of *Elijah*! he ſtands alone amids all the traine of *Ahab*, and
dares not onely repell this charge, but retort it: *I have not troubled Iſrael, but thou and
thy fathers houſe, in that yee have forſaken the Commandements of the Lord, and thou haſt
followed Baalim.* No earthly glory can daunt him who hath the cleare and heartning
viſions of God: This holy Seer diſcernes the true cauſe of our ſufferings, to be our
ſinnes: Fooliſh men are plagued for their offences; and it is no ſmall part of their
plague that they ſee it not; The onely common diſturber of men, Families, Cities,
Kingdomes, Worlds, is ſin; There is no ſuch traitor to any State, as the wilfully wicked;
the quieteſt and moſt plauſible offender is ſecretly ſeditious, and ſtirreth quarrels
in heaven.

C The true meſſengers of God cary authority even where they are maligned; *Elijah*
doth at once reprove the King, and require of him the improvement of his power,
in gathering all Iſrael to *Carmel*, in fetching thither all the prophets of *Baal*. *Baal*
was rich in Iſrael, whiles God was poore; Whiles God hath but one hundred Prophets,
hid cloſely in *Obadiahs* caves, *Baal* hath eight hundred and fifty; foure hundred
and fifty diſperſed over the villages & townes of Iſrael, foure hundred at the Court;
Gods Prophets are glad of bread & water, whiles the foure hundred Trencher-Prophets
of *Iezebel* feed on her dainties: They lurke in caves, whiles theſe Lord it in the
pleaſanteſt groves. Outward proſperity is a falſe note of truth: All theſe with all
Iſrael, doth *Elijah* require *Ahab* to ſummon unto *Carmel*. It is in the power of Kings
to command the Aſſembly of the Prophets; the Prophet ſues to the Prince for the
D indiction of this Synod: They are injurious to Soveraigntie who arrogate this power
to none but ſpirituall hands. How is it that *Ahab* is as ready to performe this
charge, as *Elijah* to move it? I dare anſwer for his heart, that it was not drawne with
love: Was it out of the ſenſe of one judgement, and feare of another? he ſmarted
with the dearth and drought, and wel thinks *Elijah* would not be ſo round with him,
for nothing: Was it out of an expectation of ſome miraculous exploit which the
Prophet would do in the ſight of all Iſrael? Or, was it out of the over-ruling power of
the Almighty; *The heart of Kings is in the hand of God, and he turnes it which way ſoever
he pleaſeth.*

Iſrael is met together, *Elijah* rates them, not ſo much for their ſuperſtition, as for
their unſetledneſſe, and irreſolution: One Iſraelite ſerves God, another *Baal*; yea the
E ſame Iſraelite perhaps ſerves both God and *Baal*. *How long halt yee betweene two opinions?
If the Lord be God, follow him; but if Baal, then follow him:* Nothing is more odious
to God then a prophane neutrality in maine oppoſitions of religion: To go upright
in a wrong way, is a leſſe eye-ſore to God, then to halt betwixt right & wrong;
The ſpirit wiſheth that the Laodicean were either hot or cold; either temper would
better be borne, thẽ neither, then both: In reconcileable differences nothing is more
ſafe then indifferency both of practice and opinion; but in caſes of ſo neceſſary hoſtility,
as betwixt God, and *Baal*, he that is on neither ſide, is the deadlieſt enemy to
both: Leſſe hatefull are they to God that ſerve him not at all, then they that ſerve
him with a rivall.

Whether out of guiltineſſe, or feare, or uncertainty, Iſrael is ſilent; yet whiles their
mouth was ſhut, their eyes were open: It was a faire motion of *Elijah*, *I am onely re-*

maining a Prophet of the Lord, Baals Prophets are foure hundred and fifty: Let them chooſe A *one bullocke, let me chooſe another; Their devotion ſhall be combined, mine ſingle: The God that conſumes the ſacrifice by fire from heaven, let him be God.* Iſrael cannot but approve it; the Prophets of *Baal* cannot refuſe it; they had the appearance of the advantage, in their number, in the favour of King and people. Oh ſtrange diſputation, wherein the argument which muſt be uſed is fire; the place whence it muſt be fecht, heaven; the mood and figure, devotion; the concluſion, death to be overcomne.

Had not *Elijah*, by divine inſtinct, been aſſured of the event, he durſt not have put religion upon ſuch hazard: That God commanded him this triall, who meant confuſion to the authors of Idolatry, victory to the truth: His terror ſhalbe approved both by fire & by water; firſt by fire, then by water: There was no leſſe terror in the fire, then mercy in the raine: It was fit they ſhould firſt be humbled by his terrors, that they might be made capable of his mercy: and by both, might be wonne to repen- B tance. Thus ſtill the feares of the law make way for the influences of grace, neither do thoſe ſweet and heavenly dewes deſcend upon the ſoule, till way be made for them by the terrible flaſhes of the law.

Juſtly doth *Elijah* urge this triall: Gods ſacrifices were uſed to none but heavenly fires; whereas the baſe and earthly religion of the heathen contented it ſelfe with groſſe and naturall flames.

The Prophets of *Baal* durſt not (though with faint and guilty hearts) but imbrace the condition; they dreſſe their bulloke, and lay it ready upon the wood; and ſend out their cries to *Baal* from morning untill mid-day; *O Baal heare us*: What a yelling was here, of foure hundred and fifty throats, tearing the ſkies for an anſwer? What leaping was here upon the altar, as if they would have climbed up to fetch that fire, C which would not come down alone? Mount *Carmel* might give an Eccho to their voice, heaven gave none; In vaine do they roare out, and weary thẽſelves in imploring a dumb and deafe deity; Grave and auſtere *Elijah* holds it not too light to flout their zealous devotion; he laughs at their teares, and playes upon their earneſt; *Cry aloud, for he is a God, either he is talking, or he is purſuing, or he is travelling, or he is ſleeping, and muſt be awaked.*

Scornes and taunts are the beſt anſwers for ſerious Idolatry; Holineſſe will beare us out in diſdainfull ſcoffes, & bitterneſſe againſt wilful ſuperſtition; No leſſe in the indignation at theſe inſulting frumps, then zeale of their owne ſafety, and reputation, do theſe Idolatrous Prophets now rend their throats with inclamations, and that D they may aſſure the beholders, they were not in jeſt, they cut and ſlaſh themſelves, with knives, and lancers, and ſolicit the fire with their blood; How much painfulneſſe there is in miſ-religion? I do not find that the true God ever required or accepted the ſelf-tortures of his ſervants; He loves true inward mortification of our corruptions, he loves the ſubduing of our ſpiritual inſurrections, by due exerciſe of ſevere reſtraint; he takes no pleaſure in our blood, in our carcaſſes: They miſtake God that thinke to pleaſe him by deſtroying that nature, which he hath made; and meaſure truth by rigour of outward extremities; *Elijah* drew no blood of himſelfe, the Prieſts of *Baal* did. How faine would the Devil (whom theſe Idolaters adored) have anſwered the ſuit of his ſuppliants? What would that ambitious ſpirit have given, that as he was caſt down from heaven like lightning, ſo now he might have falne downe in E that forme upon his altar?

God forbids it: All the powers of darkneſſe can no more ſhew one flaſh of fire in the ayre, then avoyd the unquenchable fire in hell: How eaſie were it for the power of the Almighty to cut ſhort all the tyrannicall uſurpations of that wicked one; if his wiſdome and juſtice did not find the permiſſion thereof uſefull to his holy purpoſes.

Theſe Idolaters now towards evening, grew ſo much more vehemẽt, as they were more hopeleſſe; and at laſt, when neither their ſhrikes, nor their wounds, nor their mad motions could prevaile, they ſit down hoarſe and weary; tormenting thẽſelves afreſh with their deſpaires, and with the feares of bitter ſucceſſe of their adverſarie; when *Elijah* cals the people to him, (the witneſſes of his ſincere proceedings) and taking the opportunity both of the time,(the juſt houre of the evening ſacrifice)and of the place, a ruined altar of God, now by him repaired,convinces Iſrael with his miracle,and more cuts theſe Baalites with envy, then they had cut themſelves with their lancers.

O holy Prophet why didſt thou not ſave this labor?what needed theſe unſeaſonable reparations?Was there not an altar,was there not a ſacrifice ready prepared to thine hand? that which the Prophets of *Baal* had addreſſed,ſtood ſtill waiting for that fire from thee,which the founders threatned in vaine:the ſtones were not more impure, either for their touch,or their intentiõs: yet ſuch was thy deteſtatiõ of Idolatry,that thou abhorredſt to meddle with ought,which their wickedneſſe had defiled: Even that altar, whoſe ruines thou didſt thus repaire,was miſ-erected though to the name of the True God;yet didſt thou find it better to make up the breaches of that altar, which was miſ-conſecrated to the ſervice of thy God, then to make uſe of that pile, which was idolatrouſly devoted to a falſe god: It cannot be but ſafe to keep alooſe from participation with Idolaters, even in thoſe things which not onely in nature, but in uſe are uncleane.

Elijah layes twelve ſtones in his repayred altar, according to the number of the Tribes of the ſons of *Iacob:* Alas ten of theſe were perverted to *Baal:* The Prophet regards not their preſent Apoſtacy;he regards the ancient covenant,that was made with their father *Iſrael*; he regards their firſt ſtation,to which he would reduce thẽ: he knew that the unworthineſſe of *Iſrael* could not make God forgetfull: he would by this monument put Iſrael in mind of their own degeneration,and forgetfulneſſe. He employes thoſe many hands for the making a large trench round about the altar; and cauſes it to be filled with thoſe precious remainders of water,which the people would have grudged to their own mouthes;neither would eaſily have parted with, but (as thoſe that poure down a pailfull into a drie pump) in the hope of fetching more.The altar,the trench is full: A barrell full is poured out for each of the Tribes, that every Tribe might be afterwards repleniſhed. *Ahab* and *Iſrael* are no leſſe ful of expectation; and now, when Gods appointed houre of the evening ſacrifice was come, *Elijah* comes confidently to his altar,and looking up into heaven, ſayes, *Lord God of Abraham,Iſaac,and Iſrael, Let it be knowne this day,that thou art God in Iſrael,and that I am thy Servant,and that I have done all theſe things at thy word: Heare me, O Lord heare me, that this people may know that thou art the Lord God, and that thou haſt turned their hearts backe againe.*

The *Baalites* prayers were not more tedious, then *Elijahs* was ſhort;and yet more pithy then ſhort;charging God with the care of his covenant,of his truth,of his glory.It was *Elijah* that ſpake loud;Oh ſtrong cries of faith,that pierce the heavens,and irreſiſtibly make their way to the throne of grace:*Irael* ſhal wel ſee that *Elijahs* God whom they have forſakẽ,is neither talking,nor purſuing,nor travelling,nor ſleeping: Inſtantly,the fire of the Lord fals from heaven,and conſumes the burnt ſacrifice,the wood,the ſtones,the duſt,& licks up the water that was in trench:With what terror muſt *Ahab* and *Iſrael* needs ſee this fire rolling downe out of the ſkie, and alighting with ſuch fury ſo neere their heads;heads no leſſe fit for this flame then the ſacrifice of *Elijah*: Well might they have thought,How eaſily might this fire have dilated it ſelfe and have conſumed our bodies,as well as the wood and ſtone,and have lickt up our blood,as well as that water? I know not whether they had the grace to acknowledge the mercy of God; they could do no leſſe then confeſſe his power, *The Lord is God, The Lord is God.*

The iron was now hot with this heavenly fire: *Elijah* ſtayes not till it coole againe, but ſtrikes immediately: *Take the Prophets of Baal,let not one of them eſcape.* This wager was for life:Had they prevailed in procuring this fire,and *Elijah* failed of effect; his head had beene forfeited unto them:now in the contrary ſucceſſe, theirs are loſt to him.Let no man complaine that thoſe holy hands were bloody:This ſacrifice was no leſſe pleaſing to God,then that other.Both the man and the act were extraordinary, and led by a peculiar inſtinct: Neither doth the Prophet this without the aſſent of the ſupreme Magiſtrate, who was now ſo affected with this miraculous worke, that he could not in the heat of that conviction, but allow the juſtice of ſuch a ſentence. A Far be it from us to accuſe Gods commands or executions of cruelty: It was the ancient and peremptory charge of God, that the authors of Idolatry and ſeduction ſhould dye the death; no eye, no hand might ſpare them: The Prophet doth but move the performance of that Law, which Iſrael could not without ſin have omitted: It is a mercifull and thank-worthy ſeverity to rid the world of the Ring-leaders of wickedneſſe.

Elijah *running before* Ahab, *flying from* Jezebel.

I Heare no newes of the foure hundred Prophets of the Groves: They lie B cloſe under the wing of *Iezebel*, under their pleaſing ſhades: neither will be ſuffered to undergo the danger of this triall; the carkeiſes of their fellowes helpe to fill up the halfe-dry channell of *Kiſhon*: Juſtice is no ſooner done, then *Ahab* heares newes of mercy from *Elijah*: *Get thee up, eat and drink, for there is a ſound of abundance of raine:* Their meeting was not more harſh, then their parting was friendly: It ſeemes *Ahab* had ſpent all that day faſting in an eager attendance of thoſe conflicting Prophets: It muſt needs bee late, ere the execution could be done: *Elijahs* part began not till the evening: So farre muſt the King of Iſrael be from taking thought for the maſſacre of thoſe foure hundred and fifty *Baalites*, that now, *he may go eat his bread with joy, and drink his wine with a cheareful heart*: for God accepteth this worke, and teſtifies it in the noyſe of much C raine: Every drop of that Idolatrous blood was anſwered with a ſhowre of raine, with a ſtreame of water, and plenty poured downe in every ſhowre: A ſenſible bleſſing followes the unpartiall ſtrokes of ſevere juſtice: Nothing is more cruel then an unjuſt piety.

No eares but *Elijahs* could as yet perceive a ſound of raine; the clouds were not yet gathered, the vapours were not yet riſen, yet *Elijah* heares that which ſhall bee: Thoſe that are of Gods Councell can diſcerne either favours or judgements afarre off; the ſlacke apprehenſions of carnall hearts make them hard to beleeve that, as future, which the quick and refined ſenſes of the faithfull receive, as preſent.

Ahab goes up to his repaſt; *Elijah* goes up to his prayers: That day had been painfull to him, the vehemency of his ſpirit draws him to a neglect of his body: The holy D man climbes up to the top of *Carmel*, that now he may talke with his God alone: neither is he ſooner aſcended, then he caſts himſelf down upon the earth: He bowes his knees to God, and bowes his face down to his knees: by this humble poſture acknowledging his awfull reſpects to that Majeſty which he implored: Wee cannot proſtrate our bodies, or ſoules, too low to that infinitely glorious Deity, who is the Creator of both.

His thoughts were more high then his body was low: what he ſaid we know not, we know that what he ſaid opened the heavens, that for three yeares and an half had bin ſhut up: God had ſaid before, *I will ſend raine upon the earth*; yet *Elijah* muſt pray for what God did promiſe; The promiſes of the Almighty do not diſcharge our prayers, but ſuppoſe them; he will do what he undertakes, but wee muſt ſue for that E which we would have him do: Our petitions are included in the decrees, in the ingagements of God.

The Prophet had newly ſeene and cauſed the fire to deſcend immediately out of heaven, he doth not look the water ſhould do ſo; he knew that the raine muſt come from the clouds, and that the clouds muſt ariſe from vapours, and thoſe vapours frõ the Sea, thence doth he expect them: But as not willing that the thoughts of his fixed devotion ſhould be diſtracted, he doth not go himſelfe, only ſends his ſervant to bring him the newes of his ſucceſſe. At the firſt ſight nothing appeares: Seven times muſt he walke to that proſpect; and not till his laſt view can diſcerne ought: All that while is the Prophet in his prayers, neither is any whit daũted with that delay: Hope holds up the head of our holy deſires, and perſeverance crowns it: If we receive not

A an anſwer to our ſuits at the ſixth motion, we may not be out of countenance, but muſt try the ſeventh: At laſt, a little cloud ariſes out of the Sea, of an hand breadth. So many, ſo fervent prayers cannot but pul water out of heaven as wel as fire: Thoſe ſights reflect upon the earth, and from the earth reflect upon heaven, from heaven rebound upon the Sea, and raiſe vapours up thence to heaven againe: If we find that our prayers are heard for the ſubſtance, we may not cavill at the quantity: Even an hand-broad cloud contents *Elijah*, and fils his heart full of joy and thankfulneſſe: He knew well this meteor was not at the biggeſt, it was newly born of the womb of the waters, & in ſome minutes of age muſt grow to a large ſtature: ſtay but a while, and Heaven is covered with it: From how ſmal beginnings have greater matters riſen? it is no otherwiſe in all the gracious proceedings of God with the ſoule; ſcarce ſenſi- B ble are thoſe firſt works of his ſpirit in the heart, which grow up at laſt to the wonder of men, and applauſe of Angels.

Well did *Elijah* know that God who is perfection it ſelfe, would not defile his hand with an inchoate and ſcanted favour, as one therefore that fore-ſaw the face of heaven over-ſpread with this cloudy ſpot, hee ſends to *Ahab* to haſten his Chariot, that the raine ſtop him not: It is long ſince *Ahab* feared this let; never was the news of a danger more welcome: Doubtleſſe the King of Iſrael whiles he was at his diet, lookt long for *Elijahs* promiſed ſhowers; where is the raine whoſe ſound the Prophet heard? how is it that his eares were ſo much quicker then our eyes? We ſaw his fire to our terror, how gladly would we ſee his Waters? When now the ſervant of *Elijah* brings him newes from heaven, that the clouds were ſetting forward, and C (if he haſtened not) would be before him: The winde ariſes, the clouds gather, the ſkie thickens, *Ahab* betakes him to his Charet; *Elijah* girds up his loynes, and runnes before him: Surely the Prophet could not want the offer of more eaſe in his paſſage; but he will be for the time *Ahabs* lacquey, that the King and all Iſrael may ſee his humility no leſſe then his power, & may confeſſe that the glory of thoſe miracles hath not made him inſolent. Hee knew that his very ſight was monitory: neither could *Ahabs* mind be beſide the miraculous workes of God, whiles his eye was upon *Elijah*: neither could the Kings heart be otherwiſe then well-affected towards the Prophet, whiles he ſaw that himſelfe and all Iſrael, had received a new Life by his procurement. But what newes was here for *Iezebel*? Certtinely *Ahab* minced nothing of the report of all thoſe aſtoniſhing accidents: If but to ſalve up D his owne honour, in the death of thoſe *Baalites*, he made the beſt of *Elijahs* merits; he told of his challenge, conflict, victory, of the fire that fell downe from heaven, of the conviction of Iſrael, of the unavoydable execution of the Prophets, of the prediction and fall of thoſe happy ſhowers, and laſtly of *Elijahs* officious attendance. Who would not have expected that *Iezebel* ſhould have ſaid; It is no ſtriving, no dallying with the Almighty: No reaſonable creature can doubt, after ſo prodigious a deciſion; God hath wonne us from Heaven, he muſt poſſeſſe us: Juſtly are our ſeducers periſhed; None but the God that can command fire and water ſhal be ours; There is no Prophet but his: But ſhe contrarily, in ſtead of relenting, rageth; and ſends a meſſage of death to *Elijah*, *So let the gods do to mee, and more alſo; If I make not thy life, as the life of one of them by to morrow about this time*: Neither ſcourges, nor E favours can worke any thing with the obſtinately wicked; All evill hearts are not equally diſ-affected to good: *Ahab* and *Iezebel* were both bad enough, yet *Ahab* yeelds to that worke of GOD, which *Iezebel* ſtubbornely oppoſeth: *Ahab* melts with that water, with that fire, wherewith *Iezebel* is hardened, *Ahab* was baſhfully, *Iezebel* audaciouſly impious. The weaker ſexe is ever commonly ſtronger in paſſion; and more vehemently carried with the ſway of their deſires, whether to good or evill: Shee ſweares, and ſtampes at that whereat ſhee ſhould have trembled. Shee ſweares by thoſe gods of hers, which were not able to ſave their Prophets, that ſhee will kill the Prophet of God, who had ſcorned her gods, and ſlaine her Prophets.

It is well that *Iezebel* could not keepe counſell: Her threat preſerved him whom ſhe had meant to kill: The wiſdome and power of God could have found evaſions for his Prophet,in her greateſt ſecreſie:but now,he needs no other meanes of reſcue,but her owne lips:She is no leſſe vayne,then the gods ſhe ſweares by : In ſpight of her fury,and her oath,and her gods, *Elijah* ſhall live : At once ſhall ſhe find her ſelfe fruſtrat, & forſworne:She is now ready to bite her tongue,to eat her heart for anger,at the diſappointment of her cruell Vow. It were no living for godly men, if the hands of Tyrants were allowed to be as bloody as their hearts. Men and Devils are under the reſtraint of the Almighty;neither are their deſignes more laviſh, then their executions ſhort.

Holy *Elijah* flees for his life ; wee heare not of the command of God, but wee would willingly preſuppoſe it : So divine a Prophet ſhould doe nothing without God : His heeles were no new refuge; As no where ſafe within the tenne Tribes, he flees to *Beerſheba*, in the Territories of *Iudah*; as not there ſafe from the machinations of *IeZebel*, he flees alone (one dayes journey) into the wilderneſſe; there he ſits him downe under a Juniper Tree, and (as weary of life, no leſſe then of his way) wiſhes to riſe no more. *It is enough now, O Lord, take away my life, for I am not better then my fathers* : O ſtrange and uncouth mutation ! What is this wee heare ? *Elijah* fainting and giving up ? that heroicall ſpirit dejected, and proſtrate? He that durſt ſay to *Ahabs* face, *It is thou, and thy fathers houſe that troubleth Iſrael*; hee that could raiſe the dead, open and ſhut the heavens, fetch downe both fire, and water with his prayers; he that durſt chide and conteſt with all Iſrael,that durſt kill the foure hundred and fifty *Baalites*, with the ſword ; doth hee ſhrinke at the frownes and threats of a woman?doth he wiſh to be rid of his life becauſe he feared to loſe it ? Who can expect an undaunted conſtancy from fleſh and blood, when *Elijah* failes? The ſtrongeſt and holieſt Saint upon earth is ſubject to ſome qualmes of feare, and infirmity : To be alwayes and unchangeably good, is proper onely to the glorious Spirits in heaven: Thus the wiſe and holy God will have his power perfitted in our weakeneſſe : It is in vaine for us whiles wee carry this fleſh about us, to hope for ſo exact health, as not to be caſt downe ſometimes with fits of ſpirituall diſtemper. It is no new thing for holy men to wiſh for death: Who can either marvel at,or blame the deſire of advantage? For the weary traveller to long for reſt, the priſoner for liberty,the baniſhed for home,it is ſo naturall,that the contrary diſpoſition were monſtrous : The benefit of the change is a juſt motive to our appetition:but to cal for death out of a ſatiety of life,out of an impatience of ſuffering,is a weakeneſſe unbeſeeming a Saint: It is not enough, O *Elijah*; God hath more worke yet for thee:thy God hath more honoured thee,then thy fathers,and thou ſhalt live to honour him.

Toyle and ſorrow have lulled the Prophet aſleepe , under his Juniper tree; that wholeſome ſhade was well choſen, for his repoſe : whiles death was called for,the couzen of death comes unbidden : The Angell of God waits on him in that hard lodging: no wildernes is too ſolitary for the attendance of thoſe bleſſed ſpirits: As he is guarded, ſo is he awaked by that Meſſenger of GOD, and ſtirred up from his reſt,to his repaſt; whiles he ſlept, his breakefaſt is made ready for him, by thoſe ſpirituall hands ; *There was a cake baked on the coales, and a cruſe of water at his head* : Oh the never-ceaſing care and providence of the Almighty, not to be barred by any place, by any condition, when meanes are wanting to us, when wee are wanting to our ſelves, when to God,even then doth he follow us, with his mercy, and caſt favours upon us,beyond,againſt expectation : What variety of purveyance doth he make for his ſervant? One while the Ravens, then the Sareptan, now the Angell ſhall be his Cator;none of them without a miracle. Thoſe other provided for him waking,this ſleeping : O GOD,the eye of thy providence is not dimmer,the hand of thy power is not ſhorter ; onely teach thou us to ſerve thee, to truſt thee.

Needs muſt the Prophet eate, and drinke, and ſleepe with much comfort, whiles hee ſaw that he had ſuch a guardian,attendance,purveiour ; and now the ſecond time is he raiſed,by that happy touch,to his meale,and his way: *Ariſe,and eate, becauſe the journey is too great for thee.* What needed hee to travell further, ſith that divine power could as well protect him in the Wilderneſſe, as in *Horeb*? what needed he to eate, ſince he that meant to ſuſtaine him forty dayes with one meale, might as well have ſuſtained him without it? God is a moſt free Agent, neither will he be tyed to the termes of humane regularities: It is enough that he knowes and approves the reaſons of his owne choyce and commands: once in forty dayes and nights ſhal *Elijah* eate, to teach us what God can doe with little meanes; and but once, to teach us what he can doe without meanes: once ſhall the Prophet eate, *Man lives by bread*; and but once, *Man lives not by bread onely, but by every word that proceeds out of the mouth of God*: *Moſes*, *Elijah*, our Saviour, faſted each of them forty dayes, and forty nights: the three great faſters met gloriouſly in *Tabor*: I doe not finde where God ever honoured any man for feaſting: It is abſtinence, not fulneſſe, that makes a man capable of heavenly viſions, of divine glory.

The journey was not of it ſelfe ſo long; the Prophet tooke thoſe wayes, thoſe houres which his heart gave him: In the very ſame Mount where *Moſes* firſt ſaw God, ſhall *Elijah* ſee him: one and the ſame cave (as is very probable) was the receptacle to both: It could not be but a great confirmation of *Elijah*, to renue the ſight of thoſe ſenſible monuments of Gods favour, and protection, to his faithfull predeceſſor. *Moſes* came to ſee God in the buſh of *Horeb*: God came to finde *Elijah* in the Cave of *Horeb*: What doeſt thou here *Elijah*? The place was directed by a providence, not by a command: Hee is hid ſure enough from *Iezebel*: hee cannot bee hid from the all-ſeeing eye of God. *Whither ſhall I goe from thy Spirit?* or *Whither ſhall I flye from thy preſence? If I aſcend up into Heaven, thou art there; If I make my bed in Hell, behold thou art there: If I take the wings of the morning and dwell in the utmoſt parts of the Sea, even there ſhall thine hand finde me, and thy right hand ſhall hold me*: Twice hath God propounded the ſame queſtion to *Elijah*: Once in the heart, once in the mouth of the Cave: Twice doth the Prophet anſwer, in the ſame words: Had the firſt anſwer ſatisfied, the queſtion had not beene re-demanded. Now, that ſullen anſwer which *Elijah* gave in the darkneſſe of the Cave is challenged into the Light, not without an awfull preface. The Lord firſt paſſeth by him with the terrible demonſtrations of his power. A great and ſtrong winde rent the Mountaines, and brake the Rockes in pieces: The tearing blaſt was from God, God was not in it: So was hee in it, as in his other extraordinary workes; not ſo in it, as by it to impart himſelfe to *Elijah*: it was the Uſhier not the cariage of God: After the winde, came an Earth-quake, more fearefull than it: That did but move the ayre, this the earth; that beat upon ſome prominences of earth, this ſhooke it from the Center. After the earthquake came a fire more fearefull than either. The other affected the eare, the feeling: but this lets in horror into the ſoule, by the eye, the quickeſt and moſt apprehenſive of the ſenſes. *Elijah* ſhall ſee Gods mighty power in the earth, aire, fire, before he heare him in the ſoft voice: all theſe are but boiſtrous harbingers of a meek, and ſtill word: In that God was; Behold, in that gentle and milde breath there was omnipotencie; there was but powerfulneſſe in thoſe fierce repreſentations: There is not alwayes the greateſt efficacy where is the greateſt noiſe: God loves to make way for himſelfe by terrour, but he convayes himſelfe to us in ſweetneſſe: It is happy for us if after the guſts and flaſhes of the Law, wee have heard the ſoft voice of Evangelicall mercy.

In this very mount, with the ſame horrour God had delivered his Law to *Moſes* and Iſrael: It is no marvell if *Elijah* wrapt his face in his mantle: His Obedience drawes him forth to the mouth of the Cave, his feare ſtill hides his head: Had there not beene much courage in the Prophets faith, he had not ſtood out theſe affrightfull fore-runners of the divine preſence, though with his face covered: The very Angels doe no leſſe, before that al-glorious Majeſty then vaile themſelves with their wings: Farre be it from us once to thinke of that infinite, and omnipotent Deity, without an humble awfulneſſe.

Feare changes not the tenour of *Elijahs* anſwer: Hee hath not left one word behinde him in the Cave: *I have beene very jealous for the Lord God of Hoſts, becauſe the children of Iſrael have forſaken thy Covenant, throwne downe thine Altars, and ſlaine thy*

Prophets with the ſword, and I, even I onely, am left, and they ſeeke my life to take it away. A I heare not a direct anſwer from the Prophet to the demand of God: then he had ſaid, I runne away from the threats of *Iezebel*, and here I hide my head from her malicious purſuit: His guiltineſſe would not let him ſpeake out all: Hee had rather ſay, *I have beene jealous for the Lord God of Hoſts*, then, I was fearefull of *Iezebel*: We are all willing to make the beſt of our owne caſe: but what hee wants of his owne accuſation, hee ſpends upon the complaint of *Iſrael*. Neither doth he more bemone himſelfe, then exclaime againſt them, as Apoſtates from Gods Covenant, violaters of his Altars, murtherers of his Prophets: It muſt needes be a deſperate condition of *Iſrael*, that drives *Elijah* to indite them before the throne of God: That tongue of his was uſed to plead for them, to ſue for their pardon, it could not be but a forceable wickedneſſe, that makes it their accuſer. Thoſe Idolatrous *Iſraelites* were well B forward to reformation: The fire and raine from heaven at the prayers of *Elijah* had wonne them to a ſcorne of *Baal*; onely the violence of *Iezebel* turned the ſtream, and now they are re-ſetled in impiety, & perſecute him for an enemy, whom they almoſt adored for a benefactor; otherwiſe, *Elijah* had not complained of what they had beene: Who would thinke it? *Iezebel* can doe more than *Elijah*: No miracle is ſo prevalent with the vulgar, as the ſway of authority, whether to good, or evill.

Thou art deceived, O *Elijah*; thou art not left alone; neither is all *Iſrael* tainted: God hath children and Prophets in *Iſrael*, though thou ſee them not; Thoſe cleere eyes of the Seer diſcerne not the ſecret ſtorie of God: they lookt not into *Obadiahs* Caves, they lookt not into the cloſets of the religious *Iſraelites*; he that ſees the heart C can ſay, *I have left me ſeven thouſand in Iſrael*, all the knees which have not bowed to *Baal*, and every mouth which hath not kiſſed him: According to the faſhion of the wealthy, God pleaſeth himſelfe in hidden treaſures; it is enough that his owne eyes behold his riches: Never did hee, never will hee leave himſelfe unfurniſhed with holy clients, in the midſt of the fouleſt depravations of his Church: The ſight of his faithfull ones hath ſometimes beene loſt, never the being: Doe your worſt, O yee Gates of Hell, God will have his owne: He that could have more, will have ſome: that foundation is ſure, *God knoweth who are his*.

It was a true cordiall for *Elijahs* ſolitarineſſe, that hee had ſeven thouſand inviſible abettors; neither is it a ſmall comfort to our weakneſſe to have companions in good: for the wickedneſſe of *Iſrael* God hath another receit; the oyle of royall D and propheticall unction; *Elijah* muſt anoint *Hazael* King of Syria, *Iehu* King of *Iſrael*; *Eliſha* for his ſucceſſor: All theſe ſhall revenge the quarrels of God, and him; one ſhall begin, the other ſhall proſecute, the third ſhall perfect the vengeance upon *Iſrael*.

A Prophet ſhall avenge the wrongs done to a Prophet: *Eliſha* is found, not in his ſtudy, but, in the field; not with a booke in his hand, but a plough: His father *Shaphat* was a rich farmer in *Abel-Meholah*, himſelfe was a good huſband not trained in the ſchooles of the Prophets, but, in the thrifty trade of tillage: and behold, this was the man whom God will pick out of all Iſrael for a Prophet; God ſeeth not as man ſeeth; Neither doth he chooſe men before they are fit, but therefore he fits them, becauſe he hath choſen them; his call is above all earthly inſtitution. E

I heare not of ought that *Elijah* ſaid: Onely he caſts his cloake upon *Eliſha* in the paſſage; That Mantle, that act was vocall: Together with this ſigne, Gods inſtinct teacheth this amazed ſonne of *Shaphat* that he was deſigned to an higher worke, to breake up the fallow grounds of Iſrael, by his Propheticall function: Hee findes a ſtrange vertue in that Robe; and (as if his heart were changed with that habit) forgets his teme, and runnes after *Elijah*; and ſues for the leave of a farewell to his Parents, ere hee had any but a dumbe command to follow; The ſecret call of God offers an inward force to the heart, and inſenſibly drawes us beyond the power of our reſiſtance; Grace is no enemy to good nature; well may the reſpects to our earthly Parents ſtand to our duties with our Father in heaven. I doe not ſee *Eliſha* wring his hands and deplore his condition, that hee ſhall leave the

A the world, and follow a Prophet, but for the joy of that change, hee makes a feaſt: thoſe Oxen, thoſe utenſils of huſbandry whereon his former labours had beene beſtowed, ſhall now be gladly devoted to the celebration of that happy day, wherein hee is honoured with ſo bleſſed an imployment. If with deſire, if with cheerfulneſſe we doe not enter into the workes of our heavenly Maſter, they are not like to proſper in our hands: He is not worthy of this ſpirituall ſtation, who holds not the ſervice of God his higheſt, his richeſt preferment.

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Contemplations.

THE NINETEENTH BOOKE.

Containing
- Ahab *and* Benhadad.
- Ahab *and* Naboth.
- Ahab *and* Michaiah, *or the death of* Ahab.
- Ahaziah *ſicke*, Elijah *revenged*.
- *The Rapture of* Elijah.
- Eliſha *healing the Waters, curſing the Children, Relieving the three Kings.*
- Eliſha *with the Shunamite.*
- Eliſha *and* Naaman.
- Eliſha *raiſing the iron, blinding the Syrians.*
- *The Famine of Samaria releeved.*

By JOS. HALL, D. of Divinitie, and Deane
of VVORCESTER.

Imprinted at *London* in the yeare 1634.

TO THE RIGHT HONOVRABLE EDWARD LORD DENNY, BARON OF *Waltham*, my bountifull and dearely Honoured Patron.

Right Honourable:

None can challenge ſo much right in theſe Meditations, as your Lordſhip, under whoſe happy ſhade they received their firſt conception: Under this Iuniper of yours, have I (not driven by force, but drawne by pleaſure) ſlept thus long, ſweetly, ſafely; and have received theſe Angelicall touches: How iuſtly may your Lordſhip claime the fruits of your owne favours? Your carefull ſtudies in the booke of God, are fit to be exemplary; which have ſo enriched you, that your Teacher ſhall gaine. In this reach of divine thoughts, you ſhall ſee Benhadads *inſolence taken downe by* Ahabs *victory, an humble (though Idolatrous) Iſraelite carying it from an inſulting Pagan: You ſhall ſee in* Ahab *the impotent paſsions of greatneſſe; in* Naboth *bleeding honeſty; in* Jezebel *bloody hypocriſie, cruell craft; plotting from hell, pretending from heaven: You ſhall ſee the wofull ſucceſſe of an uniuſt mercy;* Ahab *forfaiting what hee gave, killed by him whom he ſhould have killed: you ſhall ſee reſolute* Michaiah *oppoſing the mercenary Synode of Prophets, a beaten victor, an impriſoned freeman: You ſhall ſee* Ahaziah *falling through his grate;* Elijah *climbing up his Mount, mounting up to his glory; fetching fire from heaven, fetcht by a fiery charet to heaven.* Eliſha *the heire of his mantle, of his ſpirit, no* *leſſe marvellous in his beneficences, in his revenges. What doe I foretell all? Methinkes I feele my ſelfe now too like an Italian hoſt, thus to meet your Lordſhip on the way, and to promiſe before-hand your fare and entertainment: Let it pleaſe your Lordſhip rather to ſee and allow your cheare: Indeed the feaſt is Gods, and not mine, wherein ſtore ſtrives with delicacie: If my cookery hurt it not, it is enough: Through your hands I commend it to the world, as I doe your Lordſhip, and my Honourable good Ladie, to the gracious protection of the Almighty, inſtly vowing my ſelfe.*

Your Lordſhips in all faithfull

obſervance for ever to command,

JOS. HALL.

Contemplations.

Ahab *and* Benhadad.

THere is nothing more dangerous for any State, than to call in forraigne powers, for the ſuppreſſion of an home-bred enemie; the remedy hath oft in this caſe, proved worſe than the diſeaſe. *Aſa* King of *Iudah* implores the ayde of *Benhadad*, the *Syrian*, againſt *Baaſha* King of *Iſrael*. That ſtranger hath good colour to ſet his foot in ſome out-ſkirt-townes of *Iſrael*; and now theſe ſerve him but for the hanſell of more; Such ſweetneſſe doth that *Edomite* finde in the ſoile of *Iſrael*, that his ambition will not take up with leſſe than all; He that entred as a Friend, will proceed as a Conqueror; and now aimes at no leſſe than *Samaria* it ſelfe, the heart, the head of the ten Tribes: There was no cauſe to hope for better ſucceſſe of ſo perfidious a League with an Infidell: Who can look for other than warre when he ſees *Ahab* and *Iezebel* in the Throne, *Iſrael* in the groves and temples of *Baalim*? The ambition of *Benhadad* was not ſo much guilty of this warre, as the Idolatry of that wicked nation; How can they expect peace from earth, who doe wilfully fight againſt heaven? Rather will the God of Hoſts arme the brute, the ſenſeleſſe creatures againſt *Iſrael*, than he will ſuffer their defiance unrevenged. *Ahab* and *Benhadad* are well matched, an Idolatrous Iſraelite, with a paganiſh Idumæan; well may God plague each with other, who meanes vengeance to them both. *Ahab* findes himſelfe hard preſſed with the ſiege; and therefore is glad to enter into treaties of peace; *Benhadad* knowes his owne ſtrength; and offers inſolent conditions, *Thy ſilver and thy gold is mine, thy wives alſo and thy children, even the goodlieſt are mine.* It is a fearefull thing to be in the mercy of an enemy; In caſe of hoſtility might will carve for it ſelfe: *Ahab* now after the diviſion of *Iudah*, was but halfe a King; *Benhadad* had two and thirty Kings to attend him; What equality was in this oppoſition? Wiſely doth *Ahab* therefore, as a reed in a tempeſt, ſtoop to this violent charge of ſo potent an enemy: *My Lord, O King, according to thy ſaying I am thine, and all that I have:* It is not for the over-powred to capitulate; Weakneſſe may not argue but yeeld. Tyranny is but drawne on by ſubmiſſion; and where it findes feare, and dejection, inſulteth. *Benhadad* not content with the ſoveraignty of *Ahabs* goods, calls for the poſſeſſion; *Ahab* had offered the Dominion, with reſervation of his ſubordinate intereſt: he will be a tributary, ſo hee may bee an owner: *Benhadad* imperiouſly beſides the command, calls for the propriety; and ſuffers not the King of *Iſrael* to enjoy thoſe things at all, which he would enjoy but under the favour of that predominancy. Over-ſtrained ſubjection turnes deſperate; if conditions be impoſed worſe than death, there needes no long diſputation of the remedy; The Elders of *Iſrael* (whoſe ſhare was proportionably in this danger) hearten *Ahab* to a deniall: which yet comes out ſo fearefully, as that it appeares rather extorted by the

peremptory indignation of the people,than proceeding out of any generoſity of his A
Spirit: Neither doth he ſay,I will not, but, I may not, The proud Syrian (who
would have taken it in foule ſcorn to be denied,though he had ſent for all the heads
of *Iſrael*) ſnuffes up the winde like the wilde Aſſe in the Wilderneſſe, and brags, and
threats,and ſweares, *The gods doe ſo to me, and more alſo, if the duſt of Samaria ſhall ſuffice*
for handfulls for all the people that follow me: Not the men,not the goods onely of
Samaria ſhall be caryed away captive,but the very earth whereon it ſtands;and this,
with how much eaſe?No Souldier ſhall need to be charged with more than an handfull,
to make a valley where the mother City of *Iſrael* once ſtood:Oh vaine boaſter!
In whom I know not whether pride or folly be more eminent: Victorie is to bee
atchieved, not to be ſworne: future events are no matter of an oath; Thy gods (if
they had beene) might have beene called as witneſſes of thy intentions, not of that
ſucceſſe, whereof thou wouldeſt bee the Author without them: Thy gods can doe B
nothing to thee, nothing for thee, nothing for themſelves; all thine Aramites
ſhall not cary away one corne of ſand out of *Iſrael*, except it bee upon the ſoles of
their feet, in their ſhamefull flight; It is well, if they can cary backe thoſe ſkins that
they brought thither: *Let not him that girdeth on his harneſſe boaſt himſelfe as hee that*
putteth it off: There is no cauſe to feare that man that truſtes in himſelfe. Man may
caſt the dice of war,but the diſpoſition of them is of the Lord.

Ahab was lewd, but *Benhadad* was inſolent; If therefore *Ahab* ſhall bee ſcourged
with the rod of *Benhadads* feare; *Benhadad* ſhall be ſmitten with the ſword of *Ahabs*
revenge; Of all things God will not endure a preſumptuous, and ſelfe-confident
Vaunter;after *Elijahs* flight and complaint,yet a Prophet is addreſſed to *Ahab*; *Thus*
ſaith the Lord, Haſt thou ſeene all this great multitude? behold I will deliver it into thine C
hand, this day, and thou ſhalt know that I am the Lord. Who can wonder enough at this
unweariable mercy of God? After the fire and raine fetcht miraculouſly from Heaven,
Ahab had promiſed much, performed nothing, yet againe will God bleſſe and
ſolicit him with victory; One of thoſe Prophets whom he perſecuted to death ſhall
comfort his dejection with the newes of deliverance and triumph: Had this great
worke beene wrought without premonition; either chance, or *Baal*, or the golden
calves had caryed away the thankes: Before hand therefore ſhall *Ahab* know both
the Author and the meanes of his victory; God for the Author, the two hundred
thirty two young men of the Princes for the meanes; What are theſe for the Vantgard,
and ſeven thouſand Iſraelites for the maine battell,againſt the troupes of three D
and thirty Kings,and as many centuries of Syrians, as Iſrael had ſingle ſouldiers? An
equality of number had taken away the wonder of the event; but now, the God of
hoaſts will be confeſſed in this iſſue,not the valour of men;How indifferēt it is with
thee,O Lord,to ſave by many,or by few;to deſtroy many or few? A world is no
more to thee than a man;how eaſie is it for thee to enable us to be more than Conquerors
over Principalities & Powers: to ſubdue ſpirituall wickedneſſes to fleſh and
blood? Through thee we can doe great things, yea wee can doe all things through
thee that ſtrengtheneſt us; Let not us want faith,we are ſure there can be no want
in thy power or mercy.

There was nothing in *Benhadads* pavilions but drink,and ſurfet,and jollity; as if
wine ſhould make way for blood;Security is the certain uſher of deſtruction:we never E
have ſo much cauſe to feare as when we feare nothing. This handfull of Iſrael
dares look out (upon the Prophets aſſurance) to the vaſt hoaſt of *Benhadad*: It is enough
for that proud Pagan to ſit ſtill,and command amongſt his cups: To defile
their fingers with the blood of ſo few,ſeemed no maſtery;that act would be inglorious
on the part of the Victors:More eaſily might they bring in three heads of dead enemies
than one alive: Imperiouſly enough therefore doth this boaſter out of his
chaire of ſtate and eaſe,command,*Whether they be come out for peace,take them alive;or*
whether they be come out for war,take them alive; There needs no more, but, *Take them*,
this field is won with a word.Oh the vaine and ignorant preſumptions of wretched
men, that will be reckoning without,againſt their Maker.

Every Iſraelite kills his man,the Syrians flee,and cannot runne away from death;

Benhadad

A *Benhadad* and his Kings,are more beholding to their horſes, than to their gods, or
themſelves for life and ſafetie,elſe they had beene either taken or ſlaine, by thoſe,
whom they commanded to be taken.

How eaſie is it for him that made the heart, to fill it with terror,and conſternation,
even where no feare is? Thoſe whom God hath deſtined to ſlaughter, hee will
ſmite,neither needs he any other enemy or executioner,than what he findes in their
owne boſome: We are not the maſters of our owne courage,or feares; both are put
into us by that over-ruling power that created us. Stay now,O ſtay,thou great King
of *Syria*,and take with thee thoſe forgotten handfulls of the duſt of *Iſrael*: Thy gods
will doe ſo to thee,and more alſo,if thy followers returne without their vowed burden:
Learne now of the deſpiſed King of *Iſrael*, from henceforth not to ſound the
B triumph before the battell; not to boaſt thy ſelfe in the girding on of thy harneſſe,as
in the putting off.

I heare not of either the publike thankſgiving, or amendment of *Ahab*. Neither
danger nor victory can change him from himſelfe: *Benhadad* and he,though enemies,
agree in unrepentance; the one is no more moved with mercy,then the other with
judgement: Neither is God any changeling in his proceedings towards both; his
judgement ſhall ſtill follow the *Syrian*,his mercy *Iſrael*: mercy,both in fore-warning
and redelivering *Ahab*; Judgement, in overthrowing *Benhadad*. The Prophet of
God comes againe,& both foretels the intended re-encounter of the Syrian,and adviſes
the care,and preparation of *Iſrael*: *Goe ſtrengthen thy ſelfe, and mark, and ſee what
thou doeſt; for, at the returne of the yeare, the King of Syria will come up againſt thee*: God
purpoſeth the deliverance of *Iſrael*,yet may not they neglect their fortifications;
C The mercifull intentions of God towards them may not make them careleſſe; The
induſtry and courage of the Iſraelites fall within the decree of their victory; Security
is the bane of good ſucceſſe; It is no contemning of a foyled enemy; the ſhame of a
former diſgrace and miſcariage,whets his valor,& ſharpens it to revenge: No power
is ſo dreadfull, as that which is recollected from an overthrow.

The hoſtility againſt the *Iſrael* of God may ſleepe,but will hardly die. If the *Aramites*
ſit ſtil,it is but till they be fully ready for an aſſault; Time wil ſhew that their
ceſſation was onely for their advantage; neither is it otherwiſe with our ſpirituall adverſaries:
ſometimes their onſets are intermitted; they tempt not alwaies, they alwayes
hate us: their forbearance is not out of favour,but attendance of opportunity;
happy are we, if out of a ſuſpition of their ſilence, we can as buſily prepare for their
D reſiſtance, as they doe for our impugnation.

As it is a ſhame to be beaten, ſo yet the ſhame is leſſe,by how much the victor is
greater; to mitigate the grief,and indignation of *Benhadads* foile,his paraſites aſcribe
it to gods,not to men; an humane power could no more have vanquiſh't him,than a
divine power could by him be reſiſted; *Their gods are gods of the hills*; Ignorant Syrians,
that name gods,and confine them; varying their deities according to ſituatiõs;
They ſaw that *Samaria* (whence they were repelled) ſtood upon the hill of *Shemer*?
They ſaw the Temple of *Ieruſalem* ſtood upon mount *Sion*; they knew it uſuall with
the Iſraelites to ſacrifice in their high places, and perhaps they had heard of *Elijahs*
altar,upon mount *Carmel*; and now they ſottiſhly meaſure the effects of the power,
by the place of the worſhip,as if he that was omnipotent on the hill,were impotent
E in the Valley; What doltiſh conceits doth blinde Paganiſme frame to it ſelfe of a
Godhead? As they have many gods,ſo finite; every region,every hill,every dale,every
ſtreame hath their ſeverall gods, and each ſo knowes his owne bounds, that hee
dares not offer to incroach upon the other; or, if he doe, abuyes it with loſſe: Who
would think that ſo groſſe blockiſhneſſe ſhould finde harbour in a reaſonable ſoule?
A man doth not alter with his ſtation; He that wraſtled ſtrongly upon the hill,loſeth
not his force in the plaine; all places finde him alike active,alike valorous; yet theſe
barbarous Aramites ſhame not to imagine that of God, which they would bluſh to
affirme of their owne champions. Superſtition infatuates the heart out of meaſure;
neither is there any fancy ſo abſurd or monſtrous, which credulous infidelity is not
ready to entertaine with applauſe.

In how high ſcorne doth God take it to be thus baſely under-valued by rude heathen ? A
This very miſ-opinion concerning the God of Iſrael ſhall coſt the Syrians a
ſhamefull,and perfect deſtruction; They may call a Councell of War, and lay their
heads together,and change their Kings into Captaines,and their hills into valleyes,
but they ſhall finde more graves in the plaines, then in the mountaines ; This very
miſ-priſon of God ſhall make *Ahab* (though he were more lewd) victorious; An hundred
thouſand Syrians ſhall fall in one day,by thoſe few hands of Iſrael ; And a dead
wall in *Aphek* (to whoſe ſhelter they fled) ſhall revenge God upon the reſt that remained;
The ſtones in the wall ſhall rather turne executioners, then a blaſphemous
Aramite ſhall eſcape unrevenged. So much doth the jealous God hate to be robd of
his glory, even by ignorant Pagans, whoſe tongues might ſeeme no ſlander. That
proud head of *Benhadad*,that ſpoke ſuch big words of the duſt of Iſrael,and ſwore by
his gods, that he would kill and conquer, is now glad to hide it ſelfe in a blinde hole B
of *Aphek*;and now inſtead of queſtioning the power of the God of Iſrael, is glad to
heare of the mercy of the Kings of Iſrael; *Behold, now, wee have heard that the Kings
of the houſe of Iſrael are mercifull Kings; Let us, I pray thee, put ſackcloth on our loines,
and ropes on our heads, and go out to the King of Iſrael, peradventure hee will ſave thy life.*

There can be no more powerfull attractive of humble ſubmiſſion,then the intimation
and conceit of mercy; We doe at once feare, and hate the inexorable; This is
it, O Lord, that allures us to thy throne of grace, the knowledge of the grace of
that throne; with thee is mercy and plenteous redemption; thine hand is open before
our mouths,before our hearts;If we did not ſee thee ſmile upon ſuiters,we durſt
not preſſe to thy footſtoole;Behold now we know that the King of heaven,the God
of Iſrael,is a mercifull God; Let us put ſackcloth upon our loines,and ſtrew aſhes upon C
our heads,and goe meet the Lord God of Iſrael,that he may ſave our ſoules.

How well doth this habit become inſolent, and blaſphemous *Benhadad* and his
followers? a rope,and ſackcloth? A rope for a Crowne, ſackcloth for a robe; Neither
is there leſſe change in the tongue, *Thy ſervant Benhadad* ſaith, *I pray thee let me live.*
Even now the King of Iſrael ſaid to *Benhadad, My Lord O King, I am thine: Tell my Lord
the King, all that thou didſt ſend for to thy ſervant, I will doe :* Now *Benhadad* ſends to
the King of Iſrael, *Thy ſervant Benhadad* ſaid, *I pray thee let me live :* He that was ere
while a Lord and King,is now a ſervant;and he that was a ſervant to the king of Syria,
is now his Lord:he that would blow away all Iſrael in duſt,is now glad to beg for
his own life at the doore of a deſpiſed enemy;no courage is ſo haughty, which the D
God of hoſts cannot eaſily bring under;what are men or devils in thoſe Almighty
hands ?

The greater the dejection was,the ſtronger was the motive of commiſeration;
That haltar pleaded for life,and that plea for but a life,ſtirred the bowels for favour:
How readily did *Ahab* ſee in *Benhadads* ſudden miſery the image of the inſtability
of all humane things?and relents at the view of ſo deep and paſſionate a ſubmiſſion.
Had not *Benhadad* ſaid, *Thy ſervant*, *Ahab* had never ſaid, *My brother* ; ſeldome ever
was there loſſe in humility;How much leſſe can we feare diſparagement,in the annihilating
of our ſelves,before that infinite Majeſtie?The drowning man ſnatches at every
twig;It is no marvell if the meſſengers of *Benhadad* cacht haſtily at that laſt of
grace,and hold it faſt, *Thy brother Benhadad*;Favours are wont to draw on each other: E
Kindneſſes breed on themſelves : neither need wee any other perſwaſion to beneficence,
then from our owne acts. *Ahab* cals for the King of *Syria*,ſets him in his own
Charet; treats with him of an eaſie (yet firme) league, gives him both his life, and
his Kingdome. Neither is the Crowne of *Syria* ſooner loſt, than recovered; Onely,
he that came a free Prince,returnes tributary : Onely his traine is clipt too ſhort
for his wings; an hundred twenty ſeven thouſand *Syrians* are abated of his Guard,
homeward. Blaſphemy hath eſcaped too well, *Ahab* hath at once peace with *Benhadad*,
warre with God; God proclaimes it by his Herald, one of the ſonnes of the
Prophets; not yet in his owne forme,but diſguiſed both in faſhion, and complaint;
It was a ſtrange ſuit of a Prophet, *Smite me I pray thee*; Many a Prophet was ſmitten,
and would not; never any but this wiſhed to be ſmitten; The reſt of his fellowes

A lowes were glad to ſay, *Save mee*; this onely ſayes, *Smite mee*; His honeſt neighbour, out of love and reverence, forbeares to ſtrike; There are too many (thinkes hee) that ſmite the Prophets, though I refraine; What wrong haſt thou done that I ſhould repay with blowes? Hadſt thou ſued for a favour, I could not have denyed thee, now thou ſueſt for thine hurt, the deniall is a favour; Thus he thought; but Charity cannot excuſe diſobedience; Had the man of God called for blowes, (upon his owne head) the refuſall had beene juſt and thank-worthy; but now that he ſayes, *In the Word of the Lord, Smite me*, this kindneſſe is deadly: *Becauſe thou haſt not obeyed the voyce of the Lord, behold, aſſoone as thou art departed from me a Lyon ſhall ſlay thee*; It is not for us to examine the charges of the Almighty; Be they never ſo harſh, or improbable, (if they be once knowne for his) there is no way but obedience, or death. Not to B ſmite a Prophet, when God commands, is no leſſe ſinne, then to ſmite a Prophet, when God forbids; It is the divine precept or prohibition, that either makes or aggravates an evill; And if the Iſraelite be thus revenged, that ſmote not a Prophet, what ſhall become of *Ahab* that ſmote not *Benhadad*? Every man is not thus indulgent; an eaſie requeſt will gaine blowes to a Prophet from the next hand; yea, and a wound in ſmiting. I know not whether it were an harder taſke for the Prophet to require a wound, then for a well-meaning Iſraelite to give it; Both muſt be done; The Prophet hath what he would, what he muſt will, a ſight of his owne blood: and now diſguiſed herewith, and with aſhes upon his face, he way-layes the King of Iſrael, and ſadly complaines of himſelfe in a reall parable, for diſmiſſing a *Syrian* priſoner delivered to his hands, upon no leſſe charge then his life; and ſoone C receives ſentence of death, from his owne mouth: Well was that wound beſtowed that ſtrucke *Ahabs* ſoule through the fleſh of the Prophet: The diſguiſe is removed; The King ſees not a ſouldier, but a Seer, and now finds that he hath unawares paſſed ſentence upon himſelfe. There needs no other doome then from the lips of the offender: *Thus ſaith the Lord, Becauſe thou haſt let go out of thy hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people*: Had not *Ahab* known the will of God concerning *Benhadad*, that had beene mercy to an enemy, which was now cruelty to himſelfe, to Iſrael: His eares had heard of the blaſphemies of that wicked tongue: His eyes had ſeene God go before him, in the example of that revenge; No Prince can ſtrike ſo deepe into his ſtate, as in not ſtriking: In private favour there may be publike unmercifulneſſe.

D

Ahab *and* Naboth.

NAboth had a faire Vineyard; It had beene better for him to have had none; His vineyard yeelded him the bitter Grapes of death. Many a one hath beene ſold to death by his lands and goods; wealth hath been a ſnare, as to the ſoule, ſo to the life; Why doe wee call thoſe goods, which are many times the bane of the owner? *Naboths* Vineyard lay neere to the Court of *Iezebel*; It had beene better for him, it had been planted in the E wilderneſſe; Doubtleſſe this vicinity made it more commodious to the poſſeſſor; but more envious and unſafe: It was now the perpetuall object of an evill eye, and ſtirred thoſe deſires, which could neither be well denyed, nor ſatisfied: Eminency is ſtill joyned with perill, obſcurity with peace; There can be no worſe annoyance to an inheritance, then the greatneſſe of an evil neighbourhood: *Naboths* vines ſtood too neere the ſmoake of *Iezebels* chimneys; too much within the proſpect of *Ahabs* window; Now lately had the King of Iſrael beene twice victorious over the *Syrians*; no ſooner is he returned home then he is overcome with evill deſires; The foyle he gave was not worſe then that hee tooke: There is more true glory in the conqueſt of our luſts, then in all the bloody Trophees; In vaine ſhall *Ahab* boaſt of ſubduing a forraine enemy, whiles he is ſubdued by a domeſtick enemy within his owne breſt; Opportunity and Convenience is guilty of many a theft: Had not this ground lyen

ſo faire, *Ahab* had not beene tempted: His eye lets in this evill gueſt into the ſoule, A
which now dares come forth at the mouth; *Give mee thy Vineyard, that I may
have it for a garden of herbes, becauſe it is neere to my houſe, and I will give thee a better
Vineyard for it, or if it ſeeme good to thee, I will give thee the worth of it in money*; Yet
had *Ahab* ſo much civility, and juſtice, that he would not wring *Naboths* patrimony
out of his hand by force, but requires it upon a faire cõpoſition, whether of price, or
of exchange: His government was vicious, not tyrannicall; Propriety of goods
was inviolably maintained by him; No leſſe was *Naboth* allowed to claime a right
in his vineyard, then *Ahab* in his palace; This we owe to lawfull Soveraignty to call
ought our owne, and well worthy is this priviledge to be repaid with all humble and
loyall reſpects. The motion of *Ahab*(had it beene to any other then an Iſraelite) had
been as juſt, equall, reaſonable, as the repulſe had been rude, churliſh, inhumane. It B
is fit that Princes ſhould receive due ſatisfactiõ in the juſt demands, not only of their
neceſſities, but convenience, and pleaſure; well may they challenge this retribution
to the benefit of our common peace and protection; If there be any ſweetneſſe in our
vineyards, any ſtrength in our fields, we may thanke their ſcepters; Juſtly may they
expect from us the cõmoditie, the delight of their habitation; and if we gladly yeeld
not to their full elbow-roome, both of ſite and proviſion, we can be no other then
ingratefull; Yet dares not *Naboth* give any other anſwer to ſo plauſible a motion, then,
The Lord forbid it me, that I ſhould give thee the inheritance of my Fathers: The honeſt
Iſraelite ſaw violence in this ingenuity; There are no ſtronger commands, then the
requeſts of the great, It is wel that *Ahab* wil not wreſt away this patrimony, it is not
well that he deſired it; The land was not ſo much ſtood upon, as the law; One earth C
might be as good as another, and money equivalent to eyther: The Lord had
forbidden to alien their inheritance: *Naboth* did not feare loſſe, but ſinne: What *Naboth*
might not lawfully doe, *Ahab* might not lawfully require: It pleaſed God to be very
punctuall, and cautelous, both in the diſtinctiõ, and preſervation of the intireneſſe of
theſe Jewiſh inheritances: Nothing but extreme neceſſity might warrant a ſale of
land, and that, but for a time; if not ſooner, yet at the Jubile, it muſt revert to the firſt
owner: It was not without a comfortable ſignification, that whoſoever had once his
part in the land of Promiſe, could never loſe it; Certainly *Ahab* could not but know
this divine reſtrictiõ, yet doubts not to ſay, *Give me thy vineyard*; The uncõſcionable
wil know no other law but their profit, their pleaſure. A lawleſſe greatneſſe hates all
limitations, and abides not to heare men ſhould need any other warrant but will.

Naboth dares not be thus tractable; How gladly would he be quit of his inheritance, D
if God would acquit him from the ſin? Not out of wilfulneſſe, but obedience, doth
this faithfull Iſraelite hold off frõ this demand of his Soveraine; not daring to pleaſe
an earthly King with offending the heavenly: When Princes command lawfull
things, God commands by them; when unlawfull, they command againſt God;
paſſive obedience we muſt give, active we may not; we follow them as ſubordinate, not
as oppoſite to the higheſt.

Who cannot but ſee and pitty the ſtraits of honeſt *Naboth*: *Ahab* requires what
God forbids; he muſt fall out either with his God, or his King: Conſcience caries him
againſt policy; and he reſolves not to ſin, that he might be gracious. For a world he
may not give his Vineyard: Thoſe who are themſelves godleſſe, thinke the holy care E
of others but idly ſcrupulous: The King of Iſrael could not chuſe but ſee that onely
Gods prohibition lay in the way of his deſignes, not the ſtomacke of a froward
ſubject; yet he goes away into his houſe heavy and diſpleaſed, and caſts himſelfe downe
upon his bed, turnes away his face, and refuſes his meat; Hee hath taken a ſurfet of
Naboths grapes which marres his appetite, and threates his life: How ill can great
hearts endure to bee croſſed, though upon the moſt reaſonable and juſt grounds;
Ahabs place call'd him to the Guardianſhip of Gods Law; and now his heart is ready
to breake, that this parcell of that Law may not be broken: No marvell if hee made
not dainty to tranſgreſſe a locall ſtatute of God, who did ſo ſhamefully violate the
eternall Law of both Tables,

I know not whether the ſpleen, or the gal of *Ahab* be more affected; Whether more

of

A of anger,or griefe,I cannot ſay;but ſick he is & keeps his bed,and balks his meat,as if he ſhould die of no other death,then the ſalads that he would have had: O the impotent paſſion and inſatiable deſires of Covetouſneſſe! *Ahab* is Lord and King of all the territories of Iſrael; *Naboth* is the owner of one poore Vineyard; *Ahab* cannot injoy Iſrael, if *Naboth* injoy his Vineyard; Beſides Samaria, *Ahab* was the great Lord Paramount of Damaſcus and all Syria, the victor of him that was attended with two and thirty Kings; *Naboth* was a plaine townſman of Jezreel, the good huſband of a little Vineyard; Whether is the wealthier? I do not heare *Naboth* wiſh for any thing of *Ahabs*;I heare *Ahab* wiſhing(not without indignation of a repulſe) for ſomewhat from *Naboth*: Riches and poverty,is no more in the heart then in the hand ; He is wealthy that is contented,he is poore that wanteth more : Oh rich *Naboth*,that B careſt not for all the large poſſeſſions of *Ahab*;ſo thou maiſt be the Lord of thine owne Vineyard;Oh miſerable *Ahab*,that careſt not for thine owne poſſeſſions whiles thou mayeſt not be the Lord of *Naboths* Vineyard.

He that cauſed the diſeaſe ſends him a Phyſitian;Satan knew of old how to make uſe of ſuch helpers;*Iezebel* comes to *Ahabs* bed ſide, and caſts cold water in his face; and puts into him ſpirits of her owne extracting. *Doſt thou now governe the Kingdome of Iſrael? Ariſe,eat bread,and let thine heart be merry,I will give thee the Vineyard of Naboth.* *Ahab* wanted neither wit, nor wickedneſſe; Yet is he in both, a very novice to this Zidonian dame.There needs no other Devill,than *Iezebel*,whether to project evill,or to worke it: She chides the puſillanimity of her dejected huſband, and perſwades him his rule cannot be free, unleſſe it be licentious; that there ſhould bee no C bounds for ſoveraignty, but will: Already hath ſhe contrived to have by fraud and force,what was denied to intreaty; Nothing needs but the name,but the ſeale of *Ahab*:let her alone with the reſt:How preſent are the wits of the weaker ſex for the deviſing of wickedneſſe?She frames a letter in *Ahabs* name,to the Senatours of Jezreel, wherein ſhe requires them to proclaime a faſt,to ſuborne two falſe witneſſes againſt *Naboth*, to charge him with blaſphemy againſt God and the King, to ſtone him to death;A ready payment for a rich Vineyard: Whoſe indignation riſeth not,to heare *Iezebel* name a faſt? The great contemners of the moſt important Lawes of God,yet can be content to make uſe of ſome divine,both ſtatutes,and cuſtomes,for their own advantage: She knew the Iſraelites had ſo much remainder of grace,as to hold blaſphemy worthy of death; She knew their manner was to expiate thoſe crying ſins D with publike humiliatiõ She knew that two witneſſes at leaſt muſt caſt the offender; all theſe ſhe urges to her own purpoſe.There is no miſchiefe ſo deviliſh, as that wch is cloked with piety:Simulatiõ of holineſſe doubleth a villany; This murder had not been halfe ſo foule,if it had not bin thus maſked with a religious obſervatiõ;Beſides devotion, what a faire pretence of legality is heere ? Blaſphemy againſt God and his Anointed may not paſſe unrevenged; The offender is cõvented before the ſad & ſevere bench of Magiſtacy;the juſtice of Iſrael allowes not to condemn an abſent,an unheard malefactor; Witneſſes come forth, and agree in the intentatiõ of the crime; the Judges rend their garments, and ſtrike their breſts as grieved, not more for the ſin,than the puniſhment;their very countenance muſt ſay, *Naboth* ſhould not die, if his offence did not force our juſtice,and now,he is no good ſubject,no true Iſraelite, E that hath not a ſtone for *Naboth*.

Iezebel knew well to whom ſhe wrote; Had not thoſe letters falne upon the times of a wofull degeneration of Iſrael,they had received no leſſe ſtrong denials from the Elders,than *Ahab* had from *Naboth*; *God forbid that the Senate of Iezreel ſhould forge a perjury,belie truth,condemne innocency,brooke corruption*: Command juſt things,we are ready to die in the zeale of our bedience,we dare not imbrue our hands in the blood of an innocent.

But ſhe knew whom ſhe had engaged; whom ſhe had marred by making cõſcious. It were ſtrange if they who can countenance evil with greatnes,ſhould want factors for the unjuſteſt deſignes. Miſerable is that people whoſe Rulers (inſtead of puniſhing)plot,and incourage wickedneſſe;when a diſtillation of evil falls from the head, upon the lungs of any State, there muſt needs follow a deadly conſumption.

Yet,perhaps there wanted not ſome colour of pretence for this proceeding;They A
could not but heare,that ſome words had paſſed betwixt the King and *Naboth*;Haply
it was ſuggeſted,that *Naboth* had ſecretly over-laſhed into ſaucy and contemptuous
terms to his Soveraigne,ſuch as neither might be well borne, nor yet (by reaſon of
their privacy) legally convinced; the bench of *Iezreel* ſhould but ſupply a forme to
the juſt matter,and deſert of condemnation; What was it for thē to give their hand
to this obſcure midwifery of Juſtice? It is enough that their King is an accuſer and
witneſſe of that wrong, which only their ſentence can formally revenge. All this
cannot waſh their hands from the guilt of blood;If juſtice be blind,in reſpect of partiality,
ſhe may not be blind in reſpect of the grounds of execution; Had *Naboth*
beene a blaſphemer, or a traitor, yet theſe men were no better then murtherers;
What difference is there betwixt the ſtroke of Magiſtracie, and of man-ſlaughter, B
but due conviction.

Wickedneſſe never ſpake out of a Throne,and complained of the defect of inſtruments;
Naboth was(it ſeemes)ſtrictly conſcionable,his fellow Citizens looſe,& lawleſſe;
they are glad to have gottē ſuch an opportunity of his diſpatch:No clauſe of *Ahabs*
letter is not obſerved;A faſt is warned,the city is aſſembled,*Naboth* is cōvented,
accuſed,confronted,ſentenced,ſtoned. His vineyard is eſcheated to the Growne;*Ahab*
takes ſpeedy and quiet poſſeſſion.How ſtill doth God ſit in heaven,and look upon
the complots of treachery & villanies,as if they did not concern him: The ſucceſſe
ſo anſwers their deſires,as if both heaven and earth were their friends.It is the
plague, which ſeemes the felicity of ſinners, to ſpeed well in their lewd enterpiſes;
No reckoning is brought in the midſt of the meale, the end payes for all: Whiles C
Ahab is rejoycing in his new garden-plot, and promiſing himſelfe contentment
in this commodious enlargement,in comes *Elijah*, ſent from God with an errand of
vengeance. Me thinks,I ſee how the Kings countenance changed; with what agaſt
eyes,and pale cheeks,he lookt upon that unwelcome Prophet: Little pleaſure tooke
he in his proſpect,whiles it was clogged with ſuch a gueſt:yet his tongue begins firſt;
Haſt thou found me, O mine enemy? Great is the power of conſcience; upon the laſt
meeting(for ought we know) *Ahab* and *Elijah* parted friends; The Prophet had lacquayed
his coach, and took a peaceable leave at this townes end; now *Ahabs* heart
told him (neither needed any other meſſenger) that God, and his Prophet were
falne out with him;His cōtinuing Idolatry,now ſecōded with blood,bids him look
for nothing but frownes from heaven;A guilty heart can never be at peace:Had not D
Ahab knowne how ill he had deſerved of God, he had never ſaluted his Prophet by
the name of an enemy; Hee had never beene troubled to be found by *Elijah*; if his
own breſt had not found him out for an enemy to God: Much good may thy vineyard
do thee,O thou King of Iſrael,many faire flowres, and ſavoury herbes may thy
new garden yeeld thee; pleaſe thy ſelfe with thy *Iezebel*, in the triumph over the
carcaſſe of a ſcrupulous ſubject; let me rather die with *Naboth*, then rejoyce with
thee:His turn is over,thine is to come:The ſtones that overwhelmed innocent *Naboth*,
were nothing to thoſe that ſmite thee;*Haſt thou killed,& alſo taken poſſeſſion? thus*
ſaith the Lord,In the place where dogs licked the blood of Naboth, *ſhall dogs lick thy blood*
even thine. What meaneſt thou,O *Elijah*,to charge this murther upon *Ahab*: He kept
his Chamber,*Iezebel* wrote,the Elders condemned,the people ſtoned;yet thou ſayeſt, E
Haſt thou killed? Well did *Ahab* know that *Iezebel* could not give this vineyard
with drie hands;yet was he content to wink at what ſhe ſhould do: He but ſits ſtill
whiles *Iezebel* works: Only his Signet is ſuffered to walke for the ſealing of this unknowne
purchaſe:Thoſe that are truſted with authority,may offend no leſſe in connivency,or
neglect,thē others in act,in participation. Not onely command,conſent,
countenance, but very permiſſion feoffes publike perſons in thoſe ſins, which they
might,and will not prevent. God loves to puniſh by retaliation: *Naboth* and *Ahab*
ſhall both bleed;*Naboth* by the ſtones of the Jezreelites;*Ahab* by the ſhafts of the Aramites;
The dogs ſhall taſte of the blood of both: What *Ahab* hath done in cruelty,
he ſhall ſuffer in juſtice:The caſe and the end make the difference happy on *Naboths*
ſide,on *Ahabs* woful;*Naboth* bleeds as a Martyr; *Ahab* as a murtherer: What ever is

Ahabs

A *Ahabs* condition, *Naboth* changes a vineyard on earth, for a Kingdome in heaven. Never any wicked man gained by the perſecution of an innocent: Never any innocent man was a loſer by ſuffering from the Wicked.

Neither was this judgment perſonall but hereditary: I will take away thy poſterity; and will make thine houſe like the houſe of *Ieroboam*: Him that dyeth of *Ahab* in the City, *the Dogs ſhal eat*; and him that dieth in the field, *ſhall the fowles of the ayre eat*: *Ahab* ſhall not need to take thought for the traducing of this ill gotten inheritance; God hath taken order for his heyres; whom his ſin hath made no leſſe the heyres of his curſe, then of his body: Their fathers cruelty to *Naboth* hath made thē, together with their mother *Iezebel*, dogs-meat. The revenge of God doth at laſt make amends for the delay; Whether now is *Naboths* vineyard payd for?

B The man that had ſold himſelfe to worke wickedneſſe, yet rues the bargaine. I do not heare *Ahab* (as bad as he was) revile or threaten the Prophet, but he rends his cloathes, and weares & lies in ſack-cloth, & faſts, and walks ſoftly: Who that had ſeen *Ahab* would not have deemed him a true penitent: All this was the viſor of ſorrow, not the face; or if the face, not the heart; or if the ſorrow of the heart, yet not the repentance: A ſorrow for the judgement, not a repentance for the ſin: The very devils howle to be tormented; Griefe is not ever a ſigne of grace; *Ahab* rends his cloathes, he did not rend his heart; he puts on ſack-cloth, not amendment; he lies in ſack-cloth, but he lies in his Idolatry; he walks ſoftly, he walks not ſincerely; worldly ſorrow cauſeth death; Happy is that griefe for which the ſoule is the holier.

Yet what is this I ſee? This very ſhadow of repentance caries away mercy; It is no C ſmall mercy to defer an evill; Even *Ahabs* humiliation ſhal prorogue the judgment; ſuch as the penitence was, ſuch ſhal be the reward; a temporary reward of a temporary penitence; As *Ahab* might be thus ſorrowfull, and never the better; ſo hee may be thus favoured, and never the happier; Oh God, how graciouſly art thou ready to reward a ſound, and holy repentance, who art thus indulgent to a carnall and ſervile dejection.

Ahab *and* Michaiah:

OR,

D *The death of* Ahab.

WHo would have look't to have heard any more of the wars of the Syrians with Iſrael, after ſo great a ſlaughter, after ſo firme a league; a league not of peace only but of Brotherhood; The haltars, the ſack-cloth of *Benhadads* followers were worne out, as of uſe, ſo of memory, and now they are changed for Iron and ſteele. It is but three yeares that this peace laſts; and now that warre begins which ſhal make an end of *Ahab*; The King of Iſrael rues his unjuſt mercy; according to the word of the Prophet, that gift of a life, was but an exchange; Becauſe *Ahab* gave *Benhadad* his life; *Benhadad* ſhall take *Ahabs*; He muſt forfeit in himſelf what he hath givē to another. There can be no better fruit of E two much kindneſſe to Infidels; It was one Article of the league betwixt *Ahab* & his brother *Benhadad*, that there ſhould be a ſpeedy reſtitutiō of al the Iſraelitiſh Cities; The reſt are yeelded, only *Ramoth Gilead* is held back, unthankfully, injuriouſly; Hee that begged but his life receives his Kingdome, and now reſts not content with his own bounds; Juſtly doth *Ahab* challenge his owne, juſtly doth he move a war to recover his owne from a perfidious tributary; the lawfulneſſe of actions may not be judged by the events, but by the grounds; the wiſe and holy arbiter of the world knowes why many times the better cauſe hath the worſe ſucceſſe; Many a juſt buſineſſe is croſſed, for a puniſhment to the agent.

Yet Iſrael and Judah were now peeced in friendſhip; *Iehoſhaphat* the good King of Judah had made affinity with *Ahab* the Idolatrous King of Iſrael: and beſides a perſonall viſitation, joynes his forces with his new Kinſman, againſt an old confederate:

Judah had called in Syria againſt Iſrael; and now Iſrael cals in Juda againſt Syria : A Thus rather ſhould it be : It is fit that the more pure Church ſhould joyne with the more corrupt,againſt a common Paganiſh enemy.

Iehoſhaphat hath match't with *Ahab*; not with a divorce of his devotion. Hee will fight,not without God,*Inquire I pray thee at the word of the Lord,to day* : Had he done thus ſooner,I feare *Athaliah* had never called him father:This motion was news in Iſrael; It was wont to be ſaid, Inquire of *Baal* : The good King of Judah will bring Religion into faſhion in the Court of Iſrael ; *Ahab* had inquired of his Counſellors, What needed he be ſo devout,as to inquire of his Prophets ? Onely *Iehoſaphats* preſence made him thus godly:It is an happy thing to converſe with the vertuous;their counſell and example cannot but leave ſome tincture behind them of a good profeſſion,if not of piety : Thoſe that are truely religious dare not but take God with B them in all their affaires; with him they can be as valiant,as timorous without him.

Ahab had Clergy enough, ſuch as it was : Foure hundred prophets of the groves were reſerved frō appearing to *Elijahs* challenge;theſe are now conſulted by *Ahab* : they live to betray the life of him who ſaved theirs. Theſe care not ſo much to inquire what God would ſay,as what *Ahab* would have them ſay ; they ſaw which way the Kings heart was bent, that way they bent their tongues : *Goe up,for the Lord ſhall deliver it into the hands of the King* : Falſe Prophets care onely to pleaſe; a plauſible falſhood paſſes with them above an harſh truth.Had they ſeen *Ahab* fearefull,they had ſaid,*Peace,Peace*;now they ſee him reſolute,war and victory: It is a fearefull preſage of ruine when the Prophets conſpire in aſſentation.

Their number,conſent,confidence hath eaſily won credit with *Ahab*: We do all C willingly beleeve what we wiſh;*Iehoſhaphat* is not ſo ſoone ſatisfied:Theſe prophets were(it is like) obtruded to him (a ſtranger) for the true Prophets of the true God: The judicious King ſees cauſe to ſuſpect thē, and now perceiving at what altars they ſerved,hates to reſt in their teſtimony : *Is there not here a Prophet of the Lord beſides, that we might inquire of him?* One ſingle Prophet ſpeaking from the oracles of God, is more worth than foure hundred Baalites; Truth may not ever be meaſured by the poll.It is not number but weight that muſt cary it in a Councell of Prophets; A ſolid Verity in one mouth is worthy to preponderate light falſhood in a thouſand.

Even King *Ahab*(as bad as he was) kept tale of his prophets; and could give account of one that was miſſing : *There is yet one man* (*Michaiah* the ſon of *Imlah*) *by whom we may inquire of the Lord*; *but I hate him, for he doth not prophecy good concerning* D *me, but evill.* It is very probable that *Michaiah* was that diſguiſed Prophet, who brought to *Ahab* the fearefull meſſage of diſpleaſure,and death,for diſmiſſing *Benhadad*,for which he was ever ſince faſt in priſon,deepe in diſgrace;Oh corrupt heart of ſelfe-condemned *Ahab*, If *Michaiah* ſpake true to thee,how was it evill? If others ſaid falſe,how was it good? and if *Michaiah* ſpake frō the Lord,why doſt thou hate him? This hath wont to be the ancient lot of Truth, cenſure and hatred; Cenſure of the meſſage,hatred of the bearer. To carnall eares the meſſage is evill,if unpleaſing; and if plauſible,good;If it be ſweet,it cannot be poiſon;if bitter,it cannot be wholeſome; The diſtemper of the receiver is guilty of this miſ-conceit; In it ſelfe every truth as it is good,ſo amiable; every faſhood loathſome,as evill ; A ſicke palate cryes out of E the taſt of thoſe liquors,which are wel allowed of the healthful.It is a ſigne of a good ſtate of the ſoule,when every vendure can receive his proper judgement.

Wiſe and good *Iehoſaphat* diſſwades *Ahab* from ſo hard an opinion,and ſees cauſe ſo much more to urge the conſultation of *Michaiah*, by how much he findes him more unpleaſing; The King of Iſrael to ſatisfie the importunity of ſo great, and deare an Allie,ſends an Officer for *Michaiah*; He knew well (belike) where to finde him; within thoſe foure walls, where unjuſt cruelty had diſpoſed of that innocent Seer,Out of the obſcurity of the priſon,is the poore Prophet fetcht in the light of ſo glorious a Confeſſiō of two Kings, who thought this Convocation of Prophets not unworthy of their greateſt repreſentation of State and Majeſty;There he finds *Zedekiah*,the leader of that falſe crue,not ſpeaking only,but acting his prediction; Signes were no leſſe uſed by the Prophets, then words; this arch-flatterer hath made him

hornes

A hornes of iron; the horne is forcible, the iron irreſiſtible; by an irreſiſtible force ſhall *Ahab* puſh the Syrians; as if there were more certainty in this mans hands thē in his tongue: If this ſon of *Chenaanah* had not had a fore-head of braſſe for impudēcy, & a heart of Lead for flexibleneſſe to humors, & times, he had never deviſed theſe horns of iron, wherewith his King was goared unto blood: Howſoever, it is enough for him that he is beleeved, that he is ſeconded: All the great inqueſt of theſe Prophets gave up their verdict by this foreman: not one of foure hundred diſſented: Unanimity of opinion in the greateſt Eccleſiaſticall aſſemblies is not ever an argument of truth: There may be as common, and as firme agreement in error.

The meſſenger that came for *Michaiah*, like a carnall friend, ſets him in a way of favour: tels him what the reſt ſaid, how they pleaſed: how unſafe it would be for him B to varie, how beneficiall to aſſent: Thoſe that adore earthly greatneſſe, thinke every man ſhould dote upon their Idols, and hold no tearms too high for their ambitious purchaſes. Faithfull *Michaiah* ſcornes the motion, he knows the price of the word, and contemnes it, *As the Lord liveth, what the Lord ſaith unto me, that will I ſpeake:* Neither feares, nor favours, can tempt the holily reſolute: They can trample upon dangers, or honors, with a careleſſe foot; and whether they be ſmiled or frowned on by the great, dare not either alter, or conceale their errand.

The queſtion is moved to *Michaiah*; He at firſt ſo yeelds, that he cōtradicts; yeelds in words, contradicts in pronunciation; The ſyllables are for them, the ſound againſt them: Ironies deny ſtrongeſt in affirming; and now being preſſed home, he tels them that God had ſhewed him thoſe ſheep of Iſrael ſhould ere long, by this means, want C their Shepheard; The very reſemblance, to a good Prince, had beene affective; The ſheep is an helpleſſe creature, not able either to guard or guide it ſelf; al the ſafety, all the direction of it, is from the keeper; without whom, every curre chaſes and werries it, every track ſeduceth it; Such ſhall Iſrael ſoone be, if *Ahab* be ruled by his prophets; The King of Iſrael doth not beleeve, but quarrell; not at himſelfe, who had deſerved evill, but at the Prophet, who foreſignified it, and is more carefull that the King of Juda ſhould marke how true he had fore-told concerning the Prophet, than how the Prophet had fore-told concerning him.

Bold *Michaiah* (as no whit diſcouraged with the unjuſt checks of greatnes) doubles his prediction, and by a ſecond viſion particularizeth the meanes of this dangerous errour. Whiles the two Kings ſate majeſtically in their Thrones, he tels them of a D more glorious Throne, then theirs, whereon he ſaw the King of Gods ſitting: Whiles they were cōpaſſed with ſome hundreds of prophets, and thouſands of Subjects, and Souldiers, he tells them of all the hoſt of heavē, attending that other Throne; Whiles they were deliberating of a war, he tels them of a God of heaven juſtly decreeing the judgement of a deadly deception to *Ahab*: The decree of the Higheſt is not more plainely revealed, thē expreſſed parabolically. The wiſe and holy God is repreſented, after the manner of men, conſulting of that ruine, which he intended to the wicked King of Iſrael; That increated and infinite wiſdome, needs not the advice of any finite, and created powers, to direct him, needs not the aſſent, and aid of any ſpirit for his execution; much leſſe of an evil one: yet here an evil ſpirit is brought in (by way of viſion mixt with parable) profering the ſervice of his lie, accepted, imployed, E ſucceſſefull: Theſe figures are not voyd of truth: The action and event is reduced to a decree; the decree is ſhadowed out by the reſemblance of humane proceedings: All evil motions, and counſels are originally from that malignant Spirit: That evill ſpirit could have no power over men, but by the permiſſiō, by the decree of the Almighty: That Almighty, as he is no Author of ſin, ſo he ordinates all evill to good: It is good that is juſt; it is good that one ſin ſhould be puniſhed by another: Satan is herein no other then the executioner of that God, who is as farre from infuſing evill as from not revenging it. Now *Ahab* ſees the ground of that applauſed conſent of his rabble of prophets; one evill ſpirit hath no leſſe deceived them, than they their maſter; he is one, therefore he agrees with himſelfe; he is evill, therefore both he and they agree in deceit.

Oh the noble and undaunted ſpirit of *Michaiah:* neither the Thrones of the Kings, nor the number of the Prophets could abate one word of his true (though diſpleaſing) meſſage; The King of Iſraell ſhal heare, that he is miſ-led by lyers, they by a devill: Surely *Iehoſhaphat* cannot but wonder at ſo unequall a contentiō: to ſee one ſilly Prophet affronting foure hundred; with whom leſt cōfidence ſhould carry it, behold *Zedekiah* more bold, more zealous : If *Michaiah* haue given him (with his fellowes) the lye, he gives *Michaiah* the fiſt : before theſe two great Guardians of peace, and juſtice, ſwaggering *Zedekiah* ſmites *Michaiah* on the face; & with the blow expoſtulates; *Which way went the ſpirit of the Lord from me, to ſpeake unto thee?* For a Prophet to ſmite a Prophet, in the face of two Kings, was intolerably inſolent; the act was much unbeſeeming the perſon, more the preſence; Prophets may reprove, they may not ſtrike; It was enough for *Ahab* to puniſh with the hand; no weapon was for *Zedekiah*, but his tongue; neither could this rude preſumption have been well taken, if malice had not made magiſtracy inſenſibly of this uſurpation; *Ahab* was well content to ſee that hated mouth beaten by any hand. It is no new condition of Gods faithful meſſengers to ſmart for ſaying truth. Falſhood doth not more bewray it ſelf in any thing then in blowes; Truth ſuffers, whiles errour perſecutes; None are more ready to boaſt of the Spirit of God, then thoſe that have the leaſt; As in veſſels, the full are ſilent.

Innocent *Michaiah*, neither defends, nor complaines; It would have well beſeemed the religious King of Judah, to have ſpoken in the cauſe of the dumbe, to have checked inſolent *Zedekiah*; He is content to give way to this tide of peremptory, and generall oppoſition: The helples Prophet ſtands alone, yet layes about him with his tongue, *Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber, and hide thy ſelf.* Now the proud Baalite ſhewed himſelf too much; ere long he ſhall be glad to lurke unſeene; his hornes of iron cannot beare off this danger. The ſonne of *Ahab* cannot chuſe but, in the zeale of revenging his fathers deadly ſeducement, call for that falſe head of *Zedekiah* : In vaine ſhall that Impoſtor ſeeke to hide himſelfe from juſtice : But, in the meane while, he goes away with honour, *Michaiah* with cenſure. *Take Michaiah, and cary him backe to Amon, the Governour of the City, and to Ioaſh the Kings ſonne; and ſay, Thus ſaith the King, Put this fellow in priſon, and feed him with bread of affliction, and with water of affliction, untill I come in peace.*

An hard doome of Truth; The Jayle for his lodging; coorſe bread and water for his food, ſhall but reſerve *Michaiah* for a further revenge. The returne of *Ahab* ſhall be the bane of the Prophet : Was not this he that adviſed *Benhadad*, not to boaſt in the putting on his Armour, as in the ungirding it; and doth he now promiſe himſelfe peace and victory, before he buckle it on? No warning will diſſwade the wilfull; So aſſured doth *Ahab* make himſelfe of ſucceſſe, that he threats ere he goe, what he will do when he returnes in peace : How juſtly doth God deride the miſreckonings of proud and fooliſh men; If *Ahab* had no other ſinnes, his very confidence ſhall defeat him; yet the Prophet cannot be overcome in his reſolution; hee knows his grounds cannot deceive him, and dare therefore caſt the credit of his function upon this iſſue : *If thou returne at all in peace, the Lord hath not ſpoken by mee:* And hee ſayd, *Hearken, O people, every one of you*; Let him never bee called a Prophet, that dare not truſt his God: This was no adventure therefore of reputation, or life; ſince hee knew whom he beleeved, the event was no leſſe ſure, then if it had beene paſt: Hee is no God that is not conſtant to himſelfe : Hath hee ſpoken, and ſhall he not performe ? What hold have we for our ſoules, but his eternall Word? The being of God is not more ſure, then his promiſes, then his ſentences of judgement. Well may we appeale the teſtimonie of the world in both : if there bee not plagues for the wicked; if there be not rewards for the righteous; God hath not ſpoken by us.

Not *Ahab* onely, but good JEHOSHAPHAT is caried with the multitude; Their forces are joyned againſt *Ramoth*: The King of Iſrael doth not ſo truſt his Prophets, that he dares truſt himſelfe in his owne cloathes: Thus ſhall hee elude *Michaiahs* threat; I wis, the judgement of God, the Syrian ſhafts cannot finde him out in this unſuſpected diſguiſe: How fondly do vaine men imagine to ſhift off the juſt revenges of the Almighty.

The King of Syria gives charge to his Captaines to fight againſt none, but the King of Iſrael; Thus doth the unthankfull Infidell repay the mercy of his late victor; Ill was the Snake ſaved, that requites the favour of his life, with a ſting; Thus ſtill the greateſt are the faireſt marke to envious eyes. By how much more eminent any man is in the Iſrael of God, ſo many more, and more dangerous enemies muſt he expect; Both earth and hell conſpire in their oppoſition to the worthieſt. Thoſe who are advanced above others, have ſo much more need of the guard, both of their own vigilancy, and others prayers. *Iehoſhapat* had like to have payd deare for his love; He is purſued, for him, in whoſe amitie he offended; His cryes deliver him; his cries, not to his purſuers, but to his God; whoſe mercy takes not advantage of our infirmity, but reſcues us from thoſe evils, which we wilfully provoke; It is *Ahab* againſt whom, not the Syrians only, but God himſelfe intends this quarrell; The enemy is taken off from *Iehoſhaphat*; Oh the juſt and mighty hand of that divine providence, which directeth all our actions to his owne ends; which takes order where every ſhaft ſhall light; and guides the arrow of the ſtrong Archer, into the joynts of *Ahabs* harneſſe; It was ſhot at a venture, fals by a deſtiny; and there fals where it may carie death to an hidden debtor; In all actions both voluntary and caſuall, thy will, O God, ſhall be done by us, with what ever intentions. Little did the Syrian know whom he had ſtriken, no more then the arrow wherewith he ſtroke; An inviſible hand diſpoſed of both, to the puniſhment of *Ahab*, to the vindication of *Michaiah*; How worthily, O God, art thou to be adored in thy juſtice, and wiſdome, to be feared in thy judgements. Too late doth *Ahab* now think of the faire warnings of *Michaiah*, which he unwiſely cõtemned; of the painfull flatteries of *Zedekiah*, which he ſtubbornly beleeved; That guilty blood of his runs downe out of his wound, into the midſt of his charet, and payes *Naboth* his arrerages; O *Ahab*, what art thou the better for thine Ivory houſe, whiles thou haſt a blacke ſoule? What comfort haſt thou now, in thoſe flattering prophets, which tickled thine eares, and ſecured thee of victories? What joy is it to thee now, that thou waſt great? Who had not rather be *Michaiah* in the Jayle, then *Ahab* in the Charet: Wicked men have the advantage of the way, godly men of the end: The Charet is waſhed in the poole of Samaria, the dogges come to claime their due: they licke up the blood of the King of Iſrael: The tongues of thoſe brute creatures ſhall make good the tongue of Gods Prophet: *Michaiah* is juſtified, *Naboth* is revenged, the Baalites confounded, *Ahab* judged: ***Righteous art thou O God in all thy wayes, and holy in all thy works.***

Ahaziah *ſicke, and* Elijah *revenged.*

AHaziah ſucceeded his father *Ahab*, both in his Throne, and in his ſinne: Who could looke for better iſſue of thoſe loynes, of thoſe examples? God followes him with a double judgement; of the revolt of *Moab*, and of his owne ſickneſſe: All the reigne of *Ahab*, had *Moab* beene a quiet Tributarie; and furniſhed Iſrael with rich flocks, and fleeces; now their ſubjection dies with that warlike King, and wil not be inherited: This rebellion took advantage, as from the weaker ſpirits, ſo from the ſickly body of *Ahaziah*, whoſe diſeaſe was not naturall, but caſuall: walking in his Palace of Samaria, ſome grate in the floore of his Chamber, breaks under him, and gives way to that fall, whereby he is bruiſed, and languiſheth: The ſame hand that guided *Ahabs* ſhaft, cracks *Ahaziahs* latteſſe: How infinite variety of plagues hath the juſt God for obſtinate ſinners? whether in the field or in the chamber, he knows to find them out: How fearleſly did *Ahaziah* walke on his wonted pavement? The Lord hath laid a trappe for him, whereinto, whiles he thinks leaſt, he fals irrecoverably: No place is ſafe for the man that is at variance with God.

The body of *Ahaziah* was not more ſicke, then his ſoule was graceleſſe: None but chance was his enemy, none but the God of *Ekron* muſt be his friend: He lookes not up to the Omnipotent hand of divine juſtice for the diſeaſe, or of mercy for the remedy: An Idol is his refuge, whether for cure or intelligence: We heare not till now of *Baal-zebub*: this new God of flies is (perhaps) of his making, who now is a ſuter to his own erection: All theſe heathen Deities were but a devil, with change of appellations; the influence of that evill ſpirit deluded thoſe miſerable clients; elſe, there was no fly ſo impotent as that outſide of the god of *Ekron*: Who would thinke that any Iſraelite could ſo farre dote upon a ſtocke, a Fiend? Time gathered much credit to this Idol; in ſo much as the Jewes afterwards ſtiled Beel-zebub, the Prince of all the regions of darkneſſe: *Ahaziah* is the firſt that brings his Oracle in requeſt, and payes him the tribute of his devotion: He ſends meſſengers, and ſayes, *Goe inquire of Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe*: The meſſage was either idle, or wicked: idle, if he ſent it to a ſtock; if to a devill, both idle and wicked. What can the moſt intelligent ſpirits know of future things, but what they ſee either in their cauſes, or in the light of participation: What a madneſſe was it in *Ahaziah* to ſeeke to the poſterne, whiles the fore-gate ſtood open? Could thoſe evill ſpirits truly foretell events no way pre-exiſtent, yet they might not, without ſinne, be conſulted; the evill of their nature debarres all the benefits of their information: If not as intelligencers, much leſſe may they be ſought to, as gods: who cannot bluſh to heare and ſee, that even the very Evangelicall Iſrael ſhould yeeld Pilgrims to the ſhrines of darkneſſe? How many, after this cleere light of the Goſpell, in their loſſes, in their ſickneſſes, ſend to theſe infernal Oracles, and damne themſelves wilfully, in a vaine curioſity: The meſſage of the jealous God intercepts them, with a juſt diſdaine; as here by *Elijah*, *Is it not becauſe there is not a God in Iſrael, that yee goe to inquire of Baal-zebub the god of Ekron*? What can be a greater diſparagement to the True God, then to be neglected, thē to ſtand aſide, and ſee us make love to an helliſh rival: were there no God in Iſrael, in heaven, what could we doe other? what worſe? This affront of what ever *Ahaziah* cannot eſcape without a revenge: *Therefore thus ſaith the Lord; Thou ſhalt not come downe from that bed, on which thou art gone up, but ſhalt ſurely die.* It is an high indignitie to the True God, not to be ſought to in our neceſſities; but ſo to be caſhiered from our devotions, as to have a falſe god thruſt in his roome, is ſuch a ſcorne, as it is well if it can eſcape with one death: Let now the famous god of *Ekron* take off that brand of feared mortality, which the living God hath ſet upon *Ahaziah*: Let *Baal-zebub* make good ſome better newes to his diſtreſſed ſuppliant: Rather the King of Iſrael is himſelfe (without his repentance) haſting to *Beel-zebub*. This errand is ſoone done; The meſſengers are returned, ere they goe: Not a little were they amazed to heare their ſecret meſſage from anothers mouth; neither could chuſe but thinke, Hee that can tell what *Ahaziah* ſaid, what he thought, can foretell how he ſhall ſpeed: Wee have met with a greater God then we went to ſeeke; what need we inquire for another anſwer? With this conceit, with this report, they returne to their ſicke Lord, and aſtoniſh him with ſo ſhort, ſo ſad a relation: No marvell if the King inquired curiouſly of the habit, and faſhion of the man, that could know this, that durſt ſay this: They deſcribe him a man whether of an hairy ſkin, or of rough, courſe, careleſſe attire; thus dreſt, thus girded: *Ahaziah* readily apprehends it to be *Elijah*, the old friend of his father *Ahab*, of his mother *Iezebel*: More then once had he ſeene him (an unwelcome gueſt) in the Court of Iſrael: The times had beene ſuch, that the Prophet could not at once ſpeake true, and pleaſe: Nothing but reproofes and menaces ſounded from the mouth of *Eijlab*; *Michaiah* and he were ſtill as welcome to the eyes of that guilty Prince, as the Syrian arrow was into his fleſh: Too well therefore had *Ahaziah* noted that querulous Seer, and now is not a little troubled to ſee himſelf (in ſucceſſion) haunted with that bold, and ill-boding ſpirit.

Behold the true ſonne of *Iezebel*, the anguiſh of his diſeaſe, the expectation of death cannot take off the edge of his perſecution of *Elijah*: It is againſt his will that his death-bed is not bloody: Had *Ahaziah* meant any other then a cruell violence to *Elijah*, he had ſent a peaceable meſſenger, to call him to the Court, he had not ſent a

Captaine,

A Captaine,with a band of Souldiers to fetch him : the inſtruments which hee uſeth, cary revenge in their face:If he had not thought *Elijah* more thē a man,what needed a band of fifty to apprehend one?and if he did thinke him ſuch, why would hee ſend to apprehend him by fifty? Surely *Ahaziah* knew of old how miraculous a Prophet *Elijah* was : what power that man had over all their baſe Deities : what command of the Elements, of the heavens: and yet hee ſends to attache him. It is a ſtrange thing to ſee how wilfully,godleſſe men ſtrive againſt the ſtreame of their own hearts: hating that which they know good, fighting againſt that which they know divine. What a groſſe diſagreement is in the meſſage of this Iſraelitiſh Captaine? *Thou man of God, the King hath ſaid, Come downe* ; If hee were a man of God, how hath hee offended? and if he have juſtly offended the Anointed of God,how is he a man of B God?And if he be a man of God, and have not offended,why ſhould he come down to puniſhment?Here is a kind confeſſion,with a falſe heart,with bloody hands: The world is full of theſe windy courteſies,reall cruelties : Deadly malice lurkes under faire complements, and whiles it flatters,killeth. The Prophet hides not himſelfe from the purſuit of *Ahaziah*; rather hee ſits where hee may bee moſt conſpicuous, on the top of an Hill : this band knowes well where to find him; and climbes up, in the ſight of *Elijah*,for his arreſt: The ſteepneſſe of the aſcent (when they drew neere to the higheſt reach)yeelded a cōvenience,both of reſpiratiō and parle:thence doth the Captaine imperiouſly call down the Prophet. Who would not tremble at the dreadfull anſwer of *Elijah*, *If I be a man of God, then let fire come downe from Heaven and conſume thee, and thy fifty* : What ſhall we ſay? That a Prophet is revenge-C full,that Souldiers ſuffer whiles a Prophet ſtrikes;that a Princes command is anſwered with imprecation,words with fire;that an unarmed Seer ſhould kill one and fifty at a blow? There are few trackes of *Elijah* that are ordinarie, and fit for common feet: His actions are more for wonder,then for precedent : Not in his own defence would the Prophet have been the death of ſo many, if God had not by a peculiar inſtinct made him an inſtrument of this juſt vengeance.The divine juſtice finds it meet to doe this for the terrour of Iſrael, that he might teach them, what it was to contemne,to perſecute a Prophet; that they might learne to feare him whom they had forſaken,and confeſſe that heaven was ſenſible of their inſolencies,and impieties: If not as viſibly,yet as certainly doth God puniſh the violations of his ordinances, the affronts offered to his meſſengers,ſtill and ever:Not ever with the ſame ſpeed:ſome-D times,the puniſhment overtakes the act:ſometimes dogs it afarre off, & ſeizeth upon the offender,whē his crime is forgotten:Here,no ſooner is the word out of *Elijahs* mouth then the fire is out of Heaven.Oh the wonderfull power of a Prophet!There ſits *Elijah* in his coorſe Mantle,on the top of the Hill, and cōmands the heavens, and they obey him; *Let fire fall downe from heaven*; He needs no more but ſay what hee would have done:The fire fals down, as before upon the ſacrifice in *Carmel*, ſo now upon the Souldiers of *Ahaziah* : What is man in the hands of his Maker ? One flaſh of lightning hath conſumed this one and fifty. And if all the hoſts of Iſrael,yea of the world, had beene in their roomes, there had needed no other force. What madneſſe is it for him whoſe breath is in his noſthrils to contend with the Almighty ? The time was, when two zealous Diſciples would faine have imitated this E fiery revenge of *Elijah*,and were repelled with a checke; The very place puts them in minde of the judgement; Not farre from Samaria was this done by *Elijah*, and wiſht to be done by the Diſciples; So churliſh a rejection of a Saviour ſeemed no leſſe hainous, than the endevour of apprehending a Prophet ; *Lord, wilt thou that wee command fire to come downe from heaven, and conſume them, as Elias did.* The world yeelded but one *Elias*:that which was zeale in him,might be fury in another; the leaſt variatiō of circumſtance may make an example dangerous;preſently therefore do they heare, *Ye know not of what ſpirit ye are* : It is the calling that varies the ſpirit; *Elijah* was Gods Miniſter for the execution of ſo ſevere a judgement; they were but the the Servants of their own impotent anger; there was fire in their breſts, which God never kindled ; farre was it from the Saviour of men, to ſecond their earthly fire, with his heavenly; Hee came indeed to ſend fire upon earth; but to

warme,not to burne;and if to burne, not the perſons of men, but their corruptions: A
How much more ſafe is it for us to follow the meek Prophet of the New Teſtamēt,
then that fervent Prophet of the Old : Let the matter of our prayers be the ſweet
dewes of mercy,not the fires of vengeance.

Would not any man have thought *Ahaziah* ſufficiently warned by ſo terrible a
judgment : Could he chuſe but ſay,It is no medling with a man that can ſpeake lightening
and death : what he hath ſaid concerning me, is too well approved by what
he hath done to my meſſengers; Gods hand is with him ; mine ſhall not bee againſt
him : Yet,now,behold,the rage of *Ahaziah* is ſo much the more kindled by this fire
from heaven;and a more reſolute Captain,with a ſecond band,is ſent to fetch *Elijah*
to death; This man is in haſte;and commands not onely his diſcent, but his ſpeed;
Come downe quickly : The charge implies a threat ; *Elijah* muſt looke for force,if hee B
yeeld not : There needs no other weapon for defence, for offence, then the ſame
tongue,the ſame breath:God hath fire enough for all the troopes of *Ahaziah*.Immediately,
doth a ſudden flame breake out of heaven, and conſume this forward Leader;
and his bold followers : It is a juſt preſage and deſert of ruine, not to be warned:
Worthily are they made examples,that will not take them.

What Marble, or Flint is harder then a wicked heart ? As if *Ahaziah* would deſpightfully
ſpit in the face of heaven,and wreſtle a fall with the Almighty, hee will
needs yet againe ſet a third Captaine upon ſo deſperate an imployment:How hot a
ſervice muſt this Commander needs thinke himſelfe put upon? Who can but pity his
ſtraits? There is death before him,death behinde him:If he goe not,the Kings wrath
is the meſſenger of death:if he goe,the Prophets tongue is the executioner of death; C
Many an hard taſke will follow the ſervice of a Prince wedded to his paſſion,divorced
from God;Unwillingly,doubtleſſe,and fearefully doth this Captain climb up the
Hill, to ſcale that impregnable Fort; but now, when he comes neere to the aſſault,
the battery that he layes to it,is his prayers;his ſureſt fight is upon his knees : *Hee
went up, and came, and fell upon his knees, before Elijah, and beſought him, and ſaid unto
him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants, bee precious
in thy ſight* : he confeſſes the judgement that befell his Predeceſſors;the monuments
of their deſtruction were in his eye,and the terrour of it,in his heart; of an enemy
therefore he is become a ſuppliant,& ſues not ſo much for the Prophets yeeldance,
as for his owne life : This was the way to offer violence to the Prophet of
God,to the God of that Prophet ,even humble ſupplications ; We muſt deprecate D
that evill,which we would avoid:if we would force bleſſings, we muſt intreat them;
There is nothing to be gotten from God by ſtrong hand;any thing by ſuit. The life
of the Captaine is preſerved ; *Elijah* is by the Angell commanded to goe downe
with him, ſpeedily,fearleſly.The Prophet caſts not with himſelfe; What ſafety can
there be in this journey?I ſhall put my ſelf into the hands of rude Souldiers, and by
them into the hands of an inraged King ; if he did not eagerly thirſt after my blood,
hee had never ſought it , with ſo much loſſe ; But, ſo ſoone as he had a charge from
the Angell, he walkes downe reſolutely, and (as it were) dares the dangers of ſo
great an hoſtility ; Hee knew that the ſame God who had fought for him, upon
the hill, would not leave him in the Valley ; hee knew that the Angell which
bade him goe, was guard enough againſt a world of enemies. Faith knowes not E
how to feare; and can as eaſily contemne the ſuggeſtion of perils, as infidelity can
raiſe them.

The Prophet lookes boldly upon the Court,which doubtleſſe was not a little diſaffected
to him,and comes confidently into the bed-chamber of *Ahaziah*; and ſticks
not to ſpeak over the ſame words to his head, which he had ſent him not long ſince
by his firſt meſſengers;Not one ſyllable wil the Prophet abate of his errand;It is not
for an Herald of Heaven to be out of countenance ; or to mince ought of the moſt
killing meſſages of his God.

Whether the inexpected confidence both of the man, and of the ſpeech amazed
the ſicke King of Iſrael,or whether the feare of ſome preſent judgment (wherewith
hee might ſuſpect *Elijah* to come armed upon any act of violence that ſhould bee

A offered) over-awed him; or whether now at laſt,upon the ſight and hearing of this man of God, the Kings heart began to relent, and checke it ſelfe for that ſinne, for which hee was juſtly reproved, I know not; but ſure I am, the Prophet goes away untouched; neither the furious purpoſes of *Ahaziah*,nor the exaſperations of a *Iezebel* can hurt that Prophet, whom God hath intended to a fiery Chariot : The hearts of Kings are not their owne : Subjects are not ſo much in their hands, as they are in their Makers: How eaſily can God tame the fierceneſſe of any creature, and in the midſt of their moſt heady careere, ſtop them on the ſudden, and fetch them upon the knees of their humble ſubmiſſion : It is good truſting God with the events of his owne commands; who can at pleaſure either avert evills, or improve them to good.

B According to the word of the Prophet, *Ahaziah* dies : not two whole yeares doth hee ſit in the Throne of Iſrael; which he now muſt yeeld (in the want of children) to his brother. Wickedneſſe ſhortens his reigne;he had too much of *Ahab*,and *Iezebel*, to expect the bleſſing,either of length,or proſperity of government : As alwayes in the other,ſo oft-times in this world doth God teſtifie his anger to wicked men: Some live long,that they may aggravate their judgement;others die ſoon,that they may haſten it.

The Rapture of ELIJAH.

C LOng and happily hath *Elijah* fought the wars of his God; and now after
his noble,and glorious victories, God will ſend him a chariot of Triumph:
Not ſuddenly would God ſnatch away his Prophet without warning,
without expectation;but acquaints him before-hād with the determination
of his glory. How full of heavenly joy was the ſoule of *Elijah*,
whiles he fore-knew, and lookt for this inſtant happineſſe : With what contempt
did he caſt his eyes upon that earth,which he was now preſently to leave? With what
raviſhment of an inward pleaſure did he look upon that heaven which he was to enjoy?
For a meet farewell to the earth, *Elijah* will goe viſit the ſchooles of the Prophets
before his departure:Theſe were in his way:Of any part of the earth they were
neareſt unto heaven:In an holy progreſſe therefore he walkes his laſt round,from
D *Gilgal*(neare *Iordan*)to *Bethel*,from *Bethel* to *Iericho*,from *Iericho* to *Iordan* againe. In
all theſe ſacred Colleges of Divines,he meant to leave the legacy of his love,counſel
confirmation,bleſſing. How happy a thing it is,whiles we are upon earth to improve
our time and gifts to the beſt behoofe of Gods Church ? and after the aſſurance of
our own bleſſedneſſe,to help others to the ſame heaven ? But, O God, who can but
wonder at the courſe of thy wiſe and powerfull adminiſtrations ? Even in the midſt
of the degeneration,and Idolatries of Iſrael haſt thou reſerved to thy ſelfe whole ſocieties
of holy Prophets;and out of thoſe ſinfull and revolted Tribes,haſt raiſed the
two great miracles of Prophets,*Elijah* and *Eliſha*,in an immediate ſucceſſion : *Iudah*
it ſelfe under a religious *Iehoſhaphat*,yeelded not ſo eminent, and cleerly illuminated
ſpirits:The mercy of our provident God will neither be confined,nor excluded:neither
E confined to the places of publike profeſſion, nor excluded from the depraved
Congregations of his owne people;where he hath loved,he cannot eaſily be eſtranged:
Rather,where ſin abounds,his grace aboundeth much more;and raiſeth ſo much
ſtronger helpes,as he ſees the dangers greater.

Happy was *Eliſha* in the attendance of ſo gracious a Maſter, and the more happy that he knowes it:Faine would *Elijah* ſhake him off at *Gilgal*;if not there,at *Bethel*; if not yet there,at *Iericho*. A private meſſage(on which *Elijah* muſt go alone)is pretended, from the Lord : whether ſhall we ſay the Prophet did this for the tryall of the conſtant affection of his carefull and diligent ſervant;or,that it was concealed from *Elijah* that his departure was revealed to *Eliſha* : Perhaps he that knew of his owne reception into heaven,did not know what witneſſes would be allowed that miraculous act : and now his humble modeſty affected a ſilent and un-noted paſſage; Even

Eliſha knew ſomething that was hid frõ his Maſter, now upon the threſhold of hea- A
ven: No meere creature was ever made of the whole counſell of the Higheſt: Some
things have beene diſcloſed to babes & novices, that have been cloſed up to the moſt
wiſe and judicious: In natural ſpeculations the greater wit, and deeper judgment ſtill
caries it; but in the revelations of God, the favour of his choice ſwayes all, not the
power of our apprehenſion: The Maſter may both command and intreat his ſervants
ſtay; in vaine: *Eliſha* muſt be pardoned this holy and zealous diſobedience, *As the
Lord liveth, and as thy ſoule liveth, I will not leave thee:* His Maſter may be withdrawne
from him, he will not be withdrawne from his Maſter. He knew that the bleſſing was
at the parting; and if he had diligently attended all his life, and now ſlacked in the
laſt act, hee had loſt the reward of his ſervice. The evening praiſes the day, and the
chiefe grace of the theater is in the laſt Scene: *Be faithfull to the death, and I will give* B
thee a Crowne of life.

That *Elijah* ſhould be tranſlated, and what day he ſhould de tranſlated, God would
have no ſecret: The ſonnes of the Prophets at *Bethel*, at *Iericho*, both know it, and aſk
Eliſha if he knew it not: *Knoweſt thou that the Lord will take away thy Maſter from thy
head this day*? and he anſwered, *Yea, I know it, hold yee your peace.* How familiarly doe
theſe Prophets inter-know one another? How kindly doe they communicate their
viſions? Seldome ever was any knowledge given to keep, but to impart: The grace
of this rich Jewell is loſt in concealement. The removall of an *Elijah* is ſo impor-
tant a buſineſſe, that it is not fit to be done without noiſe: Many ſhall have their ſhare
in his loſſe: he muſt be miſſed on the ſudden: it was meet therefore that the world
ſhould know his rapture ſhould be divine and glorious. I doe not finde where the C
day of any naturall death is notified to ſo many: by how much more wonder there
was in this Aſſumption, by ſo much more ſhall it be fore-revealed. It is enough for
ordinary occurrents to be knowne by their event: ſupernaturall things have neede
of premonition, that mens hearts may be both prepared for their receit, and confir-
med in their certainty. Thrice was *Eliſha* intreated, thrice hath he denied to ſtay
behinde his now-departing Maſter; on whom both his eyes and his thoughts are ſo
fixed, that he cannot give allowance ſo much as to the interpellation of a queſtion of
his fellow-Prophets: Together therefore are this wonderfull paire comne to the
laſt ſtage of their ſeparation, the bankes of *Iordan*. Thoſe that were not admitted to
bee attendants of the journey, yet will not bee debarred from being ſpectators of ſo
marvellous an iſſue. Fifty men of the ſonnes of the Prophets, went and ſtood to D
view afarre off; I marvell there were no more: How could any ſon of the Prophets
ſtay within the Colledge walls that day: when he knew what was meant to *Elijah*?
Perhaps, though they knew that to be the Prophets laſt day; yet they might think
his diſparition ſhould be ſudden, and inſenſible; beſides, they found how much hee
affected ſecrecie in this intended departure: yet the fifty Prophets of *Iericho* will
make proofe of their eyes, and with much intention aſſay who ſhall have the laſt
ſight of *Elijah*. Miracles are not purpoſed to ſilence and obſcuritie: God will not
worke wonders without witneſſes; ſince he doth them on purpoſe to win glory to
his name, his end were fruſtrate without their notice. Even ſo, O Saviour, when
thou hadſt raiſed thy ſelfe from the dead, thou wouldſt be ſeene of more than five
hundred brethren at once; and when thou wouldſt raiſe up thy glorified body from E
earth into Heaven, thou didſt not aſcend from ſome cloſe valley, but from the
Mount of Olives; not in the night, not alone, but in the cleare day, in the view of
many eyes; which were ſo fixed upon that point of thine heaven, that they could
ſcarce be removed by the checke of Angels.

Iordan muſt be croſſed by *Elijah* in his way to heaven: There muſt be a meet paral-
lel betwixt the two great Prophets, that ſhall meet Chriſt upon *Tabor*; *Moſes* and *Eli-
as*; Both received viſions on *Horeb*, to both God appeared there in fire, and other
formes of terrour; both were ſent to Kings, one to *Pharaoh*, the other to *Ahab*: Both
prepared miraculous Tables, the one of Quailes and Manna in the Deſert, the other
of meale and Oyle in *Sarepta*: Both opened heaven, the one for that nouriſhing dew,
the other for thoſe refreſhing ſhowers: Both revenged Idolatries with the ſword,
the

A the one upon the worſhippers of the golden Calfe, the other upon the foure hundred *Baalites:* Both quenched the drought of Iſrael, the one out of the Rocke, the other out of the Cloud: Both divided the waters, the one of the Red Sea, the other of *Iordan:* Both of them are forewarned of their departure: Both muſt be fetcht away beyond *Iordan*; The body of *Elijah* is tranſlated, the body of *Moſes* is hid: What *Moſes* doth by his Rod, *Elijah* doth by his Mantle; with that he ſmites the Waters, and they (as fearing the divine power which wrought with the Prophet) run away from him, and ſtand on heapes, leaving the dry channell for the paſſage of thoſe awfull feet: It is not long ſince he mulcted them with a generall exſiccation: now hee onely bids them ſtand aſide, and give way to his laſt walke; that hee might with dry feet mount up into the celeſtiall chariot.

B The waters do not now firſt obey him: they know that Mantle of old; which hath oft given lawes to their falling, riſing, ſtanding: they are paſt over; and now when *Elijah* findes himſelfe treading on his laſt earth, he profers a munificent boone to his faithfull ſervant, *Aske what I ſhall doe for thee before I am taken from thee.* I do not heare him ſay, *Aske of me when I am gone; In my glorified condition, I ſhall be more able to beſtead thee*; but, *aske before I goe.* We have a communion with the Saints departed, not a commerce: when they are inabled to doe more for us, they are leſſe apt to be ſollicited by us. It is ſafe ſuing where we are ſure that we are heard. Had not *Elijah* received a peculiar inſtinct for this profer, he had not been thus liberall: It were preſumption to be bountifull on anothers coſt, without leave of the owner: The mercy of our good God allowes his favourites not onely to receive, but to give: not only to C receive for themſelves, but to convey bleſſings to others: What can that man want that is befriended of the faithfull?

Eliſha needes not goe farre to ſeeke for a ſuit; It was in his heart, in his mouth: *Let a double portion of thy ſpirit be upon me.* Every Prophet muſt be a ſonne to *Elijah*; but *Eliſha* would be his heire, and craves the happy right of his primogeniture, the double ſhare to his brethren: It was not wealth, nor ſafety, nor eaſe, nor honour, that *Eliſha* cares for, the world lies open before him, he may take his choice: the reſt he contemneth; nothing will ſerve him but a large meaſure of his Maſters ſpirit: No carnall thought was guilty of this ſacred ambition: Affectation of eminence was too baſe a conceit to fall into that man of God: Hee ſaw that the times needed ſtrong convictions, he ſaw that he could not otherwiſe weild the ſucceſſiō to ſuch a Maſter, D therefore he ſues for a double portion of ſpirit; the ſpirit of prophecie to fore-know, the ſpirit of power to worke: We cannot be too covetous, too ambitious of ſpirituall gifts, ſuch eſpecially as may enable us to win moſt advantage to God in our vocations. Our wiſhes are the true touch-ſtone of our eſtate; ſuch as we wiſh to be, we are: worldly hearts affect earthly things; ſpirituall, divine: we cannot better know what we are indeed, then by what we would be.

Elijah acknowledges the difficultie, and promiſes the grant of ſo great a requeſt; ſuſpended yet upon the condition of *Eliſhaes* eye-ſight. *If thou ſee me when I am taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be:* What are the eyes to the furniture of the ſoule? What power is there in thoſe viſive beames to draw downe a double portion of *Elijahs* ſpirit? God doth not alwaies look at efficacy & merit in the E conditions of our actions, but at the freedome of his own appointments: The eye was onely to be imployed as the ſervant of the heart, that the deſires might bee ſo much more intended with the ſight: Vehemence is the way to ſpeed both in earth and in Heaven; If but the eye-lids of *Eliſha* fall, if his thoughts ſlacken, his hopes are daſhed; There muſt bee fixedneſſe and vigilance, in thoſe that deſire double graces.

Elijah was going on, and talking, when the Charet of heaven came to fetch him; Surely, had not that conference beene needfull and divine, it had given way to meditation: and *Elijah* had beene taken up rather from his knees, then from his feet. There can bee no better poſture, or ſtate, for the meſſenger of our diſſolution to finde us in, then in a diligent proſecution of our calling. The buſie attendance of our holy vocation is no leſſe pleaſing to God, than an immediate devotion: Happy is the ſervant whom the maſter (when hee comes) ſhall finde ſo doing.

Oh the ſingular glory of *Elijah!* What mortall creature ever had this honour to be viſibly fetched by the Angels of God to his heaven? Every ſoule of the elect is attended and caried to bleſſedneſſe by thoſe inviſible meſſengers, but, what fleſh and blood was ever graced with ſuch a convoy? There are three bodily Inhabitants of Heaven; *Henoch, Elijah*, our Saviour Chriſt. The firſt before the law, the ſecond under the Law, the third under the Goſpell; All three in a ſeverall forme of tranſlation: Our bleſſed Saviour raiſed himſelfe to and above the heavens, by his owne immediate power: he aſcended as the Son, they as ſervants: he as God, they as creatures: *Elijah* aſcended by the viſible miniſterie of Angels; *Henoch* inſenſibly: Wherefore, O God haſt thou done thus, but to give us a taſte of what ſhall be? to let us ſee that heaven was never ſhut to the faithfull: to give us aſſurance of the future glorification of this mortall and corruptible part?

Even thus, O Saviour, when thou ſhalt deſcend from heaven with a ſhout, with the voice of an Archangell, and with the trumpet of God, wee that are alive and remain, ſhall be caught up together with the raiſed bodies of thy Saints, into the clouds to meet thee in the ayre, to dwell with thee in glory.

Many formes have thoſe celeſtiall ſpirits taken to themſelves in their apparitions to men: but of all other, moſt often hath the Almighty made his meſſengers *a flame of fire:* never more properly than here: How had the ſpirit of God kindled the hot fires of zeale in the breſt of *Elijah?* How had this Prophet thrice commanded fire from heaven to earth? How fitly now at laſt doe theſe Seraphicall fires carie him from earth to heaven?

What doe wee ſee in this rapture of *Elijah*, but violence and terrour, whirlewinde and fire? two of thoſe fearefull repreſentations which the Prophet had in the Rocke of *Horeb:* Never any man entred into glory with eaſe: Even the moſt favourable change hath ſome equivalency to a naturall diſſolution. Although doubtleſſe to *Elijah* this fire had a lightſomneſſe and reſplendance, not terrour: this whirlwinde had ſpeed, not violence: Thus haſt thou, O Saviour, bidden us when the Elements ſhall be diſſolved, and the heavens ſhall be flaming about our eares, to lift up our heads with joy, becauſe our redemption draweth nigh. Come death, come fire, come whirlewinde, they are worthy to bee welcome that ſhall carie us to immortality.

This arreption was ſudden, yet *Eliſha* ſees both the Charet, and the horſes, and the aſcent; and cries to his now-changed Maſter, betweene heaven and earth, *My father, my father, the charet of Iſrael, and the horſemen thereof. Shaphat* of *Abel-meholah* hath yeelded this title to *Elijah*, the naturall father of *Eliſha*, to the ſpirituall; neither of them may be neglected, but, after the yoake of oxen killed at the farewell, we heare of no more greetings, no more bewaylings of his bodily parent; and now that *Elijah* is taken from him, hee cryes out like a diſtreſſed Orphane, *My father, my father*; and when he hath loſt the ſight of him, he rends his cloathes in peeces according to the faſhion of the moſt paſſionate mourners: That *Eliſha* ſees his maſter halfe-way in heauen, cannot take away the ſorrow of his loſſe: The departure of a faithfull Prophet of God is worthy of our lamentation: Neither is it private affection that muſt ſway our griefe, but reſpects to the publike: *Eliſha* ſayes not onely, *My father*, but *the charet and horſemen of Iſrael.* That we have forgone a father, ſhould not ſo much trouble us as that Iſrael hath loſt his guard. Certainely, the view of this heavenly charet and horſes that came for *Elijah*, puts *Eliſha* in minde of that charet and horſemen, which *Elijah* was to Iſrael. Theſe were Gods charets, *Elijah* was theirs: Gods charet and theirs are upon the ſame wheeles mounted into heaven: No forces are ſo ſtrong as the ſpirituall; the prayers of an *Elijah* are more powerfull, than all the Armies of fleſh: The firſt thing that this Seer diſcernes, after the ſeparation of his Maſter, is, the nakedneſſe of Iſrael in his loſſe. If we muſter Souldiers, and leeſe zealous Prophets, it is but a wofull exchange.

Elijahs Mantle fals from him in the riſing; there was no uſe of that, whither he

A was going; there was, whence he was taken: *Eliſha* juſtly takes up this deare monument
of his glorified maſter: A good ſupply for his rent garments: This was it which
(in preſage of his future right) *Elijah* inveſted him withall, upon the firſt ſight, when
he was ploughing with the twelve yoke of oxen; now it fals from heaven to his poſſeſſion:
I doe not ſee him adore ſo precious a relique, I ſee him take it up, and caſt it
about him: Penſive and maſterleſſe doth he now come backe to the bankes of *Iordan*,
whoſe ſtreame he muſt paſſe in his returne to the ſchooles of the Prophets. Ere
while he ſaw what way that river gave to the Mantle of *Elijah*, he knew that power
was not in the cloth, but in the ſpirit of him that wore it: to try therefore whether
he were no leſſe the heire of that ſpirit, than of that garment, he *tooke the mantle of*
Elijah and ſmote the waters, and ſaid, *Where is the Lord God of Elijah?* *Eliſha* doth
B not expoſtulate, and challenge, but pray; As if he had ſaid, *Lord God, it was thy promiſe*
to me by my departed maſter, that if I ſhould ſee him in his laſt paſſage, a double portion of his
Spirit ſhould be upon me: I followed him with my eyes in that fire, and whirlewinde; now
therefore, O God, make good thy gracious Word to thy ſervant; ſhew ſome token upon mee
for good; make this the firſt proofe of the miraculous power wherewith thou ſhalt indue mee:
Let Iordan give the ſame way to me as it gave to my maſter. Immediately the ſtreame (as
acknowledging the ſame Mantle, though in another hand) divides it ſelfe, and yeelds
paſſage to the ſucceſſor of *Elijah*.

The fifty ſons of the Prophets having been afar off witneſſes of theſe admirable
events, do well ſee that *Elijah* (though tranſlated in body) hath yet left his Spirit behinde
him; they meete *Eliſha*, and bow themſelves to the ground before him: It
was not the outſide of *Elijah* which they had wont to ſtoope unto, with ſo much
C veneration, it was his Spirit; which ſince they now finde in another ſubject, they entertaine
with equall reverence: No envy, no emulation raiſeth up their ſtomackes againſt
Elijahs ſervant, but where they ſee eminẽt graces, they are willingly proſtrate.
Thoſe that are truly gracious, doe no leſſe rejoyce in the riches of others gifts, than
humbly under-value their owne. Theſe men were trained up in the ſchooles of the
Prophets, *Eliſha* at the plough and cart, yet now they ſtand not upon termes of their
worth, and his meanneſſe, but meekly fall down before him whom God will honour:
It is not to be regarded who the man is, but whom God would make him. The more
unlikely the meanes is, the more is the glory of the workman: It is the praiſe of an
holy ingenuity to magnifie the graces of God where ever it findes them.

Theſe young Proghets are no leſſe full of zeale, than reverence; zeale to *Elijah*, reverence
D to *Eliſha*: They ſee *Elijah* caried up in the ayre; they knew this was not the
firſt time of his ſupernaturall removall; Imagining it therefore poſſible that the Spirit
of God had caſt him upon ſome remote mountaine, or valley, they profer the labour
of their ſervants to ſeek him: In ſome things even profeſſed Seers are blinde:
Could they thinke God would ſend ſuch a Charet and horſes for a leſſe voyage then
heaven.

Eliſha (knowing his maſter beyond all the ſphere of mortality) forbids them: Good
will makes them unmannerly; their importunity urges him till he is aſhamed; not his
approbation but their vehemence caries at laſt a condeſcent: Elſe he might perhaps
have ſeemed enviouſly unwilling to fetch back ſo admired a Maſter: and loth to forgoe
E that mantle. Some things may be yeelded for the redeeming of our owne vexation,
and avoidance of others miſ-conſtruction, which out of true judgment we ſee no
cauſe to affect.

The meſſengers tyred with three dayes ſearch, turne backe as wiſe as they went:
ſome men are beſt ſatisfied, when they have wearied themſelves in their own waies:
nothing will teach them wit, but diſappointments. Their painefull errour leades
them to a right conceit of *Elijahs* happier tranſportation: Thoſe that would finde *Elijah*,
let them aſpire to the heavenly Paradiſe: Let them follow the high ſteps of his
ſincere faithfulneſſe, ſtrong patience, undaunted courage, fervent zeale; ſhortly, let
them walk in the wayes of his holy and conſtant obedience: at laſt God ſhall ſend the
fiery charet of death to fetch them up to that heaven of heavens, where they ſhall
triumph in everlaſting joyes.

Eliſha
Healing the Waters.
Curſing the Children.
Releeving the Kings.

IT is good making uſe of a Prophet whiles we have him. *Eliſha* ſtayed ſome-while at *Iericho*; The Citizens reſort to him with a common ſuit: Their ſtructure was not more pleaſant, than their waters unwholſome, and their ſoile by thoſe corrupt waters: They ſue to *Eliſha* for the remedie. Why had they not all this while, made their moane to *Elijah*? Was it that they were more awed with his greater auſterity? Or was it that they met not with ſo fit an opportunity of his commoration amongſt them? It was told them what power *Eliſha* had exerciſed upon the waters of *Iordan*, and now they ply him for theirs: Examples of beneficence eaſily move us to a requeſt, and expectation of favours.

What ailed the waters of *Iericho*? Surely, originally they were not ill affected: No men could be ſo fooliſh as to build a city, where neither earth nor water were uſeful: Meere proſpect could not carie men to the neglect of health, and profit. *Hiel* the *Bethelite* would never have reedified it with the dãger of a curſe, ſo lately as in the daies of *Ahab*, if it had beene of old notorious for ſo foule an annoyance: Not therefore the ancient malediction of *Ioſhua*, not the neighbourhood of that noyſome lake of Sodome, was guilty of this diſeaſe of the ſoyle, and waters, but the late ſinnes of the inhabitants. *He turneth the rivers into a wilderneſſe, and water-ſprings into a dry ground; a fruitfull land into barrenneſſe, for the wickedneſſe of them that dwell therein*: How oft have we ſeene the ſame field both full and famiſhing? How oft the ſame waters both ſafe, and by ſome irruption or new tincture hurtfull? Howſoever naturall cauſes may concurre, heaven and earth, and ayre, and waters follow the temper of our ſoules, of our lives, and are therefore indiſpoſed becauſe wee are ſo: *Iericho* began now to make it ſelfe capable of a better ſtate, ſince it was now become a receptacle of Prophets: *Eliſha* is willing to gratifie his hoſts; it is reaſon that any place ſhould fare the better for the preſence of Divines. The medicine is more ſtrange than the diſeaſe. *Bring me a new Cruſe, and put ſalt therein*: Why a Cruſe? why new? why Salt in that new Cruſe? How ſhould Salt make water potable? Or, if there were any ſuch vertue in it, what could a Cruſe-full doe to a whole current? Or, if that meaſure were ſufficient, what was the age of the Cruſe to the force of the Salt? Yet *Eliſha* cals for Salt in a new Cruſe. God (who wrought this by his Prophet) is a free agent; as hee will not binde his power to meanes; ſo will he by his power binde unlikely meanes to performe his will.

Naturall proprieties have no place in miraculous workes: No leſſe eaſie is it for God to worke by contrary, than ſubordinate powers.

The Prophet doth not caſt the Salt into the channel, but into the ſpring of the waters: If the fountaine be redreſſed, the ſtreames cannot be faulty; as contrarily, the purity and ſoundneſſe of the ſtream availes nothing to the redreſſe of the fountain: Reformation muſt begin at the well-head of the abuſe: The order of being is a good guide to the method of amending. Vertue doth not runne backward: Had *Eliſha* caſt the Salt into the brookes and ditches, the remedy muſt have ſtriven againſt the ſtreame, to reach up to the ſpring: now it is but one labour to cure the fountaine. Our heart is a Well of bitter and venemous water, our actions are the ſtreames: In vaine ſhall we cleanſe our hands, whiles our hearts are evill.

The Cruſe and the Salt muſt be their owne: The act mnſt be his; the power, Gods: *He caſt the Salt into the ſpring*, and ſaid, *Thus ſaith the Lord, I have healed theſe waters; there ſhall not be from thence any more death, or barrenneſſe.* Farre was it from *Eliſha* to

challenge

A challenge ought to himſelfe: Before, when he ſhould divide the waters of *Iordan*, he did not ſay, Where is the power of *Eliſha*, but, Where is the Lord God of *Elijah*? and now, when he ſhould cure the waters of *Iericho*, he ſaies not, Thus ſayes *Eliſha*, but thus ſaith the Lord, *I have healed theſe waters.* How carefull is the man of God that no part of Gods glory ſhould ſtick to his owne fingers. *Iericho* ſhall know to whom they owe the bleſſing, that they may duely returne the thankes. *Eliſha* profeſſes he can doe no more of himſelfe than that Salt, than that Cruſe; only God ſhall work by him, by it: and what ever that Almighty hand undertakes, cannot faile, yea is already done: neither doth he ſay, *I will heale*, but *I have healed:* Even ſo, O God, if thou caſt into the fountaine of our hearts, but one Cruſe-full of the Salt of thy Spirit, wee are whole, no thought can paſſe betweene the receit and the remedy.

B As the generall viſitor of the Schooles of the Prophets, *Eliſha* paſſeth from *Iericho* to that other Colledge at *Bethel. Bethel* was a place of ſtrange compoſition: there was at once the golden Calfe of *Ieroboam*; and the Schoole of God: True religion and Idolatry found a free harbour within thoſe walls: I doe not marvell that God Prophets would plant there; there was the moſt need of their preſence, where they found the ſpring head of corruption: Phyſitians are of moſt uſe where diſeaſes doe abound: *As he was going up by the way, there came forth little children out of the City, and mocked him, and ſaid to him, Goe up thou bald-head; Goe up thou bald-head.* Even the very boyes of *Bethel* have learned to ſcoffe at a Prophet; The ſpight of their Idolatrous parents is eaſily propagated; Children are ſuch as their inſtitution; Infancy is led altogether by imitation, it hath neither words nor actions, but infuſed by others; If it C have good or ill language, it is but borrowed; and the ſhame or thank is due to thoſe that lent it them.

What was it that theſe ill-taught children upbraided to the Prophet, but a ſleight naturall defect, not worthy the name of a blemiſh, the want of a little haire; at the beſt, a comely excrement, no part of the body; Had there beene deformity in that ſmoothneſſe of the head, which ſome great wits have honoured with praiſes, a faultleſſe and remedileſſe eye-ſore had been no fit matter for a taunt: How ſmall occaſions will be taken to diſgrace a Prophet? If they could have ſaid ought worſe, *Eliſha* had not heard of this; God had crowned that head with honour, which the *Bethelitiſh* children loaded with ſcorne. Who would have thought the rude termes of waggiſh boyes worthy of any thing but neglect? *Eliſha* looks at them with ſevere brows, and (like the heire of him that cald downe fire upon the two Captaines and their D fifties) curſes them in the name of the Lord; Two ſhe-beares out of the Wood haſten to be his executioners, and teare two and forty of them in peeces. O fearefull example of divine Juſtice! This was not the revenge of an angry Prophet, it was the puniſhment of a righteous Judge: God and his Seer lookt through theſe children, at the parents, at all Iſrael; he would puniſh the parents miſ-nurturing their children (to the contemptuous uſage of a Prophet) with the death of thoſe children, which they had miſ-taught: Hee would teach *Iſrael* what it was to miſ-uſe a Prophet: And if hee would not endure theſe contumelies unrevenged in the mouthes of children, what vengeance was enough for aged perſecutors?

Doubtleſſe ſome of the children eſcaped to tell the newes of their fellowes; what lamentation doe we thinke there was in the ſtreets of *Bethel*? how did the E diſtreſſed mothers wring their hands for this wofull orbation? And now when they came forth to fetch the remnants of their owne fleſh, what a ſad ſpectacle it was to finde the fieldes ſtrawed with thoſe mangled carkaſſes? It is an unprofitable ſorrow that followes a judgement; Had theſe Parents beene as carefull to train up their children in good diſcipline, and to correct their diſorders, as they are now paſſionate in bemoaning their loſſe, this ſlaughter had never been: In vaine doe we look for good of thoſe children, whoſe education we have neglected: In vaine doe we grieve for thoſe miſcariages, which our care might have prevented.

Eliſha knew the ſucceſſe, yet doth he not balke the City of *Bethel*: Doe we not wonder that the furious impatience of thoſe parents, whom the curſe of *Eliſha* robbed of their children, did not breake forth to ſome malicious practice againſt the

Prophet? Would we not thinke the Prophet might miſdoubt ſome hard meaſure A
from thoſe exaſperated Citizens? There lay this way; he followes God, without
feare of men; as well knowing that either they durſt not, or they could not act violence.
They knew there were Beares in the wood, and fires in heaven, & if their malice
would have ventured above their courage, they could have no more power over
Eliſha in the ſtreets, then thoſe hungry beaſts had in the way. Whither dare not a
Prophet goe when God calls him? Having viſited the ſchooles of the Prophets, *Eliſha*
retires to mount *Carmel*, and after ſome holy ſolitarineſſe, returnes to the City of *Samaria*:
He can never be a profitable Seer, that is either alwayes or never alone: *Carmel*
ſhall fit him for *Samaria*; contemplation for action: That mother City of *Iſrael*
muſt needs afford him moſt work: Yet is the Throne of *Ahaziah* ſucceeded by a brother
leſſe ill than himſelf, than the parents of both: *Ahabs* impiety hath not a perfect
heire of *Iehoram*: That ſon of his hates his *Baal*, though hee keepes his calves. Even B
into the moſt wicked families it pleaſeth God to caſt his moſt powerfull reſtraints,
that all are not equally vicious: It is no newes to ſee lewd men make ſcruple of ſome
ſins: The world were not to live in, if all ſinnes were affected by all. It is no thank to
Ahab and *Iezebel* that their ſonne is no Baalite: As no good is traduced from parents
ſo not all evill; there is an Almighty hand that ſtops the foule current of nature, at
his pleaſure: No Idolater can ſay, that his child ſhall not be a convert.

The affinity betwixt the houſes of *Iſrael* and *Iudah*, holds good in ſucceſſion; *Iehoram*
inherits the friendſhip, the aid of *Iehoſhaphat*: whoſe counſell (as is moſt likely)
had cured him of that Baaliſme. It was a good warre whereto he ſolicits the good
King of *Iudah*. The King of *Moab* (who had been an ancient tributary from the dayes C
of *David*, falls now from his homage, & refuſes to pay his hundred thouſand Lambs
an hundred thouſand Rammes with fleeces, to the King of *Iſrael*; The backes of *Iſrael*
can ill miſſe the wooll of *Moab*, they will put on iron to recover their cloth. *Iehoſhaphat*
had been once well chid, well frighted for joyning with *Ahab* againſt *Aram*;
yet doth he not ſticke now againe to come into the field with *Iehoram* againſt
Moab: The caſe is more favourable, leſſe dangerous; *Baal* is caſt downe: The Images
of the falſe gods are gone, though the falſe Images of the true God ſtand ſtill; Beſide,
this rebellious *Moab* had joyned with the *Syrians* formerly againſt *Iudah*, ſo as *Iehoſhaphat*
is intereſſed in the revenge.

After reſolution of the end, wiſely doe theſe Kings deliberate of the way. It is agreed
to paſſe through *Edom*; that Kingdome was annexed to the Crowne of *Iudah*: D
well might *Iehoſhaphat* make bold with his owne: It was (it ſeemes) a march farre
about in the meaſure of the way; but neereſt to their purpoſe: the aſſault would bee
thus more eaſie if the paſſage were more tedious: The three Kings of *Iſrael*, *Iudah*,
Edom, together with their Armies, are upon foot. They are no ſooner comne into
the parching wildes of *Edom*, than they are ready to die for thriſt; If the channels
were farre off, yet the waters were further; the ſcorching beames of the Sun have dried
them up; and have left thoſe rivers more fit for walke, than entertainment: What
are the greateſt Monarchs of the world, if they want but water to their mouthes?
What can their Crownes, and Plumes, and rich Armes availe them, when they are abridged
but of that which is the drink of beaſts? With dry tongues and lips, do they
now confer of their common miſery: *Iehoram* deplores the calamity, into which they E
were falne; but *Iehoſhaphat* aſkes for a Prophet: Every man can bewaile a miſery; every
man cannot finde the way out of it: ſtill yet I heare good *Iehoſhaphat* ſpeak too
late: He ſhould have inquired for a Prophet, ere he had gone forth; ſo had he avoided
theſe ſtraits: Not to conſult at all with God, is *Iehorams* ſinne; to conſult late, is
Iehoſhaphats; the former is atheous careleſſeneſſe; the latter, forgetfull overſight: The
beſt man may ſlacken good duties, the worſt contemnes them.

Not without ſome ſpecialty from God doth *Eliſha* follow the campe: Elſe, that
had been no Element for a Prophet: Little did the good King of *Iudah* thinke that
God was ſo neere him: Purpoſely was this holy Seer ſent for the ſuccour of *Iehoſhaphat*,
and his faithfull followers, when they were ſo farre from dreaming of their delivery,
that they knew not of a danger! It would be wide with the beſt men, if the

eye

A eye of divine providence were not open upon them, when the eye of their care is ſhut towards it: How wel did *Eliſha* in the wars? The ſtrongeſt ſquadron of *Iſrael* was within that breaſt: All their Armour of proofe had not ſo much ſafety and protection, as his Mantle: Though the King of Iſrael would take no notice of the Prophet, yet one of his Courtiers did, *Here is* Eliſha *the ſonne of Shaphat, which powred water on the hands of Elijah*; This follower of *Iehoram* knowes *Eliſha* by his owne name, by his fathers, by his maſters: The Court of *Iſrael* was profane, and Idolatrous enough, yet, even there Gods Prophet had both knowledge, and honour: His very ſervice to *Elijah* was enough to win him reverence: It is better to be an attendant of ſome man, than to be attended by many: That he had powred water on *Elijahs* hands was inſinuation enough, that he could powre out water for thoſe three Kings: The three B Kings walke downe (by the motion of *Iehoſhaphat*) to the man of God: It was newes to ſee three Kings going downe to the ſervant of him, who ranne before the charet of *Ahab*: Religion and neceſſity have both of them much power of humiliation, I know not whether more: Either zeale or need will make a Prophet honored.

How ſharply dares the man of God to chide his Soveraigne, the King of *Iſrael*? The liberty of the Prophets was no leſſe ſingular, then their calling: He that would borrow their tongue, muſt ſhew their Commiſſion: As God reproved Kings for their ſakes, ſo did not they ſticke to reprove Kings for his ſake: Thus much freedome they muſt leave to their ſucceſſors, that we may not ſpare the vices of them, whoſe perſons we muſt ſpare.

Juſtly is *Iehoram* turned off to the Prophets of his father, and the Prophets of his mother: It is but right and equall, that thoſe which we have made the comfort, and C ſtay of our peace, ſhould be the refuge of our extremity: If our proſperity have made the world our God, how worthily ſhall our death-bed be choaked with this exprobration? Neither would the caſe beare an Apology, nor the time an expoſtulation: *Iehoram* cannot excuſe, he can complaine; he findes that now three Kings, three kingdomes are at the mercy of one Prophet; it was time for him to ſpeake faire; nothing ſounds from him but lamentations, and intreaties: Nay, for the Lord hath called theſe three Kings together to deliver them into the hand of *Moab*. *Iehoram* hath ſo much grace as to confeſſe the impotency of thoſe he had truſted; and the power of that God whom he had neglected; Every ſinner cannot ſee, and acknowledge the hand of God in his ſufferings; Already hath the diſtreſſed Prince gained ſomething by this D miſery; None complaines ſo much as he, none feeles ſo much as he; All the reſt ſuffer for him, and therefore he ſuffers in them all.

The man of God, who well ſees the inſufficiency of *Iehorams* humiliation, layes on yet more load; *As the Lord liveth before whom I ſtand, Surely, were it not that I regard the preſence of Iehoſhaphat the King of Iudah, I would not looke toward thee, nor ſee thee*; Behold the double Spirit of *Elijah*; the maſter was not more bold with the father, then the ſervant was with the ſonne: *Eliſha* was a ſubject; and a Prophet; He muſt ſay that as a Prophet, which he might not as a ſubject; As a Prophet hee would not have lookt at him, whom as a ſubject he would have bowed to: It is one thing when God ſpeakes by him, another, when he ſpeakes of himſelf; That it might well appeare his diſlike of ſin ſtood with his honour of Soveraignty, *Iehoſhaphat* goes away with that reſpect which *Iehoram* miſſed; No leſſe doth God and his Prophet regard E religious ſincerity, then they abhorre Idolatry, and profaneneſſe: What ſhall not be done for a *Iehoſhaphat*? For his ſake ſhall thoſe two other Princes, and their vaſt Armies live, and prevaile; *Edom* and *Iſrael*, whether ſingle or conjoyned, had periſhed by the drought of the deſart, by the ſword of *Moab*; One *Iehoſhaphat* gives them both life, and victory: It is in the power of one good man to oblige a world; wee receive true (though inſenſible) favours from the preſence of the righteous; Next to being good, it is happy to converſe with them that are ſo: if wee be not bettered by their example, we are bleſt by their protection.

Who wonders not to heare a Prophet call for a Minſtrell, in the middeſt of that mournfull diſtreſſe of *Iſrael* and *Iudah*? Who would not have expected his Charge of teares and prayers, rather than of Muſick? How unſeaſonable are ſongs to an heavy heart? It was not for their eares,it was for his owne boſome, that *Eliſha* called for A Muſicke: that his ſpirits after their zealous agitation, might be ſweetly compoſed, and put into a meet temper,for receiving the calme viſions of God: Perhaps it was ſome holy Levite,that followed the Campe of *Iehoſhaphat*,whoſe minſtrelſie was required for ſo ſacred a purpoſe: None but a quiet breaſt is capable of divine Revelations; Nothing is more powerfull to ſettle a troubled heart than a melodious harmony; The Spirit of Prophecie was not the more invited, the Prophets Spirit was the better diſpoſed,by pleaſing ſounds: The ſame God that will reveale his will to the Prophet,ſuggeſts this demand; *Bring me a Minſtrell*; How many ſay thus when they would put God from them? Profane mirth, wanton muſicke debauches the ſoule; and makes no leſſe roome for the uncleane ſpirit,than ſpirituall melody doth for the Divine.

No Prophet had ever the Spirit at command; The hand of the Minſtrel can do no- B thing without the hand of the Lord; Whiles the Muſicke ſounds in the eare, God ſpeakes to the heart of *Eliſha*. *Thus ſaith the Lord, Make this valley full of ditches; Yee ſhall not ſee winde, neither ſhall ye ſee raine, yet that valley ſhall be full of water, &c.* To ſee winde,and raine in the height of that drought,would have ſeemed as wonderful, as pleaſing;but,to ſee abundance of water,without winde or raine,was yet more miraculous; I know not how the ſight of the meanes abates our admiration of the effect; Where no cauſes can be found out,we are forced to confeſſe omnipotency; *Elijah* releeved *Iſrael* with water,but it was out of the cloudes,and thoſe clouds roſe from the ſea;but whence *Eliſha* ſhall fetch it,is not more marvellous than ſecret.

All that evening,all that night muſt the faith of *Iſrael* and *Iudah* bee exerciſed with expectation; At the houre of the morning ſacrifice no ſooner did the blood of C that Oblation guſh forth,then the ſtreames of waters guſhed forth into their new channells, and filled the Countrey with a refreſhing moiſture: *Elijah* fetcht downe his fire, at the houre of the evening ſacrifice: *Eliſha* fetcht up his water, at the houre of the morning ſacrifice: God gives reſpect to his owne houres, for the encouragement of our obſervation: If his wiſdome hath ſet us any peculiar times wee cannot keepe them without a bleſſing: The devotions of all true Jewes (all the world over) were in that houre combined; How ſeaſonably doth the wiſdome of God picke out that inſtant, wherein hee might at once anſwer both *Eliſhaes* prophecie, and his peoples prayers.

The Prophet hath aſſured the Kings, not of water onely, but of victory; *Moab* D heares of enemies,and is addreſſed to warre; Their owne error ſhall cut their throats; they riſe ſoone enough to beguile themſelves; the beames of the riſing Sun gliſtering upon thoſe vaporous, and unexpected waters, caried in the eyes of ſome *Moabites* a ſemblance of blood; a few eyes were enough to fill all eares with a falſe noiſe; the deceived ſenſe miſcaries the imagination; *This is blood, the Kings are ſurely ſlaine, and they have ſmitten one another*; now therefore, *Moab* to the ſpoile: Civill broyles give juſt advantage to a common enemy; Therefore muſt the Camps be ſpoiled,becauſe the Kings have ſmitten each other. Thoſe that ſhall be deceived,are given over to credulity; The *Moabites* doe not examine either the conceit,or the report;but flie in, confuſedly, upon the Campe of *Iſrael*;whom they finde, too late, to have no enemies but themſelves; As if death would not have haſtened enough to them,they E come to fetch it,they come to challenge it; It ſeizeth upon them unavoidably; they are ſmitten,their Cities razed, their Lands marred, their Wells ſtopped, their trees felled; as if God meant to waſte them but once.

No onſets are ſo furious as the laſt aſſaults of the deſperate: The King of *Moab* now hopeleſſe of recovery;would be glad to ſhut up with a pleaſing revenge, with ſeven hundred reſolute followers,he ruſhes into the battaile,towards the King of *Edom*; as if he would bid death welcome,might he but carie with him that deſpighted neighbour; and now,mad with the repulſe,he returnes: and whether as angry with his deſtiny, or as barbarouſly affecting to win his cruell gods with ſo deare a ſacrifice he offers them with his owne hand the blood of his eldeſt ſon in the ſight of *Iſrael*, and ſends him up in ſmoake to thoſe helliſh Deities. O prodigious act, whether of

A rage,or of devotion! What an hand hath Satan over his miſerable vaſſals? What marvell is it to ſee men ſacrifice their ſoules,in an unfelt oblation,to theſe plauſible tempters,when their owne fleſh and blood hath not beene ſpared? There is no Tyrant to the Prince of darkneſſe.

Eliſha *with the Shunamite*.

THE holy Prophets under the old Teſtament,did not abhorre the mariage bed; they did not thinke themſelves too pure for an inſtitution of their Maker; The diſtreſſed widow of one of the ſonnes of the Prophets B comes to *Elijah* to bemoane her condition;Her huſband is dead, and dead in debt. Death hath no ſooner ſeized on him, then her two ſonnes (the remaining comfort of her life) are to be ſeized on, by his creditors, for bond-men: How thicke did the miſeries of this poore afflicted woman light upon her; Her huſband is loſt,her eſtate clogged with debts,her children ready to be taken for ſlaves: Her huſband was a religious, and worthy man; he paid his debts to Nature,he could not to his Creditors; they are cruell, and rake in the ſcarce-cloſed wound of her ſorrow, paſſing an arreſt,worſe than death, upon her ſonnes: Widowhood, poverty, ſervitude have conſpired to make her perfitly miſerable. Vertue and goodneſſe can pay no debts; The holyeſt man may be deepe in arrerages, and breake the banke: Not through laviſhneſſe, and riot of expence: (Religion teaches us to moderate our hands, to ſpend within the proportion of our eſtate) but C through either iniquity of times, or evill caſualties. *Ahab* and *Iezebel* were lately in the Throne, who can marvell that a Prophet was in debt? It was well that any good man might have his breath free, though his eſtate were not: wilfully to over-laſh our ability,cannot ſtand with wiſdome,& good government;but no providence can guard us from croſſes;Holineſſe is no more defence againſt debt,than againſt death: Grace can keepe us from unthriftineſſe,not from want. Whither doth the Prophets widow come to bewaile her caſe,but to *Eliſha*? Every one would not be ſenſible of her affliction,or if they would pity,yet could not releeve her; *Eliſha* could doe both; Into his eare doth ſhe unload her griefes. It is no ſmall point of wiſdome to know where to plant our Lamentation; otherwiſe,in ſtead of comfort,we may meet with ſcorne and inſultation.

D None can ſo freely compaſſionate the hard termes of a Prophet as an *Eliſha*; Hee findes that ſhe is not querulouſly impatient,expreſſing her ſorrow without murmuring,and diſcontentment;making a loving,and honorable mention of that huſband, who had left her diſtreſſed; readily therefore doth he incline to her ſuccour: *What ſhall I doe for thee? Tell me what haſt thou in thine houſe? Eliſha*, when he heares of her debt,aſkes of her ſubſtance; Had her houſe beene furniſhed with any valuable commodity, the Prophet implies the neceſſity of ſelling it for ſatisfaction; Our owne abundance can ill ſtand with our ingagement to others; It is great injuſtice for us to be full of others purſes: It is not our owne which we owe to another. What is it other then a plauſible ſtealth to feede our riot with the want of the owner? He that E could multiply her ſubſtance,could know it;God and his Prophet loves to heare our neceſſities out of our owne mouthes(*Thine hand-maid hath not any thing in the houſe ſave a pot of oyle.*)It is neither newes nor ſhame for a Prophet to be poore; Grief and want perhaps haſtned his end;both of them are left for the dowry of his carefull widow; She had complained,if there had been any poſſibility of remedy, at home; baſhfulneſſe had ſtopt her mouth thus long,and ſhould have done yet longer, if the exigence of her childrens ſervitude had not opened it; No want is ſo worthy of releefe, as that which is loatheſt to come forth. *Then he ſaid, Goe borrow thee veſſels abroad of all thy neighbours, even emptie veſſels, borrow not a few; and when thou art come in, thou ſhalt ſhut the doore upon thee, and upon thy ſons, and ſhalt powre out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.*

Shee that owed much, and had nothing, yet muſt borrow more, that ſhee may

pay all: Poverty had not ſo diſcredited her with her neighbours, that they ſhould A
doubt to lend her thoſe veſſels empty, which they had grudged full: Her want was
too well knowne; it could not but ſeeme ſtrange to the neighbours, to ſee this poore
widow ſo buſily peſtring her houſe with empty tubs; which they knew ſhee had
nothing to fill; they knew well enough ſhee had neither field nor vineyard, nor orchard,
and therefore muſt needs marvell at ſuch unprofitable diligence: If their curioſity
would be inquiring after her intentions, ſhee is commanded ſecrecy. The
doores muſt be ſhut upon her ſelfe, and her ſonnes; whiles the oyle is increaſing; No
eye ſhall ſee the miracle in working, enow ſhall ſee it once wrought; This act was no
leſſe a proofe of her faith, than an improvement of her eſtate; it was an exerciſe of her
devotion, as well as of her diligence; it was fit her doores ſhould be ſhut, whiles her
heart and lips were opened in an holy invocation; Out of one ſmall Jarre was powred
out ſo much oyle, as by miraculous multiplication filled all that empty caſke: B
Scarce had that pot any bottome: At leaſt the bottome that it had, was to bee meaſured
by the brims of all thoſe veſſels; this was ſo deepe, as they were high; Could
they have held more, this pot had not been emptie: Even ſo the bounty of our
God gives grace, & glory, according to the capacity of the receiver; when he ceaſeth
to infuſe, it is for want of roome in the heart that takes it in; Could we hold more,
O God, thou wouldeſt give more; If there be any defect, it is in our veſſels, not in thy
beneficence; How did the heart of this poore widow runne over, as with wonder,
ſo, with joy and thankfulneſſe, to ſee ſuch a river of oyle riſe out of ſo ſmall a ſpring;
to ſee all her veſſels ſwimming full with ſo beneficiall a liquor; Juſtly is ſhee affected
with this ſight, ſhe is not tranſported from her duty; I doe not ſee her run forth into C
the ſtreet, and proclaime her ſtore, nor calling in her neighbours, whether to admire
or bargaine; I ſee her running to the Prophets doore, and gratefully acknowledging
the favour, and humbly depending on his directions, as not daring to diſpoſe
of that, which was ſo wondrouſly given her, without the advice of him, by
whoſe powerfull meanes ſhe had received it; Her owne reaſon might have ſufficiently
ſuggeſted what to doe; ſhe dares not truſt it, but conſults with the Oracle of
God, If we would walke ſurely, we muſt doe nothing without a word; Every action,
every motion muſt have a warrant; We can no more erre with this guide, than
not erre without him.

The Prophet ſets her in a right way; *Goe ſell the oyle, and pay the debt, and live,
thou, and thy children, on the reſt*; The firſt care is of her debts, the next, of her maintenance, D
It ſhould be groſſe injuſtice to raiſe meanes for her ſelfe, and her charge, ere
ſhe have diſcharged the arrerages of her huſband; None of the oyle was hers, till her
creditors were ſatisfied; all was hers that remained; It is but ſtealth to enjoy a borrowed
ſubſtance; Whiles ſhe had nothing, it was no ſin to owe; but when once her
veſſels were full, ſhe could not have beene guiltleſſe, if ſhe had not paid, before ſhee
ſtored. God and his Prophets were bountifull; after the debts paid, they provide
not onely againſt the thraldome of her charge, but againſt the want. It is the juſt care
of a religious heart to defend the widow and children of a Prophet from diſtreſſe
and penurie.

Behold the true ſervant, and ſucceſſor of *Elijah*; What hee did to the *Sareptan* widow,
this did to the widow of a Prophet; That increaſe of oyle was by degrees, E
this at once; both equally miraculous; this, ſo much more charitable, as it leſſe concerned
himſelfe.

He that gives kindneſſes, doth by turnes receive them; *Eliſha* hath releeved a
poore woman, is releeved by a rich. The *Shunamite*, a religious and wealthy matron,
invites him to her houſe, and now after the firſt entertainment, finding his occaſions
to call him to a frequent paſſage, that way, moves her huſband to ſet up, and
furniſh a lodging for the man of God; It was his holineſſe that made her deſirous of
ſuch a gueſt; Well might ſhe hope that ſuch an Inmate would pay a bleſſing for his
houſe-rent: Oh happy *Shunamite* that might make her ſelfe the Hoſteſſe of *Eliſha*!
As no leſſe dutifull than godly, ſhe imparts her deſire to her huſband, whom her ſute
hath drawne to a partnerſhip in this holy hoſpitality; Bleſſed of God is that man,
whoſe

A whoſe bed yeelds him an help to heaven. The good *Shunamite* deſires not to harbour
Eliſha in one of her wonted lodgings,ſhe ſollicites her huſband to build him
a chamber on the wall apart:ſhe knew the tumult of a large family unfit for the quiet
meditations of a Prophet : retiredneſſe is moſt meet for the thoughts of a Seer :
Neither would ſhe bring him to bare walls, but ſets ready for him a bed, a table, a
ſtoole, and a Candleſticke, and what ever neceſſary utenſils for his entertainment :
The Prophet doth not affect delicacy, ſhee takes care to provide for his convenience;
Thoſe that are truly pious,and devout,think their houſes and their hands cannot
be too open to the meſſengers of God;& are moſt glad to exchange their earthly
commodities for the others ſpirituall. Superfluity ſhould not fall within the care
of a Prophet,neceſſity muſt : he that could provide oyle for the widow, could have
B provided all needfull helpes for himſelfe:What roome had there been for the charity
and beneficence of others, if the Prophet ſhould have alwayes maintained himſelfe
out of power ?

The holy man is ſo farre ſociable as not to neglect the friendly offer of ſo kinde a
benefactor : Gladly doth he take up his new lodging : and, as well pleaſed with ſo
quiet a repoſe, and carefull attendance, he ſends his ſervant *Gehezi* with the meſſage
of his thankes, with a treaty of retribution : *Behold, thou haſt beene carefull for us,*
with all this care : What is to be done for thee ? Wouldeſt thou bee ſpoken for to the King,
or to the Captaine of the Hoſt ? An ingenuous diſpoſition cannot receive favours without
thoughts of returne : A wiſe debtor is deſirous to retribute in ſuch kinde , as
may bee moſt acceptable to his obligers : without this diſcretion, wee may offer
C ſuch requitals, as may ſeeme goodly to us, to our friends, worthleſſe : Every one can
chooſe beſt for himſelfe; *Eliſha* therefore (who had never beene wanting in ſpirituall
duties to ſo hoſpitall a friend) gives the *Shunamite* the election of her ſuit , for
temporall recompence alſo; No man can be a loſer by his favour to a Prophet. It is
a good hearing that an *Eliſha* is in ſuch grace at the Court, that he can promiſe himſelfe
acceſſe to the King, in a friends ſuit: It was not ever thus; the time was, when
his maſter heard, *Haſt thou found me, O mine enemy* : Now the late miracle which *Eliſha*
wrought in gratifying the three Kings, with water, and victory, hath endeared
him to the King of *Iſrael*;and now,*Who but Eliſha* ? Even that rough mantle findes
reſpect amongſt thoſe ſilkes and tiſſues : As bad as *Iehoram* was,yet he honored the
man of God; He that could not prevaile with an Idolatrous King, in a ſpirituall reformation,
D yet can cary a civill ſuit;Neither doth the Prophet in a ſullen diſcontentment,
fly off from the Court,becauſe he found his labours unprofitable,but ſtil holds
good termes with that Prince,whom he cannot reclaime,& will make uſe notwithſtanding
of his countenance in matters,whether of courteſie,or juſtice;We may not
caſt off our due reſpects even to faulty authority ; but muſt ſtill ſubmit and perſiſt,
where we are repelled:Not to his owne advancement doth *Eliſha* deſire to improve
the Kings favour,but to the behoofe,to the releefe of others; If the *Shunamite* have
buſineſſe at the Court,ſhe ſhall need no other Solicitor; There cannot be a better office,
nor more beſeeming a Prophet,than to ſpeake in the cauſe of the dumbe,to befriend
the oppreſſed,to win greatneſſe unto the protection of innocence.

The good matron needs no ſhelter of the great; *I dwell among mine owne people*, as
E if ſhe ſaid; The courteſie is not ſmall in it ſelfe,but not uſefull to me;I live here quietly
in a contented obſcurity, out of the reach either of the glories, or cares of a
Court;free from wrongs,free from envies:Not ſo high as to provoke an evil eye,not
ſo low as to be troden on; I have neither feares,nor ambitions; my neighbours are
my friends;my friends are my protectors;and(if I ſhould be ſo unhappy,as to be the
ſubject of maine injuries)would not ſtick to be mine Advocates; This favour is for
thoſe that either affect greatneſſe,or groane under oppreſſions; I doe neither, for *I*
live among my owne people. O *Shunamite*, thou ſhalt not eſcape envy ! Who can heare
of thine happy condition,and not ſay, *Why am not I thus* ? If the world affoord any
perfect contentment, it is in a middle eſtate, equally diſtant from penury, from exceſſe;
it is in a calme freedome,a ſecure tranquillity,a ſweet fruition of our ſelves, of
ours;But what hold is there of theſe earthly things?How long is the *Shunamite* thus

bleſſed with peace?ſtay but a while,you ſhall ſee her come on her knees to the King A
of *Iſrael*,pitifully complaining that ſhe was ſtripped of houſe,and land:and now *Ge-*
hezi is faine to doe that good office for her,which was not accepted from his maſter.
Thoſe that ſtand faſteſt upon earth have but ſlippery footing : no man can ſay that
he ſhall not need friends.

Modeſty ſealed up the lips of the good *Shunamite* : ſhee was aſhamed to confeſſe
her longing: *Gehezi* eaſily gueſſed that her barrenneſſe could not but be her affliction
ſhee was childleſſe, her huſband old: *Eliſha* gratifies her with the newes of a ſonne:
About this ſeaſon according to the time of life, thou ſhalt embrace a ſonne : How liberall is
God, by his Prophet, in giving beyond her requeſts : not ſeldome doth his bounty
over-reach our thoughts, and meet us with thoſe benefits, which wee thought too
good for us to aſke. Greatneſſe and inexpectation makes the bleſſing ſeeme incredi- B
ble, *Nay, my Lord, thou man of God, doe not lie to thine hand-maid* : Wee are never ſure
enough of what we deſire : Wee are not more hard to beleeve,than loath to diſtruſt
beneficiall events:She well knew the Prophets holineſſe could not ſtand with wilfull
falſhood;perhaps,ſhe might thinke it ſpoken by way of tryall,not of ſerious affirma-
tion; as unwilling therefore that it ſhould not be,and willing to heare that pleaſing
word ſeconded,ſhe ſayes, *Doe not lie to thine hand-maid.* Promiſes are made good,
not by iteration,but by the effect; The *Shunamite* conceives,and beares a ſon, at the
ſet ſeaſon : How glad a mother ſhe was,thoſe know beſt, that have mourned under
the diſcomfort of a ſad ſterility. The childe growes up,and is now able to finde out
his father in the field,amongſt his Reapers:His father now grew young againe with
the pleaſure of his ſight;and more joyed in this ſpring of his hopes, than in all the C
crops of his harveſt; But what ſtability is there in theſe earthly delights ? The hot
beames of the Sunne beat upon that head which too much care had made tender,and
delicate; The child complaines to his father, of his paine ; Oh that grace could
teach us, what nature teaches Infants, in all our troubles to bemoane our ſelves to
our heavenly father ! He ſends him to his mother; upon her lap, about noone , the
child dies;as if he would returne his ſoule into that boſome, from which it was deri-
ved to him;The good *Shunamite* hath loſt her ſonne, her faith ſhe had not loſt; Paſ-
ſion hath not robbed her of her wiſdome; As not diſtracted with an accident ſo ſud-
den,ſo ſorrowfull; ſhe layes her dead childe upon the Prophets bed, ſhe lockes the
doore;ſhee hides her griefe,leſt that conſternation might hinder her deſigne;ſhe ha-
ſtens to her huſband,and(as not daring to be other than officious in ſo diſtreſſe-full D
an occaſion)acquaints him with her journey, (though not with the cauſe) requires
of him both attendance,and conveyance;ſhe poſts to mount *Carmel*; ſhe cannot ſo
ſoone finde out the man of God, as hee hath found her ; He ſees her afarre off, and
like a thankefull gueſt, ſends his ſervant haſtily to meet her, to inquire of the
health of her ſelfe , her huſband , her childe ; Her errand was not to *Gehezi* , it
was to *Eliſha*; no meſſenger ſhall interrupt her; no eare ſhall receive her complaint
but the Prophets ; Downe ſhee fals paſſionately at his feete, and, forgetting the
faſhion of her baſhfull ſtrangeneſſe, layes hold of them , whether in an humble
veneration of his perſon, or in a fervent deſire of ſatisfaction. *Gehezi*, who well
knew how uncouth, how unfit this geſture of ſalutation was for his maſter, offers
to remove her, and admoniſheth her of her diſtance ; The mercifull Prophet eaſi- E
ly apprehends that no ordinary occaſion could ſo tranſport a grave , and well-go-
verned matrone ; as therefore pitying her unknowne paſſion , hee bids , *Let her*
alone, for her ſoule is vexed within her, and the Lord hath hid it from mee, and hath not
told mee. If extremitie of griefe have made her unmannerly, wiſe and holy *Eliſha*
knowes how to pardon it ; Hee dares not adde ſorrow to the aflicted ; hee can
better beare an unſeemelineſſe in her greeting, than cruelty in her moleſtation.
Great was the familiarity that the Prophet had with his God; and as friends are
wont mutually to impart their counſells to each other, ſo had the Lord done to
him;*Eliſha* was not idle on mount *Carmel*;What was it that he ſaw not from thence?
Not heaven onely, but the world was before him, yet the *Shunamites* loſſe is con-
cealed from him: neither doth he ſhame to confeſſe it; Oft-times thoſe that know
greater

A greater matters may yet be ignorant of the leſſe: It is no diſparagement to any finite
creature not to know ſomething. By her mouth will God tell the Prophet, what by
viſion he had not; *Then ſhe ſaid, Did I deſire a ſonne of my Lord? Did I not ſay, doe not*
deceive me? Deep ſorrow is ſparing of words; The expoſtulation could not be more
ſhort, more quick, more pithy: Had I begged a ſonne, perhaps my importunity
might have been yeelded to, in anger; Too much deſire is juſtly puniſhed with
loſſe. It is no marvell if what we wring from God, proſper not; This favour to mee
was of thine owne motion; Thy ſuit, O *Eliſha* made me a mother: Couldſt thou intend
to torment me with a bleſſing? How much more eaſie had the want of a ſonne
been, than the miſcariage? Barrenneſſe than orbation? Was there no other end of
my having a ſon, than that I might loſe him? O man of God, let me not complaine of
a cruell kindneſſe; thy prayers gave me a ſon, let thy prayers reſtore him; let not my
B dutifull reſpects to thee be repaid with an aggravation of miſery; give not thine
handmaid cauſe to wiſh that I were but ſo unhappy as thou foundeſt me; Oh wofull
fruitfulneſſe, if I muſt now ſay, That I had a ſonne.

I know not whether the mother, or the Prophet were more afflicted, the Prophet
for the mothers ſake, or the mother for her owne; Not a word of reply doe we heare
from the mouth of *Eliſha*, his breath is onely ſpent in the remedy; Hee ſends his
ſervant with all ſpeed, to lay his ſtaffe upon the face of the child; charging him to
avoide all the delayes of the way: Had not the Prophet ſuppoſed that ſtaffe of his
able to beate away death, why did he ſend it? and if upon that ſuppoſition hee ſent
it, how was it that it failed of effect? was this act done out of humane conceit, not
out of inſtinct from God? Or did the want of the mothers faith hinder the ſucceſſe
C of that cure? She, not regarding the ſtaffe, or the man, holds faſt to *Eliſha*; No hopes
of his meſſage can looſe her fingers: *As the Lord liveth, and as thy ſoule liveth, I will*
not leave thee: Shee imagined that the ſervant, the ſtaffe might be ſevered from *Eliſha*,
ſhe knew that where ever the Prophet was, there was power; It is good relying
on thoſe helpes that cannot faile us.

Merit and importunity have drawne *Eliſha* from *Carmel* to *Shunem*: Hee findes
his lodging taken up by that pale carkeiſe; he ſhuts his doore, and fals to his prayers;
this ſtaffe of his (what ever became of the other) was long enough (hee knew) to
reach up to heaven to knocke at thoſe gates, yea to wrench them open; He applies
his body to thoſe cold and ſenſeleſſe limbs; By the fervour of his ſoule he reduces
that ſoule, by the heat of his body he educeth warmth out of that corps: The child
D neeſeth ſeven times, and as if his ſpirit had been but hid for the time, not departed, it
fals to worke afreſh; the eyes looke up, the lippes and hands move; The mother is
called in to receive a new life, in her twice-given ſonne: ſhe comes in, full of joy,
full of wonder, and bowes her ſelfe to the ground, and fals downe before thoſe feet,
which ſhe had ſo boldly laid hold of in *Carmel*. Oh ſtrong faith of the *Shunamite*,
that could not be diſcouraged with the ſeizure, and continuance of death; raiſing up
her heart ſtill to an expectation of that life, which to the eyes of nature had beene
impoſſible, irrevocable; Oh infinite goodneſſe of the Almighty, that would not ſuffer
ſuch faith to be fruſtrate, that would rather reverſe the lawes of nature, in returning
a gueſt from heaven, and raiſing a corps from death, than the confidence of a
beleeving heart ſhould be diſappointed.

E How true an heire is *Eliſha* of his maſter, not in his graces only, but in his actions?
Both of them divided the waters of *Iordan*, the one as his laſt act, the other as his firſt;
Elijahs curſe was the death of the Captaines, and their troups; *Eliſhaes* curſe was the
death of the children: *Elijah* rebuked *Ahab* to his face; *Eliſha Iehoram*: *Elijah* ſupplied
the drought of *Iſrael* by raine from heaven; *Eliſha* ſupplied the drought of the
three Kings by waters guſhing out of the earth; *Elijah* increaſed the oyle of the *Sareptan*;
Eliſha increaſed the oyle of the Prophets widow; *Elijah* rayſed from death
the *Sareptans* ſon; *Eliſha* the *Shunamites*: Both of them had one mantle, one ſpirit;
both of them climbed up one *Carmel*, one heaven.

Eliſha *with* Naaman.

OF the full ſhowers of grace which fell upon *Iſrael* & *Iudah*, yet ſome drops did light upon their neighbours: If *Iſrael* be the worſe for her neerenesſe to *Syria*, *Syria* is the better for the vicinity of *Iſrael*. Amongſt the worſt of Gods enemies ſome are ſingled out for mercy. *Naaman* was a great Warriour, an honourable Courtier, yet a Leper; no diſeaſe incident to the body is ſo naſty, ſo loathſome, as Leproſie. Greatneſſe can ſecure no man from the moſt odious and weariſome condition; how little pleaſure did this *Syrian* Peere take, to be ſtooped to by others, whiles he hated to ſee himſelfe: Even thoſe that honoured him, avoided him; neither was he other than abhorred of thoſe that flattered him; yea his hand could not move to his mouth without his owne deteſtation; the baſeſt ſlave of *Syria* would not change ſkins with him, if he might have his honour to boot: Thus hath the wiſe God thought meet to ſauce the valour, dignity, renowne, victories, of the famous Generall of the *Syrians*; Seldome ever was any man ſerved with ſimple favours; Theſe compoſitions make both our croſſes tolerable, and our bleſſings wholeſome.

The body of *Naaman* was not more tainted with his lepry, than his ſoule was tainted with *Rimmon*; and beſides his Idolatry, hee was a profeſſed enemy to *Iſrael*, and ſucceſſefull in his enmity: How far doth God fetch about his purpoſes? The leproſie, the hoſtility of *Naaman* ſhall be the occaſions of his ſalvation; That leproſie ſhall make his ſoule ſound; That hoſtility ſhall adopt him a ſon of God; In ſome proſperous in-rodes, that the *Syrians* under *Naamans* conduct have made into the land of *Iſrael*, a little maid is taken captive; ſhe ſhall attend on *Naamans* wife; and ſhall ſuggeſt to her miſtreſſe the miraculous cures of *Eliſha*. A ſmall chink may ſerve to let in much light; Her report findes credit in the Court, and begets both a letter from the King and a journey of his Peere; whiles the *Syrians* thought of nothing but their booty, they bring happineſſe to the houſe of *Naaman*; The captivity of a poore Hebrew girle is a meanes to make the greateſt Lord of *Syria*, a ſubject to God; It is good to acquaint our children with the workes of God, with the praiſes of his Prophets. Little doe we know how they may improve this knowledge, and whither they may carie it; perhaps the remoteſt Nations may light their candle at their coale: Even the weakeſt intimatiõs may not be neglected: A childe, a ſervãt, a ſtrãger may ſay that, which we may bleſſe God to have heard: How well did it become the mouth of an *Iſraelite* to extoll a Prophet; to wiſh the cure of her maſter, though an *Aramite*; to adviſe that journey, unto the man of God, by whom both body and ſoule might be cured: True Religion teacheth us pious and charitable reſpects to our Governours, though Aliens from the Common-wealth of God.

No man that I heare blames the credulity of *Naaman*; upon no other ground doth the King of *Syria* ſend his chiefe Peere, with his letters to the King of *Iſrael*; from his hands requiring the Cure: The *Syrian* ſuppoſed, that what ever a ſubject could doe, a Soveraigne might command; that ſuch a Prophet could neither be out of the knowledge, nor out of the obedience to his Prince; never did hee dreame of any exemption, but imagining *Iehoram* to be no leſſe a King of Prophets, than of people, and *Eliſha* no leſſe a ſubject, than a Seer, he writes, *Now when this letter is come to thee, behold, I have herewith ſent Naaman my ſervant to thee, that thou maiſt recover him of his leproſie.* Great is the power of Princes; every mans hand is theirs, whether for ſkill, or for ſtrength: Beſides the eminency of their owne gifts, all the ſubordinate excellencies of their ſubjects, are no leſſe at their ſervice, than if they were inherent in their perſons: Great men are wanting to their owne perfections, if they do not both know, and exerciſe the graces of their inferiors.

The King of *Iſrael* cannot read the letter without amazement of heart, without rending of garments, & ſaies; *Am I God, to kill & to make alive, that this man ſendes to me, to recover a man of his leproſie? Wherefore conſider, & ſee, I pray you, how he ſeeketh a quar-*

rell againſt me? If God have vouchſafed to call Kings, Gods; it well becomes Kings to call themſelves, men; and to confeſſe the diſtance wherein they ſtand to their Maker: Man may kill, man cannot kill and make alive; yea of himſelfe he can do neither: with God, a Worme, or a fly may kill a man; without God no Potentate can doe it: much leſſe can any created power both kill, and revive: ſince to reſtore life is more than to bereave it, more than to continue it, more than to give it: And if leproſie be a death, what humane power can either inflict, or cure it: It is a trouble to a well-affected heart to receive impoſſible commands: To require that of an inferiour which is proper to the higheſt, is a derogation from that ſupreame power whoſe property it is: Had *Iehoram* beene truly religious, the injury done to his Maker in this motion, (as he tooke it) had more afflicted him, than the danger of his owne quarrell. Belike, *Eliſha* was not in the thoughts of the King of Iſrael: Hee might have heard that this Prophet had made alive one, whom he killed not: Himſelfe with the two other Kings had beene eye-witneſſes of what *Eliſha* could doe: yet now, the Calves of *Dan* and *Bethel* have ſo often taken up his heart, that there is no roome for the memory of *Eliſha*; whom hee ſued to in his extremity, now his proſperity hath forgotten: Carnall hearts (when need drives them) can think of GOD, and his Prophet; when their turne is ſerved, can as utterly neglect them, as if they were not.

Yet cannot good *Eliſha* repay neglect, and forgetfulneſſe: He liſtens what is done at the Court, and finding the diſtreſſe of his Soveraigne, profers that ſervice, which ſhould have beene required; *Wherefore haſt thou rent thy cloathes; Let him come now to mee, and hee ſhall know that there is a Prophet in Iſrael.* It was no ſmall fright, from which *Eliſha* delivers his King: *Iehoram* was in awe of the Syrians, ever ſince their late victorie, wherein his father *Ahab* was ſlaine, Iſrael and Judah diſcomfited: nothing was more dreadfull to him, than the frownes of theſe *Aramites*: The quarrell which he ſuſpected to be hatched by them, is cleared by *Eliſha*: their Leper ſhall be healed; both they, and Iſrael ſhall know they have neglected a God, whoſe Prophet can doe wonders: Many eyes, doubtleſſe, are faſtened upon the iſſue of this meſſage. But what ſtate is this that *Eliſha* takes upon him; hee doth not ſay, *I will come to him*; but, *Let him come now to mee*: The three Kings came downe once to his Tent, it is no marvell, if hee prevent not the journey of a Syrian Courtier: It well beſeemes him that will bee a ſuiter for favour, to bee obſequious: Wee may not ſtand upon termes of our labour, or dignity, where wee expect a benefit: *Naaman* comes richly attended with his troupes of ſervants and horſes, and waites in his Charet at the doore of a Prophet: I doe not heare *Eliſha* call him in; for though he were great, yet he was leprous: neither doe I ſee *Eliſha* come forth to him, and receive him with ſuch outward courteſies, as might be fit for an honourable ſtranger; for in thoſe rich cloathes the Prophet ſaw an *Aramite*; and perhaps ſome tincture of the late-ſhed blood of Iſrael: Rather, that he might make a perfect triall of the humility of that man, whom he meanes to gratifie, and honour, after ſome ſhort attendance at his doore, he ſends his ſervant with a meſſage to that Peere, who could not but thinke the meaneſt of his retinue, a better man than *Gehezies* Maſter.

What could the Prophet have done other to the Lacquy of *Naamans* man? Hee that would bee a meet ſubject of mercy, muſt bee throughly abaſed in his owne conceit: and muſt be willingly pliable to all the conditions of his humiliation: Yet, had the meſſage caried in it either reſpect to the perſon, or probability of effect, it could not have beene unwelcome: but now it ſounded of nothing, but ſullenneſſe, and unlikelihood: *Goe, and waſh in Iordan ſeven times, and thy fleſh ſhall come againe to thee, and thou ſhalt be cleane:* What wiſe man could take this for any other than a meer ſcorne, and mockery? *Goe, waſh?* Alas, what can water doe? It can cleanſe from filthineſſe, not from leproſie: And why in *Iordan*? What differs that from other ſtreames? and why juſt ſeven times? What vertue is either in that channell, or in that number? *Naaman* can no more put off nature than leproſie: In what a chafe did he fling away from the Prophets doore; and ſayes, Am I comne thus far to fetch a flout from an Iſraelite? Is this the iſſue both of my journey,and the Letters of my King? Could this Prophet finde no man to play upon,but *Naaman*?Had he meant ſeriouſly, why did he thinke himſelfe too good to come forth unto me?Why did he not touch me with his hand, and bleſſe me with his prayers,and cure me with his bleſſing? Is my miſery fit for his deriſion? If water could doe it, what needed I to come ſo farre for this remedy? Have I not oft done thus in vaine? Have we not better ſtreames at home,than any Iſrael can afford? *Are not Abana and Pharphar, Rivers of Damaſcus, better than all the waters of Iſrael?* Folly and pride ſtrive for place in a naturall heart, and it is hard to ſay whether is more predominant. Folly in meaſuring the power of Gods ordinances by the rule of humane diſcourſe, and ordinary event: pride,in a ſcornefull valuation of the inſtitutions of God, in compariſon of our owne devices. *Abana* and *Pharphar*, two for one: Rivers,not waters; of *Damaſcus*, a ſtately City, and incomparable: Are they not? Who dares deny it? Better, not as good; than the waters, not the rivers; all the waters, *Iordan*, and all the reſt;of Iſrael,a beggarly region to *Damaſcus*. No where ſhall we finde a truer patterne of the diſpoſition of Nature;how ſhe is altogether led by ſenſe,and reaſon; how ſhe fondly judges of all objects by the appearance,how ſhe acquaints her ſelfe onely with the common rode of Gods proceedings; how ſhe ſtickes to her owne principles, how ſhe miſconſtrues the intentions of God, how ſhe over-conceits her owne, how ſhee diſdaines the meane conditions of others,how ſhe upbraids her oppoſites with the proud compariſon of her owne priviledges.

Nature is never but like her ſelfe:No marvell if carnall mindes deſpiſe the fooliſhneſſe of preaching,the ſimplicity of Sacraments,the homelineſſe of ceremonies, the ſeeming inefficacy of cenſures:Theſe men looke upon *Iordan* with Syrian eyes; One drop of whoſe water ſet apart by divine ordination, hath more vertue, than all the ſtreames of *Abana*, and *Pharphar*.

It is a good matter for a man to be attended with wiſe and faithful followers:Many a one hath had better counſell from his heeles,than from his elbowes: *Naamans* ſervants were his beſt friends: they came to him,and ſpake to him, and ſaid, *My Father, If the Prophet had bid thee doe ſome great thing, wouldſt thou not have done it? How much rather then, when he ſaith to thee, Waſh,and be cleane.* Theſe men were ſervants, not of the humour,but of the profit of their maſter:Some ſervile ſpirits would have cared onely to ſooth up, not to benefit their Governour, and would have encouraged his rage, by their owne: Sir, will you take this at the hand of a baſe fellow? was ever man thus flouted? Will you let him carie it away thus? Is any harmeleſſe anger ſufficient revenge for ſuch an inſolence?Gives us leave at leaſt to pull him out by the eares,and force him to doe that by violence,which he would not doe out of good manners. Let our fingers teach this ſaucy Prophet what it is to offer an affront to a Prince of *Syria:* But theſe men loved more their maſters health,than his paſſion; and had rather therefore to adviſe,than flatter: to draw him to good, than follow him to evill:Since it was a Prophet from whom he received this preſcription, they perſwade him not to deſpiſe it;intimating there could be no fault in the ſleightneſſe of the receit,ſo long as there was no defect of power in the commander;that the vertue of the cure ſhould be in his obedience,not in the nature of the remedy: They perſwade, and prevaile. Next to the Prophet, *Naaman* may thanke his ſervants that he is not a Leper: He goes downe(upon their intreaty)and dips ſeven times in *Iordan*, his fleſh riſeth,his Leproſie vaniſheth: Not the unjuſt fury and techineſſe of the patient ſhall croſſe the cure:leſt whiles God is ſevere,the Prophet ſhould be diſcredited.Long enough might *Naaman* have waſhed there in vaine, if *Eliſha* had not ſent him:Many a Leper hath bathed in that ſtreame,and hath come forth no leſſe impure: It is the word,the ordinance of the Almighty which puts efficacy into thoſe meanes which of themſelves are both impotent and improbable: What can our Font do to the waſhing away of ſinne? If Gods inſtitution ſhall put vertue into our *Iordan*,it ſhal ſcoure off the ſpirituall leproſies of our hearts; and ſhall more cure the ſoule, than cleanſe the face.

How joyfull is *Naaman* to ſee this change of his ſkin,this renovation of his fleſh,

A of his life: Never did his heart finde ſuch warmth of inward gladneſſe, as in this
ſtreame.

Upon the ſight of his recovery, he doth not poſte home to the Court, or to his family,
to call for witneſſes, for partners of his joy; but thankfully returnes to the Prophet,
by whoſe meanes he received this mercy: He comes back with more contentment
than he departed with rage: Now will the man of God be ſeene of that recovered
Syrian, whom he would not ſee leprous: His preſence ſhall be yeelded to the
gratulation which was not yeelded to the ſuit: Purpoſely did *Eliſha* forbeare before,
that he might ſhare no part of the praiſe of this worke with his Maker; that God
might be ſo much more magnified, as the meanes were more weake and deſpicable.
The miracle hath his due worke. Firſt, doth *Naaman* acknowledge the God that
B wrought it; then the Prophet, by whom he wrought it: *Behold, now I know there is no
God in all the earth, but in Iſrael.* Oh happy *Syrian*, that was at once cured of his leproſie,
and his miſ-priſon of God: *Naaman* was too wiſe, to think that either the water
had cured him, or the man: he ſaw a divine power working in both: ſuch as he vainly
ſought from his Heathen Deities: with the heart therefore he beleeves, with the
mouth he confeſſes.

Whiles he is thus thankfull to the author of his cure, hee is not unmindfull of the
inſtrument. *Now therefore, I pray thee, take a bleſſing of thy ſervant.* *Naaman* came richly
furniſhed with ten talents of ſilver, ſixe thouſand peeces of gold, ten changes of
raiment: All theſe and many more would the Syrian Peere have gladly given to be
delivered from ſo noiſome a diſeaſe: no marvell if he importunately offer ſome part
C of them to the Prophet, now that he is delivered; ſome teſtimony of thankfulneſſe
did well, where all earthly recompence was too ſhort: The hands of this man were
no leſſe full of thankes, than his mouth Dry and barren profeſſions of our obligations
where is power to requite, are unfit for noble and ingenuous ſpirits.

Naaman is not more franke in offering his gravity, than *Eliſha* vehement in refuſing
it, *As the Lord liveth, before whom I ſtand, I will receive none.* Not that he thought
the *Syrian* gold impure: Not that he thought it unlawfull to take up a gift, where
he hath laid downe a benefit: But the Prophet will remit of *Naamans* purſe, that he
may win of his ſoule: The man of God would have his new Convert ſee cauſe to be
more enamoured of true piety; which teacheth her Clients to contemne thoſe worldly
riches and glories, which baſe worldlings adore: and would have him thinke, that
D theſe miraculous powers are ſo far tranſcending the valuatiō of all earthly pelfe, that
thoſe glittering treaſures are worthy of nothing, but contempt, in reſpect thereof:
Hence is it, that he who refuſed not the Shunamites table, and ſtoole, and candleſtick
will not take *Naamans* preſent: there is much uſe of godly diſcretion in directing us
when to open, when to ſhut our hands.

He that will not be allowed to give, deſires yet to take it: *Shall there not, I pray
thee, bee given to thy ſervant two mules load of earth? For thy ſervant will henceforth
offer neither burnt-offering, nor ſacrifice to other gods, but unto the Lord.* Iſraelitiſh
mold lay open to his cariage, without leave of *Eliſha*: but *Naaman* regards not to
take it, unleſſe it may be given him, and given him by the Prophets hand: Well did
this Syrian find that the man of God had given a ſupernatural vertue to the water of
E *Iſrael*, and therefore ſuppoſed he might give the like to his earth: Neither would any
earth ſerve him but *Eliſhaes*; elſe the mold of *Iſrael* had been more properly craved
of the King than the Prophet of Iſrael.

Doubtleſſe it was devotion that moued this ſuit: The Syrian ſaw God had a
propriety in Iſrael, and imagines that he will be beſt pleaſed with his owne; On
the ſudden was *Naaman* halfe a Proſelyte, ſtill here was a weake knowledge with
ſtrong intentions: He will ſacrifice to the Lord; but where? in Syria, not in Hieruſalem:
Not the mold, but the Altar is that God reſpects; which he hath allowed
no where but in his choſen Sion. This honeſt Syrian will be removing God home to
his Country; he ſhould have reſolved to remove his home, to God; And though he
vowes to offer no ſacrifice to any other God, yet he craves leave to offer an outward
courteſie to *Rimmon*; though not for the Idols ſake, yet for his maſters: *In this thing*

the Lord pardon thy ſervant, that when my maſter goeth into the houſe of Rimmon, to worſhip there, and hee leaneth on my hand, and I bow my ſelfe in the houſe of Rimmon, the Lord pardon thy ſervant in this thing. *Naaman* goes away reſolute to profeſſe himſelfe an Iſraelite for Religion; all the *Syrian* Court ſhall know that hee ſacrifices upon Iſraelitiſh earth, to the God of Iſrael: they ſhall heare him proteſt to have neither heart, nor knee for *Rimmon:* If he muſt goe into the houſe of that Idoll, it ſhall bee as a ſervant, not as a ſuppliant; his duty to his Maſter ſhall cary him, not his devotion to his Maſters god; If his maſter goe to worſhip there, not he; neither doth hee ſay, *When I bow my ſelfe to the Image of Rimmon*; but, *in the houſe:* hee ſhall bow, to be leaned upon, not to adore; yet had not *Naaman* thought this a fault, he had not craved a pardon; his heart told him that a perfect Convert ſhould not have abidd the roofe, the ſight, the ayre of *Rimmon*; that his obſervance of an earthly maſter ſhould not draw him to the ſemblance of an act of outward obſervance to the rivall of his maſter in Heaven, that a ſincere deteſtation of Idolatry could not ſtand with ſo unſeaſonable a courteſie.

Farre therefore is *Naaman* from being a patterne, ſave of weakneſſe; ſince he is yet more than halfe a Syrian; ſince he willingly accuſes himſelfe, and inſtead of defending, deprecates his offence; It is not for us to expect a full ſtature in the cradle of converſion. As nature, ſo grace riſes by many degrees, to perfection; Leproſie was in *Naaman* cured at once, not corruption.

The Prophet, as glad to ſee him but thus forward, diſmiſſes him with a civill valediction; Had an Iſraelite made this ſuit, he had been anſwered, with a checke; thus much from a Syrian was worthy a kinde farewell; They are parted.

Gehezi cannot thus take his leave; his heart is maled up in the rich cheſts of *Naaman,* and now he goes to fetch it; The Prophet and his man had not looked with the ſame eyes upon the Syrian treaſure; the one with the eye of contempt, the other with the eye of admiration, and covetous deſire. The diſpoſition of the maſter may not be meaſured by the minde, by the act of his ſervant; Holy *Eliſha* may be attended by a falſe *Gehezi*: No examples, no counſels will prevaile with ſome hearts; who would not have thought that the follower of *Eliſha* could bee no other then a Saint? yet, after the view of all thoſe miracles, this man is a mirrour of worldlineſſe. Hee thinkes his maſter either too ſimple, or too kinde, to refuſe ſo juſt a preſent from a Syrian; himſelfe will be more wiſe, more frugall; Deſire haſtens his pace, he doth not goe, but runne after his booty; *Naaman* ſees him, and, as true nobleneſſe is ever courteous, alights from his Charet, to meet him; The great Lord of Syria comes forth of his Coach to ſalute a Prophets ſervant: not fearing that hee can humble himſelfe over-much to one of *Eliſha's* family: He greets *Gehezi* with the ſame word wherewith he lately was dimitted by his maſter: *Is it peace?* So ſudden a meſſenger might ſeeme to argue ſome change. Hee ſoone receives from the breathleſſe bearer newes of his maſters health, and requeſt: *All is well, My Maſter, hath ſent mee, ſaying, Behold, even now there be come to mee from mount Ephraim, two young men of the ſonnes of the Prophets: Give mee, I pray thee, a talent of ſilver, and two changes of garments.* Had *Gehezi* craved a reward in his owne name, calling for the fee of the Prophets ſervant, as the gaine, ſo the offence had beene the leſſe; now, reaching at a greater ſumme, he belies his Maſter, robs *Naaman,* burdens his owne ſoule. What a ſound tale hath the craft of *Gehezi* deviſed? Of the number, the place, the quality, the age of his Maſters gueſts? That he might ſet a faire colour upon that pretended requeſt: ſo proportioning the value of his demand, as might both enrich himſelfe, and yet well ſtand with the moderation of his maſter. Love of money can never keepe good quarter with honeſtie, with innocence: Covetouſneſſe never lodged in the heart alone; If it finde not, it will breed wickedneſſe. What a mint of fraud there is in a worldly breſt? How readily can it coine ſubtle falſhood for an advantage?

How thankfully liberall was this noble Syrian; *Gehezi* could not be more eager in taking, then he was in giving; As glad of ſo happy an occaſion of leaving any peece of his treaſure behinde him, hee forces two talents upon the ſervant of *Eliſha:* and

A binds them in two bags,and layes them upon two of his owne ſervants; his owne trayne ſhall yeeld Porters to *Gehezi*: Cheerefulneſſe is the juſt praiſe of our beneficence: Bountifull mindes are as zealous in over-paying good turnes, as the niggardly are in ſcanting retributions.

What projects doe we thinke *Gehezi* had all the way? How did hee pleaſe himſelfe with the waking dreames of purchaſes,of traffique, of jolly? and now, when they are come to the tower,he gladly diſburdens,and diſmiſſes his two *Syrian* attendants,and hides their load,and wipes his mouth,& ſtands boldly before that Maſter, whom he had ſo foully abuſed: Oh *Gehezi*! where didſt thou thinke God was this while? Couldeſt thou thus long powre water upon the hands of *Eliſha*,and be either ignorant,or regardleſſe of that undeceivable eye of providence,which was ever fixed B upon thy hands,thy tongue,thy heart? Couldſt thou thus hope to blind the eyes of a Seer?Heare then thy inditement,thy ſentence,from him,whom thou thoughteſt to have mocked with thy concealment;*Whence commeſt thou Gehezi?Thy ſervant went no whither*.He that had begun a lye to *Naaman*,ends it to his Maſter: who ſo lets his tongue once looſe to a wilfull untruth,ſoone growes impudent in multiplying falſehoods.Of what metal is the forehead of that man,that dares lye to a Prophet?What is this,but to out-face the ſenſes? *Went not my heart with thee,when the man turned againe from his charet to meet thee*? Didſt thou not till now know, O *Gehezi*, that Prophets have ſpirituall eyes,which are not confined to bodily proſpects?

Didſt thou not know,that their hearts were often,where they were not? Didſt thou not know that thy ſecreteſt wayes were over-looked by inviſible witneſſes? C Heare then and be convinced:Hither thou wenteſt,thus thou ſaidſt,thus thou didſt, thus thou ſpedſt.What anſwer was now here but confuſion? Miſerable *Gehezi*, how didſt thou ſtand pale and trembling before the dreadfull tribunall of thy ſevere Maſter,looking for the wofull ſentence of ſome grievous judgement for ſo haynous an offence?*Is this a time to receive money,and to receive garments,and*(which thou hadſt already purchaſed in thy conceit)*Olive-yards,and Vine-yards, and Sheep, and Oxen, and Men-ſervants,and Maid-ſervants*?Did my mouth refuſe,that thy hands might take? Was I ſo carefull to win honour to my God,and credit to my profeſſion,by denying theſe *Syrian* preſents,that thou mightſt daſh both in receiving them? Was there no way to enrich thy ſelfe,but by belying thy Maſter;by diſparaging this holy function in the eyes of a new convert?Since thou wouldſt needs therefore take part of *Naamans* treaſure,take part with him in his Leproſie,*The leproſie of Naaman, ſhall cleave* D *unto thee,and unto thy ſeed for ever*.Oh heavy talents of *Gehezi*! Oh the horror of this one unchangeable ſuit,which ſhall never be but loathſomely white, noyſomely uncleane!How much better had been a light purſe, and an homely coat, with a ſound body,a cleare ſoule?Too late doth that wretched man now finde, that he hath loaded himſelfe with a curſe,that he hath clad himſelfe with ſhame:His ſin ſhall be read ever in his face,in his ſeed; All paſſengers, all poſterities ſhall now ſay, Behold the characters of *Gehezies* covetouſneſſe,fraud,ſacriledge! The act overtakes the word, *He went out of his preſence a Leper as white as ſnow*.It is a wofull exchange that *Gehezi* hath made with *Naaman*;*Naaman* became a Leper,returned a Diſciple; *Gehezi* came a Diſciple,returned a Leper:*Naaman* left behind both his diſeaſe and money; *Gehezi* E takes up both his money and his diſeaſe.Now ſhal *Gehezi* never looke upō himſelf,but he ſhall think of *Naaman* whoſe ſkin is transferred upon him with thoſe Talents;and ſhall weare out the reſt of his dayes in ſhame,and paine,and ſorrow: His teares may waſh off the guilt of his ſin,ſhall not(like another Jordan)waſh off his Leproſie, that ſhall ever remaine as an hereditary monument of divine ſeverity. This ſonne of the Prophets ſhall more loud & lively preach the Juſtice of God by his face,than others by their tongue.Happy was it for him, if whiles his ſkin was ſnow-white with Leproſie,his humbled ſoule were waſhed white as ſnow with the water of true repentance.

A

Eliſha *raiſing the Iron, blinding the Aſſyrians.*

THere was no loſſe of *Gebezi*; when he was gone, the Prophets increaſed: an ill man in the Church, is but like ſome ſhrubbie tree in a Garden, whoſe ſhade keepes better plants from growing: A blank doth better in a roome, than an ill filling: The view of Gods juſt judgements doth rather draw clients unto him, than alienate them, The Kings of Iſrael had ſucceeded in Idolatry, and hate of ſincere Religion; Yet the Prophets multiply: Perſecutiō enlargeth the bounds of the Church. Theſe very tempeſtuous ſhowers bring up flowers and herbes in abundance. There would have been neither ſo many, nor ſo B zealous Prophets in the languiſhments of peace: Beſides, what marvell is it, if the immediate ſucceſſion of two ſuch noble Leaders, as *Elijah* and *Eliſha*, eſtabliſhed and augmented Religion, and bred multitudes of Prophets. Rather who cannot marvell, upon the knowledge of all their miracles, that all Iſrael did not propheſie? It is a good hearing, that the Prophets want elbow-roome; out of their ſtore, not out of the envy of neighbours, or incompetency of proviſion: Where viſion failes, the people periſh; they are bleſſed, where it abounds.

When they found themſelves ſtraitned, they did not preſume to carve for themſelves, but they craved the leave, the counſell of *Eliſha:* Let us goe, we pray thee, unto *Iordan*, and take thence every man a beame, and let us make us a place where we may dwell. And he ſaid, Goe ye. It well becomes the Sons of the Prophets, to enterpriſe C nothing without the allowance of their Superiours. Here was a building towards, none of the curiouſeſt: I doe not ſee them making meanes for the procurement of ſome cunning artificers, nor for the conquiſition of ſome coſtly marbles, and Cedars, but every man ſhall hew, and ſquare, and frame his owne beame. No nice termes were ſtood upon by theſe ſons of the Prophets. Their thoughts were fixed upon the perfection of a ſpirituall building: As an homely roofe may ſerve them, ſo their own hands ſhall raiſe it. The fingers of theſe contemplative men did not ſcorne the Axe, and Mallet, and Cheſell: It was better being there than in *Obadiahs* Cave; and they that dwell now contentedly under rude ſtickes, will not refuſe the ſquared ſtones, and poliſhed contignations of better times. They ſhall be ill teachers of others, that have not learned both to want, and to abound. D

The Maſter of this ſacred Societie, *Eliſha*, is not ſtately, not auſtere: he gives not only paſſage to this motion of his Collegiates, but aſſiſtance. It was fit the ſons of the Prophets ſhould have convenience of dwelling, though not pompe, not coſtlineſſe. They fall to their worke; No man goes ſlackly about the building of his own houſe: One of them more regarding the tree than the toole, lets fall the head of the Ax into the river: Poore men are ſenſible of ſmall loſſes: He makes his moane to *Eliſha*, *Alas Maſter, for it was borrowed*; Had the Axe been his owne, the trouble had been the leſſe to forgo it; therefore doth the miſcariage afflict him, becauſe it was of a borrowed Axe. Honeſt mindes are more carefull of what they have by loane than by proprietie: In lending there is a truſt, which a good heart cannot diſappoint without vexation. Alas poore novices of the Prophet, they would be building, and were not E worth their axes: if they would give their labour, they muſt borrow their inſtrumẽts Their wealth was ſpirituall: Outward poverty may well ſtand with inward riches: He is rich, not that hath the world, but that can contemne it.

Eliſha loves and cheriſhes this juſt ſimplicity; rather will he worke a miracle, than a borrowed axe ſhall not bee reſtored: It might eaſily bee imagined, hee that could raiſe up the iron out of the bottome of the water, could tell where it fell in; yet even that powerfull hand calls for direction: In this one point, the ſonne of the Prophet knowes more than *Eliſha:* The notice of particularities is neither fit for a creature, nor communicable: a meane man may beſt know his owne caſe: This Novice better knowes where his axe fell, than his maſter: his maſter knowes better how to get it out, than he. There is no reaſon to be given of ſupernaturall actions. The

Prophet

A phet borrowes an axe to cut an helve for the loſt axe: Why did he not make uſe of that handle which had caſt the head? Did he hold it unworthy of reſpect, for that it had abandoned the metal wherewith it was truſted? Or did he make choice of a new ſtick, that the miracle might be more cleare and unqueſtionable? Divine power goes a contrary way to Art: Wee firſt would have procured the head of the axe, and then would have fitted it with an helve: *Eliſha* fits the head to the helve, and cauſeth the wood, which was light and knew not how to ſinke, to fetch up the iron, which was heavy, and naturally uncapable of ſupernatation. Whether the metall were ſtripped of the naturall waight, by the ſame power which gave it being; or whether retaining the wonted poiſe, it was raiſed up by ſome ſpirituall operation, I enquire not: Only I ſee it ſwim like corke upon the ſtreame of *Iordan*, and move towards the hand that B loſt it. What creature is not willing to put off the properties of nature at the command of the God of nature? O God, how eaſie is it for thee, when this hard and heavy heart of mine is ſunke downe into the mud of the world, to fetch it up againe by thy mighty Word, and cauſe it to float upon the ſtreames of life, and to ſee the face of heaven againe?

Yet ſtill doe the ſides of *Iſrael* complaine of the thornes of *Aram*; The children of *Ahab* rue their fathers unjuſt mercy: From an enemy, it is no making queſtion whether of ſtrength or wyle: The King of *Syria* conſults with his Servants, where to encampe for his greateſt advantage; their opinion is not more required, than their ſecreſie. *Eliſha* is a thouſand ſcouts: he ſends word to the King of *Iſrael* of the projects, of the removes of his enemie. More than once had *Iehoram* ſaved both his life, and his Hoaſt, by theſe cloſe admonitions. It is well that in ſomething yet a Prophet may C be obeyed. What ſtrange State-ſervice was this which *Eliſha* did, beſides the ſpirituall? The King, the people of Iſrael owe themſelves, and their ſafety to a deſpiſed Prophet. The man of God knew, and felt them Idolaters, yet how carefull and vigilant is he for their reſcue. If they were bad yet they were his owne: If they were bad, yet not all; God had his number amongſt their worſt: If they were bad, yet the *Syrians* were worſe. The Iſraelites miſ-worſhipped the true God, the *Syrians* worſhipped a falſe. That (if it were poſſible) he might win them, he will preſerve them; and if they will needs be wanting to God, yet *Eliſha* will not be wanting to them; their impiety ſhall not make him undutifull.

There cannot be a juſter cauſe of diſpleaſure, than the diſcloſing of thoſe ſecret counſels, which are laid up in our eare, in our breaſt. The King of *Syria*, not with- D out reaſon, ſtomacks this ſuppoſed treachery. What Prince can beare, that an adverſe power ſhould have a party, a Penſionary in his owne Court? How famous was *Eliſha* even in forraine Regions? Beſides *Naaman*, others of the *Syrian* Nobility take notice of the miraculous faculties of this Prophet of Iſrael; He is accuſed for this ſecret intelligence: No words can eſcape him, though ſpoken in the bed-chamber. O *Syrian*, whoſoever thou wert, thou ſaidſt not enough: If thy maſter doe but whiſper in thine eare, if he ſmother his words within his owne lips; if hee doe but ſpeake within his own boſome, *Eliſha* knowes it from an infallible information. What counſell is it, O God, that can be hid from thee? what counſel is it that thou wilt hide from thy Seer? Even this very word that accuſeth the Prophet, is knowne to the accuſed. He heares E this tale whiles it is in telling; he heares the plot for his apprehenſion. How ill do the projects of wicked men hang together? They that confeſſe *Eliſha* knowes their ſecreteſt words, doe yet conferre to take him. There are ſpies upon him, whoſe eſpials have moved their anger, and admiration. He is deſcryed to be in *Dothan*, a ſmal town of *Manaſſes*; A whole Armie is ſent thither to ſurpriſe him: The opportunity of the night is choſen for the exploit. There ſhal be no want either in the number, or valour or ſecrecie of theſe conſpired troupes: and now when they have fully girt in the village with a ſtrong & exquiſite ſiege, they make themſelves ſure of *Eliſha*, and pleaſe themſelves to think how they have incaged the miſerable Prophet, how they ſhould take him at unawares in his bed, in the midſt of a ſecure dreame; how they ſhould cary him fettered to their King; what thanks they ſhould have for ſo welcom a priſoner.

The ſucceſſor of *Gehezi* riſeth early in the morning, & ſees all the City encompaſſed

ſed with a fearefull hoaſt,of foot,horſe,charets. His eyes could meet with nothing A but woods of pikes,and wals of harneſſe,and luſtre of metals;and now he runs in affrighted to his Maſter: *Alas,my maſter,what ſhall weedoe?* He had day enough to ſee theywere enemies that environed them,to ſee himſelf helpleſſe,& deſperate;& hath onely ſo much life left in him,as to lament himſelfe to the partner of his miſery.He cannot flee from his new Maſter,if he would;he runs to him with a wofull clamour *Alas,my Maſter,what ſhall we doe?*

Oh the undaunted courage of faith! *Eliſha* ſees all this,and ſits in his chamber ſo ſecure,as if theſe had onely beene the guard of *Iſrael*,for his ſafe protection. It is an hard precept that he gives his ſervant, *Feare not:* As well might he have bid him,not to ſee,when he ſaw,as not to feare,when he ſaw ſo dreadfull a ſpectacle: The operations of the ſenſes are no leſſe certaine,than thoſe of the affections, where the objects are no leſſe proper: But the taſke is eaſie if the next word may finde beleefe, B [*For there are moe with us,than with them.* Multitude,and other outward probabilities doe both lead the confidence of naturall hearts,and fixe it.It is for none but a *David* to ſay,*I will not be afraid of ten thouſands of people, that have ſet themſelves againſt mee round about.* Fleſh and blood riſeth, and falleth, according to the proportion of the ſtrength, or weakneſſe of apparent meanes.

Eliſhaes man lookt about him,yet his Maſter prayes,*Lord open his eyes that they may ſee.* Naturally we ſee not, whiles we doe ſee: Every thing is ſo ſeene, as it is. Bodily eyes diſcerne bodily objects, onely ſpirituall can ſee the things of God: Some men want both eyes and light. *Eliſhaes* ſervant had eyes,wanted illumination:No ſooner were his eyes open,than he ſaw the mountain full of horſes,and charets of fire round C about *Eliſha*.They were there before,(neither doth *Eliſha* pray that thoſe troupes may be gathered,but that they may be ſeen)not till now were they deſcryed.Inviſible armies guard the ſervants of God, whiles they ſeeme moſt forſaken of earthly aide,moſt expoſed to certaine dangers:If the eyes of our faith be as open as thoſe of our ſenſe,to ſee Angels as well as *Syrians*,we cannot be appalled with the moſt unequall termes of hoſtility.Thoſe bleſſed Spirits are ready either to reſcue our bodies, or to cary up our ſoules to bleſſedneſſe; whither ever ſhall be enjoyned by their Maker: there is juſt comfort in both, in either.

Both thoſe Charets that came to fetch *Elijah*,& thoſe that came to defend *Eliſha*, were fiery:God is not leſſe lovely to his own,in the midſt of his judgements,than he is terrible to his enemies,in the demonſtration of his mercies. Thus guarded,it is no D marvell if *Eliſha* dare walke forth into the midſt of the *Syrians*.Not one of thoſe heavenly Preſidiaries ſtruck a ſtroke for the Prophet; neither doth hee require their blowes,onely he turnes his prayer to his God,and ſayes, *Smite this people, I pray thee, with blindneſſe.* With no other than deadly intentions did theſe *Aramites* come down to *Eliſha*,yet doth not he ſay,Smite them with the Sword,but,*Smite them with blindneſſe:* All the evill he wiſheth to them,is their repentance; There was no way to ſee their error,but by blindneſſe.He that prayed for the opening of his Servants eyes,to ſee his ſafe-guard,prayes for the blinding of the eyes of his enemies,that they might not ſee to doe hurt.

As the eyes of *Eliſhaes* Servant were ſo ſhut,that they ſaw not the Angels, when E they ſaw the *Syrians:* ſo the eyes of the *Syrians* ſhall be likewiſe ſhut,that when they ſee the man,they ſhall not ſee the Prophet.To all other objects their eyes are cleare onely to *Eliſha* they ſhall be blinde, blinde not through darkneſſe,but through miſknowledge: They ſhall ſee, and miſtake both the perſon and place. Hee that made the ſenſes, can either hold, or delude them at pleaſure: How eaſily can hee offer to the ſight other repreſentations,than thoſe which ariſe from the viſible matter, and make the heart to beleeve them?

Juſtly now might *Eliſha* ſay,*This is not the way,neither is this the City,* wherein *Eliſha* ſhall be deſcryed.He was in *Dothan*,but not as *Eliſha*;he ſhall not be found but in *Samaria*;neither can they have any guide to him, but himſelfe. No ſooner are they come into the ſtreets of *Samaria*, than their eyes have leave to know both the place and the Prophet.The firſt ſight they have of themſelves,is in the trap of *Iſrael*,in the

jawes

A jawes of death: thoſe ſtately Palaces, which they now wonder at unwillingly, carie no reſemblance to them, but of their graves: Every Iſraelite ſeemes an executioner; every houſe a Jayle; every beame a Gibbet; and now, they look upon *Eliſha* tranſformed from their guide, to their common murderer, with horror and paleneſſe: It is moſt juſt with God to intangle the plotters of wickedneſſe, in their owne ſnare.

How glad is a mortall enemy to ſnatch at all advantages of revenge? Never did the King of Iſrael ſee a more pleaſing ſight, than ſo many *Syrian* throats at his mercy: & as loth to loſe ſo faire a day, (as if his fingers itched to be dip't in blood) he ſaies, *My father, ſhall I ſmite, ſhall I ſmite them?* The repetition argued deſire, the compellation, reverence: Not without allowance of a Prophet, would the King of *Iſrael* lay his hand upon an enemy, ſo miraculouſly trained home: His heart was ſtil foule with B idolatry, yet would he not taint his hand with forbidden blood: Hypocriſie will bee ſtill ſcrupulous in ſomething, and in ſome awfull reſtraints is a perfect counterfeit of conſcience.

The charitable Prophet ſoone gives an angrie prohibition of ſlaughter; *Thou ſhalt not ſmite them: Wouldſt thou ſmite thoſe whom thou haſt taken captive, with thy ſword, and with thy bow?* As if he ſaid, Theſe are Gods captives, not thine; and if they were thine own, their blood could not be ſhed without cruelty: though in the hot chaſes of war, executions may be juſtifiable; yet in the cooleneſſe of deliberation, it can be no other than inhumane, to take thoſe lives which have been yeelded to mercy: But here, thy bow and thy ſword are guiltleſſe of the ſucceſſe; only a ſtrange providence of the Almighty hath caſt them into thine hands, whom neither thy force, nor thy C fraud could have compaſſed: If it be victory thou aimeſt at, overcome them with kindneſſe: *Set bread and water before them, that they may eat and drinke*: Oh noble revẽge of *Eliſha*, to feaſt his perſecutors! To provide a Table for thoſe, who had provided a grave for him: Theſe Syrians came to *Dothan* ful of bloody purpoſes to *Eliſha*: he ſends them from Samaria full of good cheare, and jollity. Thus, thus ſhould a Prophet puniſh his purſuers: No vengeance but this is heroicall, and fit for Chriſtian imitation: *If thine enemy hunger, give him bread to eate, if he thirſt, give him water to drink: For thou ſhalt heape coales of fire upon his head; and the Lord ſhall reward thee: Be not overcome with evill, but overcome evill with good.*

The King of Iſrael hath done that by his feaſt, which he could not have done by his ſword: The bands of Syria will no more come by way of ambuſh, or incurſion, D into the bounds of Iſrael. Never did a charitable act go away without the retribution of a bleſſing. In doing ſome good to our enemies, we do moſt good to our ſelves; God cannot but love in us this imitation of his mercy, who bids his Sun ſhine, and his raine fall where he is moſt provoked; and that love is never fruitleſſe.

The Famine of Samaria releeved.

NOt many good turnes are written in Marble; ſoone have theſe Syrians forgotten the mercifull beneficence of Iſrael: After the forbearance of E ſome hoſtile inroade, all the forces of Syria are muſtered againſt *Iehoram*: That very Samaria which had releeved the diſtreſſed Aramites, is by the Aramites beſieged, and is afamiſhed by thoſe, whom it had fed. The famine within the walles was more terrible than the ſword without. Their worſt enemy was ſhut within; and could not be diſlodged of their owne bowels: Whither hath the Idolatry of Iſrael brought them? Before, they had been ſcourged with war, with drought, with dearth, as with ſingle cord; they remaine incorrigible, and now God twiſts two of theſe bloody laſhes together, and galls them even to death: there needs no other executioners then their own mawes. Thoſe things which in their nature were not edible, (at leaſt, to an Iſraelite) were now both deare, and dainty. The Aſſe was (beſides the untoothſomneſſe) an impure creature: that which the law of Ceremonies had made uncleane, the law of neceſſity had made delicate and precious: the bones of ſo carrion an head could not be picked for leſſe than foure hundred peeces of ſilver: neither was this ſcarcity of victuals only, but of all other neceſſaries for humane uſe; that the belly might not complaine alone, the whole man was equally pinched. A

The King of Iſrael is neither exempted from the judgment, nor yet yeelds under it: He walks upon the walls of his Samaria, to over-ſee the Watches ſet, the Engines ready, the Guards changed, together with the poſture of the enemy; when a woman cryes to him out of the City, *Help my Lord, O King:* Next to God what refuge have we in all our neceſſities, but his Anointed? Earthly Soveraignty can aid us in the caſe of the injuſtice of men, but what can it do againſt the judgements of God? *If the Lord do not helpe thee, whence ſhall I helpe thee? out of the barne floore, or out of the wine-preſſe?* Even the greateſt powers muſt ſtoop to afflictions in themſelves; how ſhould they be able to prevent them in others? To ſue for aid where is an utter impotence of redreſſe, is but to upbraid the weakeneſſe, and aggravate the miſery of thoſe whom B wee implore. *Iehoram* miſtakes the ſuit: The ſuppliant calls to him for a woſul peece of juſtice: Two mothers have agreed to eate their ſons; the one hath yeilded hers to be boyled and eaten; the other, after ſhe hath taken her part of ſo prodigious a banquet, with-draws her child, and hides him from the knife; hunger and envy make the Plaintiffe importunate; and now ſhe craves the benefit of Royall Juſtice. Shee that made the firſt motion, with-holds her part of the bargaine, and flyes from that promiſe, whoſe truſt had made this mother childleſſe. Oh the direfull effects of famine, that turnes off all reſpects of nature, and gives no place to horror, cauſing the tender mother to lay her hands, yea, her teeth upon the fruit of her owne body; and to receive that into her ſtomacke, which ſhe hath brought forth of her wombe: What C ſhould *Iehoram* do? The match was monſtrous: The challenge was juſt, yet unnaturall: This complainant had purchaſed one halfe of the living childe, by the one halfe of hers, dead. The mother of the ſurviving Infant is preſſed by covenant, by hunger; reſtrained by nature. To force a mother to deliver up her childe to voluntary ſlaughter, had beene cruel: To force a debtor to pay a confeſſed arerage, ſeemed but equal: If the remaining child be not dreſſed for food, this mother of the devoured child is both robbed, and affamiſhed: If he be, innocent blood is ſhed by authority. It is no marvell if the queſtion aſtoniſhed the Judge; not ſo much for the difficulty of the demand, as the horror of the occaſion; to what lamentable diſtreſſe did *Iehoram* find his people driven? Not without cauſe did the King of Iſrael rend his garments, and ſhew his ſackcloth; wel might he ſee his people branded with that ancient curſe wch D God had denounced againſt the rebellious: *The Lord ſhall bring a Nation againſt thee of a fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young; And he ſhall beſiege thee in all thy gates; And thou ſhalt eat the fruit of thine owne body, the fleſh of thy ſons, and of thy daughters: The tender and delicate woman, her eyes ſhall be evill towards her young one that commeth out from betweene her feet, and toward the children which ſhe ſhall beare, for ſhe ſhall eate them for want of all things ſecretly in the ſiege & ſtraitneſſe.* He mournes for the plague, he mournes not for the cauſe of this plague, his ſin, and theirs: I find his ſorrow, I find not his repentance. The worſt man may grieve for his ſmart, onely the good heart grieves for his offence; In ſtead of being penitent, *Iehoram* is furious, and turnes his rage from his ſins, againſt the Prophet; *God do ſo to me and more alſo, if the head of Eliſha, the ſon of Shaphat, ſhall ſtand on him this* E *day:* Alas, what hath the righteous done? Perhaps *Eliſha* (that we may imagine ſome colours of this diſpleaſure) fore-threatned this judgement; but they deſerved it: perhaps he might have averted it by his prayers; their unrepentance diſabled him: Perhaps he perſwaded *Iehoram* to hold out the ſiege; though through much hardneſſe: he fore-ſaw the deliverance. In all this how hath *Eliſha* forfeited his head? All Iſrael did not afford an head ſo guiltleſſe, as this that was deſtined to ſlaughter. This is the faſhion of the world; the lewd blames the innocent, and will revenge their owne ſins upon others uprightneſſe.

In the midſt of all this ſad eſtate of Samaria, and theſe ſtormes of *Iehoram*, the Prophet ſits quietly in his own houſe, amongſt his holy Conſorts; bewailing no doubt both the ſins, and miſery of their people, and prophetically conferring of the iſſue;

A when ſuddenly God reveales to him the bloody intent, and meſſage of *Iehoram*, and
he at once reveales it to his fellowes. *See yee how this ſon of a murderer hath ſent to take*
away mine head. Oh the unimitable liberty of a Prophet! The ſame God that ſhewed
him his danger, ſuggeſted his words; He may be bold, where we muſt be awfull: Still
is *Naboths* blood layd in *Iehorams* diſh: The foule fact of *Ahab* blemiſheth his Poſterity,
and now when the ſon threats violence to the innocent, murder is objected to
him as hereditary.

He that fore-ſaw his owne perill, provides for his ſafety; [*Shut the doore and hold*
him faſt at the doore.] No man is bound to tender his throat to an unjuſt ſtroke: This
bloody commiſſion was prevented by a propheticall fore-ſight: The ſame eye that
ſaw the executioner comming to ſmite him, ſaw alſo the King haſting after him, to
B ſtay the blow: The Prophet had been no other thā guilty of his own blood, if he had
not reſerved himſelf a while, for the reſcue of authority: Oh the inconſtancy of carnall
hearts! It was not long ſince *Iehoram* could ſay to *Eliſha*, *My father, ſhall I ſmite*
them? now he is ready to ſmite him as an enemy, whom he honoured as a father: Yet
againe, his lips had no ſooner given ſentence of death againſt the Prophet, than his
feet ſtir to recall it: It ſhould ſeeme that *Eliſha*, upō the challenges & expoſtulations
of *Iehorams* meſſenger, had ſent a perſwaſive meſſage to the King of Iſrael, yet a
while to wait patiently upon God for his deliverance: The diſcontented Prince flies
off in an impotent anger, *Behold, this evill is of the Lord, what ſhould I wait for the Lord*
any longer? Oh the deſperate reſolutions of impatient minds! They have ſtinted God
both for his time and his meaſure; if he exceed either, they either turne their backes
C upon him, or fly in his face: The poſition was true, the inference deadly: All that
evill was of they Lord; the deſerved it; he ſent it: What then? It ſhould have beene
therefore argued, Hee that ſent it, can remove it: I will wait upon his mercy, under
whoſe juſtice I ſuffer: Impatience and diſtruſt ſhall but aggravate my judgement: *It*
is the Lord, let him do what he will: But now to deſpaire becauſe God is juſt, to defie
mercy becauſe it lingers, to reject God for correction, it is a preſumptuous madnes,
an impious pettiſhneſſe.

Yet in ſpight of all theſe provocations both of King, and people, *Eliſha* hath
good news for *Iehoram*: *Thus ſaith the Lord, To morrow about this time ſhall a meaſure*
of fine flowre be ſold for a Shekel, and two meaſures of Barly for a Shekel in the gate of Samaria:
Miſerable Iſrael now ſees an end of this hard triall; One dayes patience ſhall
D free them both of ſiege, and famine. Gods deliverances may over-ſtay our expectation,
not the due period of his owne counſels. Oh infinite mercy, when man ſayes,
No longer, God ſayes, *To morrow*: As if he would condeſcend where he might judge;
and would pleaſe them who deſerved nothing but puniſhment. The word ſeemed
not more comfortable, than incredible: *A Lord, on whoſe hand the King leaned, anſwered*
the man of God, and ſaid, Behold, if the Lord would make windowes in heaven,
might this thing be? Prophecies, before they be fulfilled, are riddles; no ſpirit can areed
them, but that by which they are delivered. It is a fooliſh and injurious infidelity to
queſtion a poſſibility, where we know the meſſage is Gods: How eaſie is it for that
omnipotent hand to effect thoſe things, which ſurpaſſe all the reach of humane conceit?
Had God intended a miraculous multiplicatiō, was it not as eaſie for him to increaſe
E the corne or meale of Samaria, as the widowes oyle? was it not as eaſie for him
to give plenty of victuals without opening the windows of heavē, as to give plenty
of water without wind or raine? The Almighty hates to be diſtruſted: This Peere of
Iſrael ſhall rue his unbeleefe; *Behold, thou ſhalt ſee it with thine eyes but ſhalt not eate*
thereof: The ſight ſhall be yeelded for conviction, the fruition ſhall be denied for
puniſhment: Well is that man worthy to want the benefit which he would not beleeve:
Who can pitty to ſee Infidelity excluded from the bleſſings of earth, from the
glory of heaven?

How ſtrange a choyce doth God make of the intelligencers of ſo happy a change:
Foure Lepers ſit at the entring of the Gate, they ſee nothing but death before thē,
famine within the wals, the enemy, without: The election is wofull, at laſt they reſolve
upon the leſſer evill; Famine is worſe than the Syrian; In the famine there is

certainty of periſhing; amongſt the Syrians, hazzard: Perhaps the enemy may have ſome pity, hunger hath none: and, were the death equally certaine, it were more eaſie to die by the ſword, than by famine: upon this deliberation they come down into the Syrian campe, to find eyther ſpeed of mercy, or diſpatch. Their hunger would not give them reſpight till morning: By twi-light are they falne upon the uttermoſt tents: *Behold, there was no man*; They marvell at the ſilence, and ſolitude, they looke, and liſten; the noyſe of their own feet affrighted thē; their guilty hearts ſupplied the Syrians; and expected fearefully thoſe which were as fearefully fled: How eaſily can the Almighty confound the power of the ſtrong, the policy of the wiſe? God puts a Pannick terror into the hearts of the proud Syrians; he makes them heare a noiſe of charets, and a noyſe of horſes, even the noyſe of a great hoaſt; They ſay one to other, *Loe the King of Iſrael hath hired againſt us the Kings of the Hittites, and the Kings of the Egyptians, to come upon us: they ariſe therefore in a confuſed rout, and leaving all their ſubſtance behind them, flee for their lives.* Not long before, *Eliſhaes* ſervant ſaw charets and horſes, but heard none; Now, theſe Syrians heare charets & horſes, but ſee none; That ſight comforted his heart, this ſound diſmaied theirs: The *Iſraelites* heard no noyſe within the wals, the Lepers heard no noiſe without the gates; Only the *Syrians* heard this noiſe in their camp: What a ſcorne doth God put upon theſe preſumptuous *Aramites*? He will not vouchſafe to uſe any ſubſtantiall ſtratagem againſt th[illegible] nothing but an empty ſound ſhall ſcatter them, and ſend them home empty of ſubſtance, laded with ſhame, half-dead with feare; the very horſes that might have haſtened their flight, are left tyed in their Tents; their very garments are a burden; all is left behind, ſave their very bodies, and thoſe breathleſſe for ſpeed.

Doubtleſſe theſe Syrians knew well to what miſerable exigents the incloſed Iſraelites were brought by their ſiege; and now made full account to ſack, and ranſacke their Samaria; already had they divided, and ſwallowed the prey; when ſuddenly God puts them into a ridiculous confuſion; and ſends them to ſeek ſafety in their heeles; no booty is now in price with them but their life, and happy is he that can run faſteſt. Thus the Almighty laughs at the deſignes of inſolent men, and ſhuts up their counſels in ſhame.

The feare of the foure Lepers began now to give way to ſecurity; they fill their bellies, and hide their treaſures, and paſſe from one Tent to another, in a faſtidious choice of the beſt commodities; they who ere-while would have held it happineſſe enough to have been bleſſed with a cruſt, now wantonly rove for dainties, and from neceſſity leape into exceſſe.

How far ſelfe-love caries us in all our actions, even to the neglect of the publike? Not till their own bellies, & hands, and eyes were filled, did theſe Lepers thinke of imparting this newes to *Iſrael*: at laſt, whē themſelves are glutted, they begin to remember the hunger of their brethren, and now they find roome for remorſe, *We doe not well, this day is a day of good tydings, and we hold our peace.* Nature teaches us that it is an injury to ingroſſe bleſſings; and ſo to mind the private, as if we had no relation to a community; we are worthy to be ſhut out of the City-gates for Lepers, if the reſpects to the publike good doe not over-ſway us in all our deſires, in all our demeanure; and wel may we with theſe covetous Lepers feare a miſchiefe upon our ſelves, if we ſhall wilfully conceale bleſſings from others.

The conſcience of this wrong and danger ſends backe the Lepers into the City; they cal to the Porters, & ſoone tranſmit the newes to the Kings houſhold; The King of *Iſrael* complaines not to have his ſleep broken with ſuch intelligence; He ariſeth in the night, and not contemning good newes, though brought by Lepers, conſults with his ſervants of the buſineſſe.

We cannot be too jealous of the intentions of an enemy; *Iehoram* wiſely ſuſpects this flight of the *Syrians* to be but ſimulatory, and politick, only to draw *Iſrael* out of their City, for the ſpoile of both. There may be more perill in the back of an enemy, than in his face: the cruelleſt ſlaughters have been in retiring; eaſily therefore is the King perſwaded to adventure ſome few for-lorne Scouts for further aſſurance. The word of *Eliſha* is out of his head, out of his heart, elſe there had beene no place for

A this doubt: Timorous hearts never thinke themſelves ſure; thoſe that have no faith, had need of much ſenſe.

Thoſe few horſes that remaine, are ſent forth for diſcovery, they find nothing but monuments of frightfulneſſe, pledges of ſecurity. Now *Iſrael* dares iſſue forth to the prey; There (as if the *Syrians* had comne thither to inrich them) they find granaries, wardrobes, treaſures, and what ever may ſerve either for uſe or oſtentation: Every Iſraelite goes away filled, laden, wearyed with the wealthy ſpoile.

As ſcarcity breeds dearth, ſo plenty cheapneſſe. Today a meaſure of fine flower is lower rated, than yeſterday of dung.

The diſtruſtfull Peere of *Iſrael* ſees this abundance, according to the word of the
Prophet, but enjoyes it not: he ſees this plenty can come in at the gate, though the
B windowes of heaven be not open. The gate is his charge: the affamiſhed *Iſraelites*
preſſe in upon him, and beare him downe in the throng: Extreame hunger hath no
reſpect to greatneſſe. Not their rudeneſſe but his owne unbeliefe hath trampled
him under feet. He that abaſed the power of God by his diſtruſt,
is abaſed worthily to the heeles of the multitude: Faith
exalts a man above his ſphere; Infidelity de-
preſſes him into the duſt, into Hell:
He that beleeves not is con-
demned already.

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Contemplations
UPON THE
HISTORICALL
PART OF THE OLD
TESTAMENT.

The Laſt Volume.

IN TVVO BOOKES.

BY I.H. Deane of VVORCESTER.

Imprinted at *London* in the yeare 1634.

A

B TO THE HIGH AND MIGHTIE MONARCH,

CHARLES,

C

By the Grace of God King of Great
Britaine, France and Ireland, Defender
of the FAITH, &c.

My dread Soveraigne Lord
And Maſter.

D May it pleaſe your MAJESTIE:

Now at laſt (thankes be to my good God) I have finiſhed the long task of my Meditations upon the Hiſtoricall part of the Old Teſtament; A Worke that I foreſaw muſt be the iſſue both of time, and thoughts; It preſumed to intitle it ſelfe at firſt, to your Gracious name, in E *ſucceſſion to your immortall Brothers; and now, it brings to your Royall hands, a due account of an happie diſpatch.*

Beſides my owne publique ingagement, the incouragements of many worthy Divines, both at home, and abroad, drew me on, in this pleaſing, though buſie labour; and made me beleeve the ſervice would not be of more paine, than uſe.

I humbly preſent it to your Majeſtie; not fearing to ſay, that in regard of the ſubiect, it is not ſo fit for any eyes as Princely; For

what doth it elſe but comment upon that, which God hath thought A
good to ſay of Kings; what they have done, what they ſhould have
done; how they ſped in good, in evill? Certainely there can be none
ſuch miror of Princes under heaven, as this, which God
hath made for the faces of his Deputies of on earth. Neither can
the eyes of Soveraigne Greatneſſe be better taken up than with this
ſacred reflection. If my defects have not beene notorious, the mat-
ter ſhall enough commend the worke; which together with the un- B
worthy Author, humbly caſts it ſelfe at the feet of your Maje-
ſty, with the beſt vowes of fidelity and obſervance, from him, that
prides himſelfe in nothing more, than in the ſtyle of

Your Majeſties

moſt faithfully

devoted Servant,

JOS: HALL.

Contemplations.

THE TWENTIETH BOOKE.

Containing
- *The Shunamite ſuing to* Jehoram : Eliſha *conferring with* Hazael.
- Jehu *with* Jehoram *and* Jezebel.
- Jehu *killing the ſons of* Ahab, *and the Prieſts of* Baal.
- Athaliah *and* Joaſh.
- Joaſh *with* Eliſha *dying*.
- Uzziah *Leprous*.
- Ahaz *with his new Altar*.
- *The utter deſtruction of the Kingdome of Iſrael.*
- Hezekiah *and* Senacherib.
- Hezekiah *ſicke, recovered, viſited*.
- Manaſſeh.
- Joſiahs *reformation*.
- Joſiahs *death, with the deſolation of the Temple and Jeruſalem*.

By JOS. HALL, D. of Divinitie, and Deane
of VVORCESTER.

Imprinted at *London* in the yeare 1634.

Contemplations.

The Shunamite ſuing to Jehoram; Eliſha *conferring with* Hazael.

HOw royally hath *Eliſha* paid the *Shunamite* for his lodging! To him already ſhe owes the life of her ſonne, both given, and reſtored; and now againe (after ſo many yeares, as might well have worne out the memory of ſo ſmall a courteſie) her ſelfe, her ſonne, her family owe their lives to ſo thankfull a gueſt. That table, and bed, and ſtoole, and candleſticke was well beſtowed: That candleſticke repaid her the light of her future life and condition, that table the meanes of maintenance, that ſtoole a ſeat of ſafe abode, that bed a quiet reſt from the common calamities of her nation: He is a niggard to himſelfe, that ſcants his beneficence to a Prophet, whoſe very cold water ſhall not goe unrewarded. *Elijah* preſerved the *Sareptan* from famine; *Eliſha* the *Shunamite*; he, by proviſion of oyle and meale; this, by premonition: *Ariſe, and goe, thou and thine houſhold, and ſojourne whereſoever thou canſt ſojourne.* The *Sareptan* was poore, and driven to extreames, therefore the Prophet provides for her, from hand to mouth: The *Shunamite* was wealthy, and therefore the Prophet ſends her to provide for her ſelfe: The ſame goodneſſe that relieves our neceſſitie, leaves our competency to the hand of our owne counſell; in the one, hee will make uſe of his owne power; in the other, of our providence.

The very Prophet adviſes this holy Client to leave the bounds of the Church, and to ſeek life, where ſhe ſhould not find Religion: Extremity is for the time a juſt diſpenſation with ſome common rules of our outward demeanure and motions, even from better to worſe. All *Iſrael* and *Iudah* ſhall be affamiſhed; The body can be preſerved no where, but where the ſoule ſhall want; Sometimes the conveniences of the ſoule muſt yeeld to bodily neceſſities. Wantonneſſe and curioſity can finde no advantage from that which is done out of the power of need.

It is a long famine that ſhall afflict *Iſrael*; He upon whom the ſpirit of *Elijah* was doubled, doubled the judgement inflicted by his Maſter; Three yeares and an halfe did *Iſrael* gaſpe under the drought of *Elijah*; ſeven yeares dearth ſhall it ſuffer under *Eliſha*: The trials of God are many times not more grievous for their ſharpeneſſe, than for their continuance.

This ſcarcity ſhall not come alone; God ſhall call for it: what ever be the ſecond cauſe, he is the firſt. The executioners of the Almighty (ſuch are his judgements) ſtand ready waiting upon his juſt Throne; and doe no ſooner receive the watchword, than they fly upon the world, and plague it for ſinne; Onely the cry of our A ſinnes moves God to call for vengeance: And if God once call, it muſt come; How oft, how earneſtly are we called to repentance, and ſtirre not? The meſſengers of Gods wrath flie forth at the leaſt becke; and fulfill the will of his revenge upon thoſe, whoſe obedience would not fulfill the will of his command.

After ſo many proofes of fidelity the *Shunamite* cannot diſtruſt the Prophet; not ſtaying therefore to be convicted by the event, ſhee removes her family into the Land of the *Philiſtins*: No nation was more oppoſite to *Iſrael*, none more worthily odious; yet, there doth the *Shunamite* ſeeke and finde ſhelter; Even the ſhade of thoſe trees that are unwholſome, may keepe us from a ſtorme; Every where will God finde roome for his owne. The fields of *Philiſtins* flouriſh, whiles the ſoyle of *Iſrael* yeelds nothing but weeds and barrenneſſe: Not that *Iſrael* was more ſinfull, but that the ſinne of *Iſrael* is more intolerable. The offers of grace are ſo many aggravations B of wickedneſſe: In equall offences thoſe doe juſtly ſmart more, who are more obliged. No peſtilence is ſo contagious as that which hath taken the pureſt aire.

Theſe *Philiſtine* neighbours would never have endured themſelves to be peſtered with forrainers, eſpecially *Iſraelites*, whom they hated (beſides Religion) for their uſurpation: neither were they in all likelihood preſſed with multitude: The reſt of *Iſrael* were led on with hopes; preſuming upon the amends of the next harveſt, til their want grew deſperate, and irremediable; only the forwarned *Shunamite* prevents the miſchiefe; now ſhe findes what it is to have a Prophet her friend: Happy are thoſe ſoules that upon all occaſions conſult with Gods Seers; they ſhall be freed from the plagues, wherein the ſecure blindneſſe of others is heedleſly overtaken.

Seven yeares had this *Shunamite* ſojourned in *Paleſtine*, now ſhee returnes to her C owne; and is excluded: She that found harbour among *Philiſtines*, findes oppreſſion and violence among *Iſraelites*: Thoſe of her kindred, taking advantage of her abſence, had ſhared her poſſeſſions. How oft doth it fall out that the worſt enemies of a man are thoſe of his owne houſe? All went by contraries with this *Shunamite*; In the famine ſhe had enough, in the common plenty ſhe was ſcanted; *Philiſtines* were kinde unto her, *Iſraelites* cruell: Both our feares, and our hopes do not ſeldome diſappoint us; It is ſafe truſting to that ſtay which can never faile us, who can eaſily provide us both of friendſhip in *Paleſtine*, and of juſtice in *Iſrael*. We may not judge of the Religion by particular actions; A very *Philiſtine* may be mercifull, when an *Iſraelite* is unjuſt; The perſon may be faulty when the profeſſion is holy. D

It was not long ſince the Prophet made that friendly offer to the *Shunamite*, out of the deſire of a thankfull requitall; *What is to bee done for thee? wouldeſt thou bee ſpoken for to the King, or to the Captaine of the Hoaſt?* and ſhe anſwered; *I dwell among my brethren.* Little did ſhe then thinke of this injurious meaſure; elſe ſhe might have ſaid; I dwell among mine enemies, I dwell among robbers. It is like they were then friendly, who were now cruell, and oppreſſive; There is no truſt to bee repoſed in fleſh and blood: How ſhould their favours be conſtant, who are in their nature, and diſpoſition, variable? It is the ſureſt way to relie on him, who is ever like himſelfe; the meaſure of whoſe love is eternity.

Whither ſhould the *Shunamite* goe to complaine of her wrong, but to the Court? There is no other refuge of the oppreſſed, but publike authority: All Juſtice is derived E from Soveraignty: Kings are not called Gods for nothing; They doe both ſentence and execute for the Almighty.

Doubtleſſe, now the poore *Shunamite*, thought of the courteous proffer of *Eliſha*; and miſſing a friend at the Court, is glad to be the preſenter of her owne petition.

How happily doth God contrive all events for the good of his! This ſuppliant ſhall fall upon that inſtant for her ſuit, when the King ſhall be talking with *Gehezi*; when *Gehezi* ſhall be talking of her to the King; the words of *Gehezi*, the thoughts of the King, the deſires of the *Shunamite* ſhall be all drawne together by the wiſe providence of God into the center of one moment, that his oppreſſed ſervant might receive a ſpeedie juſtice. Oh the infinite wiſdome, power, mercy of our God, that inſenſibly

ſenſibly orders all our wayes, as to his owne holy purpoſes, ſo to our beſt advantage.

What doth *Iehoram* the King talking with *Gehezi* the Leper? That very preſence was an eyeſore.

But if the cohabitation with the infectious were forbidden, yet not the conference. Certainely, I begin to thinke of ſome goodneſſe in both theſe: Had there not beene ſome goodneſſe in *Iehoram*, he had not taken pleaſure to heare, even from a leprous mouth, the miraculous acts and praiſes of Gods Prophet; Had there not been ſome goodneſſe in *Gehezi*, he had not after ſo fearefull an infliction of judgement, thus ingenuouſly recounted the praiſes of his ſevere Maſter; He that told that deare-bought lie to the Prophet, tells now all truths of the Prophet, to the King: Perhaps his leproſie had made him cleane; If ſo: Happy was it for him that his forehead was white with the diſeaſe, if his ſoule became hereupon white with repentance. But we may well know that the deſire, or report of hiſtoricall Truths, doth not alwayes argue grace. Still *Iehoram*, after the inquiry of the Prophets miracles, continues his Idolatry. He that was curious to hearken after the wonders of *Eliſha*, is not carefull to follow his doctrine; Therefore are *Gehezi* and the *Shunamite* met before him, that he may be convicted, who will not be reformed: Why was it elſe that the preſence of the perſons ſhould thus inexpectedly make good the relation, if God had not meant the inexcuſablenes of *Iehoram*, whiles he muſt needs ſay within himſelf; Thus potent is the Prophet of that God, whom I obey not; Were not *Eliſhaes* the true God, how could he worke ſuch wonders? And if he be the true God, why is he not mine? But what? Shall I change *Ahabs* God for *Iehoſaphats*? No; I cannot denie the miracles, I will not admit of the Author: Let *Eliſha* be powerfull, I will be conſtant. O wretched *Iehoram*; how much better had it been for thee never to have ſeene the face of *Gehezi*, and the ſonne of the *Shunamite*, than to goe away unmoved with the vengeance of leproſie in the one, with the mercifull reſuſcitation of the other? Therefore is thy judgement fearefully aggravated, becauſe thou wouldſt not yeeld to what thou couldſt not oppoſe. Had not *Ahabs* obdurateneſſe been propagated to his ſon, ſo powerfull demonſtrations of divine power could not have been uneffectuall. Wicked hearts are ſo much worſe by how much God is better; This anvile is the harder by being continually beaten upon, whether with judgements or mercy.

Yet this good uſe will God have made of this report, and this preſence, that the poore *Shunamite* ſhall have juſtice; That ſonne, whoſe life was reſtored, ſhall have his inheritance revived; His eſtate ſhall fare the better for *Eliſhaes* miracles: How much more will our mercifull God ſecond his owne bleſſings, when the favours of unjuſt men are therefore drawne to us, becauſe we have beene the ſubjects of divine beneficence.

It was a large, and full award, that this occurrence drew from the King; *Reſtore all that was hers, and all the fruits of the field, ſince the day that ſhe left the land, even untill now.* Not the preſent poſſeſſion onely is given her, but the arerages.

Nothing hinders, but that outward juſtice may ſtand with groſſe Idolatry. The Widdow may thanke *Eliſha* for this; His miracle wrought ſtill, and puts this new life in her dead eſtate; his abſence did that for the preſervation of life, which his preſence did for the reſtoring it from death. Shee that was ſo ready to expoſtulate with the man of God, upon the loſſe of her ſon, might perhaps have been as ready to impute the loſſe of her eſtate to his advice; Now, that for his ſake ſhee is enriched with her owne, how doth ſhe bleſſe God for ſo happy a gueſt? When we have forgotten our owne good turnes, God remembers and crownes them: Let us doe good to all whiles we have time, but eſpecially to the houſhold of faith.

Could *Iſrael* have been ſenſible of their owne condition, it was no ſmall unhappineſſe to loſe the preſence of *Eliſha*: Whether, for the Idolatries, or for the famine of *Iſrael*, the Prophet is gone into *Syria*; No doubt *Naaman* welcomd him thither; and now would force upon him thankes for his cure, which the man of God would not receive at home.

How famous is he now growne that was taken from the Teame? His name is not confined to his owne Nation;forrain countries take notice of it; and Kings are glad A to liſten after him,and woo him with preſents: *Benhadad* the King of *Syria*, whoſe counſells he had detected, rejoyceth to heare of his preſence;and now,as having forgotten that he had ſent a whole Hoſt,to beſiege the Prophet in *Dothan*, ſends an honourable meſſenger to him, laden with the burden of forty Camels, to conſult with this Oracle, concerning his ſickneſſe,and recovery.

This *Syrian* belike in his diſtreſſe dares not truſt to his owne gods;but having had good proofe of the power of the God of Iſrael, both in *Naamans* cure,and in the miraculous defeats of his greateſt forces, is glad to ſend to that ſervant of God, whom he had perſecuted. Wicked men are not the ſame in health and in ſickneſſe: their affliction is worthy of the thankes,if they be well minded; not themſelves.

Doubtleſſe the errand of *Benhadad* was not only to inquire of the iſſue of his diſeaſe, B but to require the Prayers of the Prophet for a good iſſue:Even the worſt man doth ſo love himſelfe, that he can be content to make a beneficiall uſe of thoſe inſtruments, whoſe goodneſſe he hateth.

Hazael the chiefe Peere of *Syria* is deſigned to this meſſage; The wealth of his preſent ſtrives with the humility of his cariage,and ſpeech: *Thy ſon Benhadad King of Syria hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?* Not long ſince, *Iehoram* King of Iſrael had ſaid to *Eliſha*, *My father, ſhall I ſmite them*; and now *Benhadad* King of *Syria*, ſayes, *My father, ſhall I recover:* Loe how this poore *Meholathbite* hath Kings to his ſonnes: How great is the honour of Gods Prophets with Pagans, with Princes? Who can be but confounded to ſee Evangelicall Prophets deſpiſed by the meaneſt Chriſtians! C

It is more than a ſingle anſwer that the Prophet returnes to this meſſage: One anſwer he gives to *Benhadad*, that ſent it; another he gives to *Hazael*, that brings it: That to *Benhadad*, is, *Thou maiſt ſurely recover*; That to *Hazael*, *The Lord hath ſhewed me that he ſhall ſurely die:* What ſhall we ſay then? Is there a lye,or an equivocation in the holy mouth of the Prophet? God forbid: It is one thing what ſhall be the nature and iſſue of the diſeaſe; Another thing what may outwardly befall the perſon of *Benhadad:* The queſtion is moved of the former; whereto the anſwer is direct; The diſeaſe is not mortall; But withall an intimation is given to the bearer,of an event beyond the reach of his demand; which he may know, but either needs not, or may not returne: *The Lord hath ſhewed me that he ſhall ſurely die*; by another meanes, though not by the diſeaſe. D

The Seer of God deſcries more in *Hazael*, than he could ſee in himſelfe; he fixes his eyes therefore ſtedfaſtly in the *Syrians* face, as one that in thoſe lines read the bloody ſtory of his life.

Hazael bluſhes, *Eliſha* weepes, The intention of thoſe eyes did not ſo much amaze *Hazael*, as the teares; As yet he was not guilty to himſelfe of any wrong that might ſtraine out this juyce of ſorrow: *Why weepeth my Lord*?

The Prophet feares not to foretell *Hazael* all the villanies which he ſhould once doe to Iſrael; How he ſhould fire their forts, and kill their yong men,and rip the mothers,and daſh their children. I marvell not now at the teares of thoſe eyes which foreſaw this miſerable vaſtation of the inheritance of God; The very mention whereof is abhorred of the future author: *What is thy ſervant a dog, that I ſhould do this* E *great thing*? They are ſavage cruelties whereof thou ſpeakeſt; It were more fit for me to weepe that thou ſhouldſt repute me ſo brutiſh; I ſhould no leſſe condemne my ſelfe for a beaſt, if I could ſuſpect my owne degeneration ſo farre. Wicked men are caried into thoſe heights of impietie, which they could not in their good mood have poſſibly beleeved; Nature is ſubject to favourable opinions of it ſelfe; & will rather miſtruſt a Prophet of God, than her own good diſpoſition: How many from honeſt beginnings, have riſen to incredible licentiouſneſſe, whoſe lives are now ſuch, that it were as hard for a man to beleeve they had ever been good, as to have perſwaded them once they ſhould prove ſo deſperately ill.

To give ſome overture unto *Hazael* of the opportunity of this enſuing miſchiefe; the Prophet foretells him from God, that he ſhall be the King of *Syria*.

He that ſhewes the event, doth not appoint the meanes; Farre was it from the ſpirit of Gods Prophet to ſet, or encourage a treaſon: whiles he ſaid therefore, *Thou ſhalt be King of Syria*; he ſaid not, Goe home, and kill thy Maſter: The wicked ambition of *Hazael* drawes this damnable concluſion out of holy premiſes; and now having fed the hopes of his Soveraigne with the expectation of recovery: the next day he ſmothers his Maſter. The impotent deſire of rule brookes no delay: Had not *Hazael* been graceleſly cruell, after he had received this prediction of the Seer, hee ſhould have patiently awaited for the crowne of *Syria*, till lawfull meanes had ſet it upon his head; now, he will by a cloſe execution make way to the throne; A wet cloth hath ſtopt the mouth of his ſicke Soveraigne; No noyſe is heard; the carkaſſe is faire; who can complaine of any thing but the diſeaſe?

O *Hazael*, thou ſhalt not thus eaſily ſtop the mouth of thine owne conſcience; that ſhall call thee Traytor, even in thy chaire of State; and ſhall checke all thy royall triumphes, with, *Thou haſt founded thy throne in blood.* I am deceived, if this wet cloth ſhall not wipe thy lips in thy jollieſt feaſts, and make thy beſt morſells unſavory: Soveraignty is painfull upon the faireſt termes; but upon treachery, and murder, tormenting: Wofull is the caſe of that man whoſe publike cares are aggravated with private guiltineſſe; and happy is he, that can enjoy a little with the peace of an honeſt heart.

Jehu *with* Jehoram *and* Jezebel.

2 King. 9.

YEt *Hazael* began his crueltie with loſſe: *Ramoth Gilead* is won from him; *Iehoram* the ſon hath recovered that, which *Ahab* his father attempted in vaine; That City was deare-bought of Iſrael; it coſt the life of *Ahab*, the blood of *Iehoram*; Thoſe wounds were healed with victory; The King tends his health at *Iezreel*, whiles the Captaines were enjoying, and ſeconding their ſucceſſe at *Ramoth*.

Old *Eliſha* hath neither cottage nor foot of land, yet ſitting iu an obſcure corner he gives order for Kingdomes; Not by way of authoritie (this uſurpation had been no leſſe proud, than unjuſt) but by way of meſſage, from the God of kings; Even a meane Herald may goe on a great errand: The Prophets of the Goſpell have nothing to doe but with ſpirituall Kingdomes; To beate downe the Kingdomes of ſin and Satan; to tranſlate ſoules to the Kingdome of heaven.

Hee that renued the life of the Shunamites ſonne, muſt ſtoope to age; That block lyes in his way to *Iehu*; The aged Prophet imployes a ſpeedier meſſenger, who muſt alſo gird up his loynes, for haſte: No common pace will ſerve us when we go on Gods meſſage; The very loſſe of minutes may be unrecoverable. This great Seer of God well ſaw a preſent concurrence of all opportunities: The Captaines of the Hoſt were then readily combined for this exploit: The Armie was on foot; *Iehoram* abſent; a ſmall delay might have troubled the work; the diſperſion of the Captaines, and Hoſt, or the preſence of the King, might either have defeated, or ſlacked the diſpatch: He is prodigall of his ſucceſſe, that is ſlow in his execution.

The directions of *Eliſha* to the yong Prophet, are full, and punctuall, whither to go; what to carrie; what to do; where to do it; what to ſay, what ſpeed to make, in his act, in his returne: In the buſineſſes of God, it matters not how little is left to our diſcretion; There is no important buſineſſe of the Almighty, wherein his precepts are not ſtrict, and expreſſe; Look how much more ſpecialty there is in the charge of God, ſo much more danger is in the violation.

The young Prophet is curiouſly obedient; in his haſte; in his obſervation and carriage: and finding *Iehu*, according to *Eliſhaes* prediction, ſet amongſt the Captaines of the Hoſt, he ſingles him forth, by a reverent compellation; *I have an errand to thee, O Captaine*; Might not the Prophet had ſtayed till the table had riſen, and then have followed *Iehu* to his lodging ? Surely, the wiſdome of God hath pur- A poſely pitcht upon this ſeaſon, that the publike view of a ſacred meſſenger, and the haſtie evocation of ſo noted a perſon, to ſuch a ſecrecie, might prepare the hearts of thoſe Commanders of Iſrael, to the expectation of ſome great deſigne.

The inmoſt roome is but cloſe enough for this act; Ere many houres, all Iſrael ſhall know that, which yet may not be truſted with one eye; The goodneſſe of God makes wiſe proviſion for the ſafety of his meſſengers, and whiles he imployes their ſervice, prevents their dangers.

But how is it that of all the Kings of the Ten tribes, none was ever anointed but *Iehu*? Is it for that the God, who would not countenance the erection of that uſurped throne, would countenance the alteration? Or is it, that by this viſible teſtimony of divine ordination, the courage of the Iſraelitiſh Captaines might be raiſed up to ſecond the high and bold attempt of him, whom they ſaw deſtined from heaven to B rule?

Together with the oyle of this unction, here was a charge of revenge; A revenge of the blood of the Prophets, upon *Iezebel*; of wickedneſſe and Idolatry, upon *Ahab*: neither was the extirpation of this lewd family fore-propheſied onely to *Iehu*, but injoyned.

Elijah foretold, and the world expected ſome feareful account of the abominable crueltie, & impietie of that accurſed houſe; Now it is called for, when it ſeemed forgotten: *Ahab* ſhall have no poſteritie, *Iezebel* ſhall have no tombe, but the dogges. This wofull doome is committed to *Iehues* execution.

Oh the ſure, though patient, juſtice of the Almighty: not onely *Ahab* and *Iezebel* C had beene bloody, and idolatrous, but Iſrael was drawne into the partnerſhip of their crimes; All theſe ſhall ſhare in the judgement: *Elijahs* complaint in the cave now receives this late anſwer, *Hazael* ſhall plague Iſrael; *Iehu* ſhall plague the houſe of *Ahab* and *Iezebel*; *Eliſhaes* ſervant thus ſeconds *Eliſhaes* Maſter: When wickednes is ripe in the field, God will not let it ſheed to grow againe, but cuts it up by a juſt, and ſeaſonable vengeance: *Ahabs* drouping under the threat hath put off the judgement from his owne dayes; now it comes, and ſweepes away his wife, his iſſue; and falls heavie upon his ſubjects. Pleaſe your ſelves, O ye vaine ſinners, in the ſlow pace of vengeance; it will be neither leſſe certaine, nor more eaſie for the delay; rather it were to pay for that leiſure in the extremity.

The Prophet hath done his errand, and is gone. *Iehu* returnes to his fellowes, with D his head not more wet with oyle, than buſied with thoughts; no doubt, his face bewrayed ſome inward tumults, and diſtractions of imagination; neither ſeemed hee to returne the ſame he went out. They aſke therefore, *Is all well? Wherefore came this mad fellow to thee?* The Prophets of God were to theſe idolatrous Iſraelites, like comets; who were never ſeen without the portendment of a miſchiefe: When the prieſts of their *Baal* were quietly ſacrificing, all was well; but now when a Prophet of God comes in ſight, their guiltineſſe aſkes, *Is all well?* All would bee well but for their ſins; they feare not theſe, they feare their reprover.

Iſrael was come to a good paſſe, when the Prophets of God went with them for mad men: Oh ye *Baalitiſh* Ruffians, whither hath your impiety and profaneneſſe caried you, that yee ſhould thus blaſpheme the ſervants of the living God? Ye that E runne on madding after vaine Idols, taxe the ſober guides of true worſhip, for madneſſe. Thus it becomes the godleſſe enemies of truth, the heralds of our patience, to miſ-call our innocence, to revile our moſt holy profeſſion: What wonder is it that Gods meſſengers are mad men unto thoſe, to whom the wiſdome of God is fooliſhneſſe?

The meſſage was not delivered to *Iehu* for a concealement, but for publication: Silence could not effect the word that was told him; common notice muſt; *Yee know the man, and his communication*: The habit ſhowes you the man; the calling ſhowes you his errand: Even Prophets were diſtinguiſhed by their cloathes; Their mantle was not the common weare; why ſhould not this ſacred vocation bee knowne by a peculiar attyre? Theſe Captaines had not called him a mad-man, A if they had not knowne him a Prophet: By the man therefore they might gueſſe at his meſſage; Prophets doe not uſe to appeare, but upon ſerious errands; whether of reproofe, or of prediction.

Nice civilities of denials were not then known to the world; They ſaid, *It is falſe, tell us now:* Amongſt theſe Captaines no combat, no unkindneſſe followes upon a word ſo rudely familiar.

Iehu needs not tell them that the man was a Prophet; he tels them the prophecie of the man; what he had ſaid, what he had done.

Their eyes had no ſooner ſeene the oyle; their eares had no ſooner heard, *Thus ſaith the Lord, I have anointed thee King over Iſrael,* than they riſe from their ſeates, as rapt with a tempeſt, and are hurled into armes; So doe they haſte to proclaime *Iehu*, B that they ſcarce ſtay to ſnatch up their garments, which they had perhaps left behinde them for ſpeed, had they not meant with theſe rich abiliments to garniſh a ſtate for their new Soveraigne; To whom having now erected an extemporall Throne, they doe by the ſound of Trumpets give the ſtile of Royaltie, *Iehu is King.*

So much credit hath that mad fellow with theſe gallants of *Iſrael*, that upon his word they will preſently adventure their lives, and change the Crowne. God gives a ſecret authority to his deſpiſed ſervants; ſo as they which hate their perſon, yet reverence their truth: Even very ſcorners cannot but beleeve them; If when the Prophets of the Goſpell tell us of a ſpirituall Kingdome, they be diſtruſted of thoſe which profeſſe to obſerve them, how ſhamefull is the diſproportion? how juſt ſhall C their judgement be?

Yet I cannot ſay whether meere obedience to the Prophet, or perſonall diſlikes of *Iehoram*, or partiall reſpects to *Iehu*, drew the Captaines of *Iſrael*; The will of God may be done thankeleſly, when fulfilling the ſubſtance, we faile of the intention, and erre in circumſtance.

Onely *Ramoth* is conſcious of this ſudden Inauguration; This new princedome yet reaches no further than the ſound of the trumpet: *Iehu* is no leſſe ſubtile, than valiant; he knew that the notice of this inexpected change might worke a buſie, and dangerous reſiſtance; he therefore gives order that no meſſenger of the newes may prevent his perſonall execution, that ſo he might ſurpriſe *Iehoram* in his palace of *Iezreel*, whether tending his late wounds, or ſecurely feaſting his friends, and D dreaming of nothing leſſe than danger; and might be ſeene, and felt at once. Secrecie is the ſafeſt gard of any deſigne; diſcloſed projects are either fruſtrated, or made needleſly difficult.

Neither is *Iehu* more cloſe, than ſwift; That very trumpet with the ſame winde ſounds his march; from the top of the ſtaires, he ſteps downe into his charet. That man meanes to ſpeed, who can be at once reſerved in his counſels, and reſolute and quicke in his performances.

Who could but pity the unhappy and unſeaſonable viſitation of the grand-child of *Iehoſaphat*, were it not that he was degenerate into the family of *Ahab*? *Ahaziah* King of Judah is comne to viſit *Iehoram* King of Iſrael, the knowledge of his late received wounds hath drawne thither this kinde il-matched allie: He who was partner of the war, cannot but be a viſitor of the wounds.

E The two Kings are in the height of their complement, and entertainements, when the watch-man of the Tower of *Iezreel* eſpies a troupe, afarre off. For ought was knowne, there was nothing but peace in all the Land of Iſrael; and Judah was now ſo combined with it, that both their Kings were feaſting under one roofe; yet, in the midſt of this ſuppoſed ſafety, the watch tower is not unfurniſhed with heedy eyes: No ſecurity of peace can free wiſe governors from a carefull ſuſpition of what may come, and a providence againſt the worſt. Even whiles we know of no enemies, the watch tower of due intelligence may not be emptie.

In vaine are dangers fore-ſeene, if they bee not premoniſhed; It is all one to have a blinde and a mute watch-man; This ſpeakes what hee ſees, *I ſee a companie.*

A Doubtleſſe *Iehorams* head was now full of thoughts : neither knew he what conſtruction to put upon this approching troupe; Perhaps, the *Syrians* (he thinkes) may have recovered *Ramoth*; and chaſed the garriſon of Iſrael; neither can hee imagine whether theſe ſhould be hoſtile victors, or vanquiſhed ſubjects, or conſpiring rebels. Every way this rout was dreadfull. Oh *Iehoram*, thou beginſt thy feares too late; Hadſt thou been afraid to provoke the God of Iſrael, thine innocencie had yeelded no roome to theſe terrors.

An horſeman is diſpatcht to diſcover the meaning of this deſcried concourſe: He meets them, and inquires of peace; but receives a ſhort anſwer. *What haſt thou to doe with peace? turne thee behind me?* A ſecond is addreſſed; with the ſame ſucceſſe: Both attend the traine of *Iehu* inſtead of returning; Indeed it is not for private perſons to hope to rectifie the publike affaires, when they are growne to an height of diſorder, B and from thence to a ripeneſſe of miſ-cariage : Sooner may a well-meaning man hurt himſelfe, than redreſſe the common danger.

Theſe meſſengers were now within the mercy of a multitude, had they but endeavoured to retire, they had periſhed as wilfully, as vainely : Whoſoever will bee ſtriving againſt the torrent of a juſt judgement, muſt needes bee caried downe in the ſtreame : Sometimes there is as much wiſdome in yeelding, as courage in reſiſtance.

Had this troupe been far off, the watch-man could not have deſcried the arrivall of the meſſengers, their turning behinde, the manner of the march; *Iehu* was a noted Captaine, his cariage and motion was obſerved more full of fire, than his fellowes; *The driving is like Iehues, for he driveth furiouſly*: God makes choice of fit inſtruments, C as of mercy, ſo of revenge; Theſe ſpirits were needfull for ſo tragicall a ſcene, as was now preparing in Iſrael.

Iehoram and *Ahaziah*, as netled with this forced patience of expectation, can no longer keep their ſeates; but will needs haſten their charets; and fetch that coſtly ſatisfaction, which would not be ſent, but given.

They are infatuated, which ſhall periſh : otherwiſe *Iehoram* had beene warned enough by the forceable retention of his meſſengers, to expect none but an enemie. A friend, or a ſubject could not have been unwilling to be known, to be lookt for; Now, forgetting his wounds, he will goe to fetch death.

Yet when he ſees *Iehu*, whom he left a ſubject, hopes ſtrive with his doubts, *Is it peace, Iehu?* what may be the reaſon of this ſudden journey? Is the army foyled by D the *Syrians*? Is *Ramoth* recovered? or hath the flight of the enemy left thee no further worke? or is ſome other ill newes guilty of thy haſte? What meanes this unwiſhed preſence, and returne?

There needs no ſtay for an anſwer; the very face of *Iehu*, and thoſe ſparkling eyes of his ſpake fury, and death to *Iehoram*; which yet his tongue angerly ſeconds : *What peace, ſo long as the whoredomes of thy mother Iezebel, and her witchcrafts are ſo many?*

Wicked Tyrant, what ſpeakeſt thou of peace with men, when thou haſt thus long waged war with the Almighty? That curſed mother of thine hath nurſed thee with blood, and trained thee up in abominable Idolatries.

Thou art not more hers, than her ſinne is thine; thou art polluted with her E ſpirituall whoredomes, and inchanted with her helliſh witchcrafts : Now that juſt God whom thou, and thy parents have ſo hainouſly deſpited, ſends thee by mee this laſt meſſage of his vengeance; which whiles hee ſpake, his hand is drawing up that deadly arrow, which ſhall cure the former wounds with a worſe.

Too late now doth wretched *Iehoram* turne his charet, and flee, and crie Treaſon, O *Ahaziah*; There was treaſon before, O *Iehoram*; thy treaſon againſt the Majeſty of God, is now revenged by the treaſon of *Iehu* againſt thee.

That fatall ſhaft, notwithſtanding the ſwift pace of both the charets, is directed to the heart of *Iehoram*; there is no erring of thoſe feathers which are guided by the hand of deſtinie.

A How juſt are the judgements of God ! It was in the field of *Naboth*, wherein
Iehoram met with *Iehu*; That very ground called to him for blood; And now this
new avenger remembers that prophecie which hee heard from the mouth of
Elijah, in that very place, following the heeles of *Ahab*; and is carefull to performe
it. Little did *Iehu* thinke, when hee heard that meſſage of *Elijah*, that his hands
ſhould act it; now, as zealous of accompliſhing the word of a Prophet, hee gives
charge to *Bidkar* his Captaine, that the bleeding carkaſſe of *Iehoram* ſhould bee
caſt upon that very plat of *Naboth*: Oh *Naboths* blood well paid for ! *Ahabs* blood
is licked by dogges, in the very place where thoſe dogges lickt *Naboths*; *Iehorams*
blood ſhall manure that ground, which was wrung from *Naboth*; and *Iezebel*
ſhall adde to this compoſt. Oh garden of hearbes dearely bought, royally
B dunged!

What a reſemblance there is betwixt the death of the father, and the ſon; *Ahab*
and *Iehoram* ? Both are ſlaine in their charet; Both with an arrow; Both repay their
blood to *Naboth*; and how perfit is this retaliation ? Not onely *Naboth* miſcaried in
that cruell injuſtice, but his ſons alſo; elſe the inheritance of the vineyard had de-
ſcended to his heires, notwithſtanding his pretended offence; and now not onely
Ahab forfeits his blood to this field, but his ſon *Iehoram* alſo : Face doth not more
anſwer to face, than puniſhment to ſin.

It was time for *Ahaziah* King of *Iuda*, to flee : Nay it had beene time long
before to have fled from the ſinnes, yea from the houſe of *Ahab*; That brand is
fearefull which God ſets upon him; *Hee did evill in the ſight of the Lord as did the* 2 Kings 27.
C *houſe of Ahab*, for hee was the ſonne in law of the houſe of *Ahab*; Affinity is too
often guilty of corruption; The ſonne of good *Iehoſhaphat* is loſt in *Ahabs* daugh-
ter.

Now he payes for his kinde alliance; accompanying the ſon of *Ahab* in his death,
whom he conſorted with, in his Idolatry : Yong *Ahaziah* was ſcarce warme in his
throne, when the miſ-matched blood of *Athaliah* is required from him; Nothing is
more dangerous than to be imped in a wicked family; this relation too often drawes
in a ſhare both of ſin and puniſhment.

Who would not have lookt that *Iezebel* hearing of this bloody end of her ſon; and
purſuit of her allie; and the fearefull proceedings of this proſperous conſpiracie,
ſhould have put her ſelfe into ſackcloth and aſhes; & now finding no meanes either
D of defence, or eſcape, ſhould have caſt her ſelfe into ſuch a poſture of humiliation, as
might have moved the compaſſion of *Iehu*; Her proud heart could not ſuddenly
learne to ſtoope : rather ſhee recollects her high ſpirits; and inſtead of humbling her
ſoule by repentance; and addreſſing her ſelfe for an imminent death; ſhe prankes up
her old carkaſſe, and paints her wrinkled face, and as one that vainly hopes to daunt
the courage of an uſurper, by the ſudden beames of Majeſtie; ſhee lookes out, and
thinkes to fright him with the challenge of a traitor, whoſe either mercy, or juſtice
could not bee avoided : Extremitie findes us ſuch as our peace leaves us ; Our laſt
thoughts are ſpent upon that wee care moſt for; thoſe that have regarded their face
more than their ſoule, in their latter end are more taken up with deſire of ſee-
ming faire , than being happy : It is no marvell if an heart obdured with the cu-
E ſtome of ſinne ſhut up graceleſly. Counterfet beautie agrees well with inward un-
cleanneſſe.

Iehues reſolution was too ſtrongly ſetled to be remoued with a painted face,
or an opprobrious tongue; Hee lookes up to the window, and ſayes, *Who is*
on my ſide, Who ? There want not thoſe every where, which will be ready to ob-
ſerve prevailing greatneſſe : Two or three Eunuchs looke out; hee bids them,
Throw her downe : They inſtantly lay hold on their lately-adored Miſtris, and
notwithſtanding all her ſhriekes and prayers, caſt her downe headlong into the
ſtreet.

What heed is to be taken of the deepe profeſſed ſervices of hollow-hearted fol-
lowers; All this while they have humbly with ſmiles, and officious devotions fawned
upon their great Queene; now upon the call of a proſperous enemie they for-
get

get their reſpects, her royaltie; and caſt her downe, as willing executioners, into the jawes of a fearefull death: It is hard for greatneſſe to know them whom it may truſt: Perhaps the faireſt ſemblance is from the falſeſt heart; It was a juſt plague of God upon wicked *Iezebel*, that ſhee was inwardly hated of her owne; Hee whoſe ſervants ſhee perſecuted, raiſed up enemies to her from her owne elbow.

Thus muſt pride fall; Inſolent, idolatrous, cruell *Iezebel* beſprinkles the walls, and pavement with her blood; and now thoſe braines that deviſed miſchiefe againſt the ſervants of God, are ſtrawed upon the ſtones; and ſhe that inſulted upon the Prophets, is trampled upon by the horſes heeles: *The wicked is kept for the day of deſtruction, and ſhall be brought forth to the day of wrath.*

Iob. 21.

Death puts an end commonly to the higheſt diſpleaſure. Hee that was ſevere in the execution of the living, is mercifull in the ſepulture of the dead; *Goe ſee now this curſed woman and burie her, for ſhe is a Kings daughter*; Shee that upbraided *Iehu* with the name of *Zimri*, ſhall bee interred by *Iehu* as *Omries* daughter in law, as a Sydonian Princeſſe; Somewhat muſt be yeelded to humanitie; ſomewhat to State.

The dogs have prevented *Iehu* in this purpoſe, and have given her a living tombe more ignoble, than the worſt of the earth; Onely the ſcull, hands, and feet of that vaniſhed carkaſſe yet remaine; The ſcull which was the roofe of all her wicked devices, the hands and feete which were the executioners; theſe ſhall remaine as the monuments of thoſe ſhamefull exequies: that future times ſeeing theſe fragments of a body, might ſay, the dogges were worthy of the reſt; Thus *Iezebel* is turned to dung, and dogges-meat; *Elijah* is verified, *Naboth* is revenged! *IeZreel* is purged, *Iehu* is zealous, and in all, God is juſt.

Jehu *killing the ſons of* Ahab, *and the Prieſts of* Baal.

2 Kings 10.

THere were two prime Cities of the Ten Tribes, which were the ſet Courts of the Kingdome of *Iſrael*; *Samaria* and *IeZreel*; The chiefe palace of the Kingdome was *Iezreel*; the mother City of the Kingdome, was *Samaria*; *Iehu* is poſſeſſed of the one, without any ſword drawne againſt him *IeZreel* willingly changes the maſter, yeelding it ſelfe to the victor of two Kings, to the avenger of *Iezebel*; the next care is *Samaria*; Either policie, or force ſhall fetch in that head of the Tribes.

The plentifull iſſue of Princes is no ſmall aſſurance to the people; *Ahab* had ſonnes enough to furniſh the Thrones of all the neighbour nations, to maintaine the hopes of ſucceſſion, to all times; How ſecure did he thinke the perpetuation of his poſterity, when hee ſaw ſeventy ſonnes from his owne loynes? Neither was this Royall iſſue truſted, either to weake walls, or to one roofe; but to the ſtrong bulwarkes of *Samaria*, and therein to the ſeverall guards of the chiefe Peeres; It was the wiſe care of their parents not to have them obnoxious to the danger of a common miſ-cariage, or, of thoſe emulations which wait upon the cloyedneſſe of an undivided converſation; but to order their ſeparation ſo, as one may reſcue other from the perill of aſſault, as one may reſpect other out of a familiar ſtrangeneſſe: Had *Ahab* and *Iezebel* been as wiſe for their ſoules, as they were for their ſeed, both had proſpered.

Iehu is yet but in his firſt act; If all the ſonnes of *Ahab* bleed not, the prophecie is unanſwered; There ſhall bee no need of his ſword, his penne ſhall worke all this ſlaughter. Hee writes a challenge to *Samaria*, and therein to the guardians of the ſonnes of *Ahab*; daring them, out of the confidence in their defenced Citie, in their charets, and horſes, in their aſſociats and armes, to ſet up the beſt of their

A maſters ſonnes, on his fathers throne, and to fight for his ſucceſſion.

All the Governours of *Ahabs* children conſpire in one common feare; no doubt there wanted not in that numerous brood of Kings, ſome great ſpirits that, if at leaſt they attained to the notice of this deſigne, longed for a revenge, and ſuggeſted counſels of reſolution to their cowardly guardians; Shall an audacious uſurper runne thus away with the Crowne of *Iſrael*? Shall the blood of *Iezebel* bee thus traitrouſly ſpilt, thus wilfully forgotten? O *Iſraelites*, can you bee ſo baſe, as to bee ruled by my fathers ſervant? Where are the merits of *Ahab*, and *Iehoram*? What is become of the loyall courage of *Iſrael*? Doubtleſſe, yee ſhall not want able Seconds to your valour; Doe yee thinke the royall and potent alliances of our mother *Iezebel*; and the remaining heires of *Iudah*, can draw backe their B hands from your aide? Will they endure to ſwallow ſo cruell an indignitie? Stir up your aſtoniſhed fortitude, O yee Nobles of Iſrael; redeeme your bleeding honour, revenge this treacherous conſpirator, and eſtabliſh the right of the undoubted heires of your Soveraigne; But as warme cloathes to a dead man, ſo are the motions of valour to a fearefull heart: *Behold two Kings ſtood not before him; how then ſhall we ſtand.*

Feare affrights it ſelfe rather than it will want bugs of terror: It is true: Two Kings fell before *Iehu*; but, two Kings unarmed, unguarded; Had not the ſurprizall of *Iehu* taken advantage of the unſuſpitious nakedneſſe of theſe two Princes, his victorie had not beene thus ſucceſſefull, thus eaſie. Halfe one of thoſe two Kings, upon advertiſement and preparation, had abated the furie of that hot Leader. It is the faſhi- C on of feare to repreſent unto us alwaies the worſt, in every event: not looking at the inequality of the advantages, but the miſery of the ſucceſſe: as contrarily it is the guiſe of faith, and valour, by the good iſſue of one enterpriſe to raiſe up the heart to an expectation and aſſurance of more.

Theſe mens hearts are dead with their Kings, neither dare entertaine the hope of a ſafe and proſperous reſiſtance, but baſely returne, *We are thy ſervants, and will doe all that thou ſhalt bid us, we will not make any King; doe thou that which is good in thine eyes.*

Well may *Iehu* thinke, theſe men which are thus diſloyall to their charge, cannot be faithfull to me; It is their feare that drawes them to this obſervation: Were they not cowards, they would not be traitors to their Princes, ſubjects to me: I may uſe D their hands, but I will not truſt them: It is a thankleſſe obedience that is grounded upon feare; there can be no true fidelity without love, and reverence. Neither is it other betwixt God and us; if out of a dread of hell we be officious, who ſhall thank us for theſe reſpects to our ſelves?

As one that had taſted already the ſweetneſſe of a reſolute expedition; *Iehu* writes backe inſtantly, *If yee bee mine, and if yee will hearken unto my voyce; take ye the heads of the men your Maſters ſonnes, and come to mee to Iezreel to morrow this time.* Valiant *Iehu* was ſo well acquainted with the nature of feare, that hee well knew this paſſion once growne deſperate, would bee ready to ſwallow all conditions: ſo farre therefore doth his wiſedome improve it, as to make theſe Peeres his executioners; who preſently upon the receit of his charge turne cruell, and by E a joynt conſent fetch off the ſeventie heads of thoſe Princes, whom they undertooke to guard, whom they had flattered with the hopes of greater honour.

No doubt, but amongſt ſo many ſonnes of *Ahab*, ſome had ſo demeaned themſelves, that they had won zealous profeſſions of love from their guardians: Except perhaps death ſtole upon them in ſleepe, what teares, what intreaties, what conjurations muſt here needs have beene?

What have wee done, O yee Peeres of *Iſrael*, that might deſerve this bloody meaſure? Wee are the ſonnes of *Ahab*, therefore have yee hitherto profeſſed to obſerve us; what change is this? why ſhould that which hath hitherto kept you loyall, now make you cruell? Is this the reward of the long peaceable government of our father? are theſe the Trophees of *Ahabs* victories againſt *Benhadad*, *Iehorams*

rams againſt *Hazael*? If we may not raigne, yet at leaſt, let us live : Or if wee muſt A
die; why will your hands be imbrued in that blood, which yee had wont to terme royall, and ſacred? Why will ye of Tutors turne murtherers? All pleas are in vaine to them that are deafned with their owne feares. Perhaps theſe expoſtulations might have fetched ſome dewes of pitie from the eyes, and kiſſes from the lips of theſe unfaithfull Tutors, but cannot prevent the ſtroke of death; Theſe Crocodiles weepe upon thoſe, whom they muſt kill : and if their owne ſonnes had beene in the place of *Ahabs*, doubtleſſe they had been ſacrificed to the will of an uſurper, to the parents ſafety : It is ill relying upon timorous natures ; upon every occaſion thoſe crazie reeds will breake, and runne into our hands. How worthy were *Ahab* and *Iezebel* of ſuch friends? They had been ever falſe to God, how ſhould men be true to them? They had ſold themſelves to worke wickedneſſe, and now they are requited
with a mercenary fidelity: for a few lines have theſe men ſold all the heads of *Ahabs* B
poſteritie : could ever the policy of *Iezebel* have reacht ſo farre, as to ſuſpect the poſſibilitie of the extirpation of ſo ample an iſſue in one night, by the hands of her truſtieſt ſubjects?

Now ſhee that by her letter ſent to the Elders of *Iezreel*, ſhed the blood of *Naboth* and his ſonnes, hath the blood of all her ſonnes ſhed by a letter ſent from *Iezreel* to the Elders of *Samaria*. At laſt, God will be ſure to come out of the debt of wicked ſinners, and will pay them with that coyne, which is both moſt proper, and leaſt lookt for.

Early in the morning, in that gate of *Iezreel* where *Ahab* had paſſed many an unjuſt ſentence, is preſented unto *Iehu*, the fearefull pledge of his ſoveraigntie, ſeventy C
gaſtly heads of the ſonnes of *Ahab*.

Some carnall eye that had ſeene ſo many yong and ſmooth faces beſmeared with blood, would have melted into compaſſion, bemoaning their harmeleſſe age, their untimely end : It is not for the juſtice of God to ſtand at the barre of our corrupted judgement. Except we include ſome grandchildren of *Ahab* within this number, none of theſe died before they were ſeaſoned with horrible Idolatrie; or if they had, they were in the loynes of *Ahab* when he ſold himſelfe to worke wickedneſſe ; and now it is juſt with God to puniſh *Ahabs* wickedneſſe in this fruit of his loynes. The holy ſeverity of God in the revenge of ſinne ſometimes goes ſo far that our ignorance is ready to miſtake it for cruelty.

The wonder and horror of thoſe two heapes hath eaſily drawne together the D
people of *Iezreel* : *Iehu* meets them in that ſeat of publike judgement ; and finding much amazedneſſe and paſſionate confuſion in their faces; he cleares them, and ſends them to the true originall of theſe ſudden and aſtoniſhing maſſacres.

However his owne conſpiracie, and the cowardly treachery of the Princes of *Iſrael* had beene (not without their hainous ſinne) the viſible meanes of this judgement, yet hee directs their eyes to an higher authority ; the juſt decree of the Almighty, manifeſted by his ſervant *Elijah*; who even by the willing ſinnes of men can moſt wiſely, moſt hoſtilely fetch about his moſt righteous and bleſſed purpoſes.

If the Peeres of *Samaria* out of a baſe feare, if *Iehu* out of an ambition of
raigning, ſhed the foule blood of *Ahabs* poſterity; the ſinne is their owne, but in E
the meane time the act is no other than what the infinite juſtice of God would juſtly worke by their miſ-intentions. Let theſe *Iſraelites* but looke up from earth to heaven, theſe tragicall changes cannot trouble them; thither *Iehu* ſends them; wiping off the envy of all this blood, by the warrant of the divine preordination: In obedience whereunto hee ſends after theſe heires of *Ahab*, all his kinsfolkes, favorites, prieſts that remained in *Iezreel* : and now having cleared theſe coaſts, he haſtes to *Samaria* : whom ſhould hee meete with, in the way, but the brethren of *Ahaziah*, King of *Iudah*; they are going to viſit their couzens the ſonnes of *Ahab* : This young troupe was thinking of nothing but jollitie, and courtly entertainement, when they meete with death : So ſuddenly, ſo ſecretly had *Iehu* diſpatched theſe bold executions, that theſe Princes could imagine no cauſe of ſuſpition:

A How could they thinke it might be dangerous to bee knowne for the brethren of
Ahaziah, or friends to the brethren of *Iehoram*? The juſt providence of the Almighty
hath brought all this covey under one net; *Iehu* thinkes it not ſafe to let go
ſo many avengers of *Ahaziahs* blood; ſo many corrivals of his Soveraignty. The
unhappy affinity of *Iehoſaphat* with *Ahab* is no leſſe guilty of this ſlaughter, then
Iehues ambition; This match by the inoculation of one bud, hath tainted all the
ſap of the houſe of *Iudah*. The two and fortie brethren of *Ahaziah* are therefore
ſent after the ſeventie Sonnes of *Ahab*; that they may overtake them in death,
whom they came to viſit, God will much leſſe brooke Idolatry from the loynes of a
Iehoſaphat: Our entireneſſe with wicked men feoffes us both in their ſinnes and
judgments.

B Doubtleſſe, many Iſraelites that were devoted to the family and allies of *Ahab*,
lookt (what they durſt) awry at this cōmon effuſion of royall blood; yet in the worſt
of the depravedneſſe of Iſrael, there were ſome which both drouped under the deplored
Idolatry of the times, and congratulated to *Iehu* this ſevere vindication of
Gods inheritance: Amongſt the reſt, *Ionadab* the ſonne of *Rechab* was moſt eminent.
That man was by deſcent derived from *Iethro*; a Midianite by nation, but incorporated
into Iſrael; a man, whoſe piety, and ſtrict converſation did both teach, and ſhame
thoſe twelve Tribes to which he was joyned; He was the author of an auſtere rule
of civility to his poſterity; to whom he debarred the uſe of wine, cities, poſſeſſions:
This old and rough friend of *Iehu*, (out of his moving habitations) meets him, and
applauds his ſucceſſe; He that allowed not wine to his ſeed, allowes the blood of *Ahabs*
C ſeed poured out, by the hand of *Iehu*; He that ſhun'd the city, is carried in *Iehues*
charet to the palace of Samaria.

How eaſily might *Iehu* have beene deceived? Many a one profeſſes uprightneſſe,
who yet is all guile: *Ionadabs* carriage hath beene ſuch, that his word merits truſt: It
is a bleſſing upon the plaine-hearted, that they can be beleeved. Honeſt *Ionadab* is admitted
to the honour of *Iehues* ſeat; and called (inſtead of many) to witneſſe the zeale
of the new anointed King of Iſrael.

Whiles *Iehu* had to doe with Kings, his cunning and his courage held equall
pace together; but now that he is to deale with idolatrous Prieſts, his wile goes alone,
and prevailes: Hee cals the people together, and diſſembling his intentions,
ſayes, *Ahab ſerved Baal a little, but Iehu ſhall ſerve him much: Now therefore
D call unto mee all the Prophets of Baal, all his ſervants, and all his prieſts, let none bee
wanting: for I have a great ſacrifice to doe to Baal: whoſoever ſhall be wanting, he ſhall not
live.*

What a dead paleneſſe was there now in the faces of thoſe few true-hearted Iſraelites,
that looked for an happy reſtauration of the Religion of God? How could
they chooſe but think; Alas, how are we fallen from our hopes? Is this the change
we look't for? was it only ambition that hath ſet this edge upon the ſword of *Iehu*? It
was not the perſon of *Ahab* that we diſliked but the ſins: If thoſe muſt ſtill ſucceed,
what have we gained? Wo be to us, if only the author of our miſery be changed, not
the condition, not the cauſe of our miſery.

On the other ſide, what inſultations and triumphs ſounded every where of the
E joyfull *Baalites*? What glorying of the truth of their profeſſion, becauſe of the ſucceſſe?
what ſcornes of their dejected oppoſites? what exprobrations of the diſappointed
hopes, and predictions of their adverſe Prophets, what promiſes to themſelves
of a perpetuity of *Baaliſme*? How did the diſperſed prieſts of *Baal* now flocke together,
and applaud each others happineſſe, and magnifie the devotions of their new
Soveraigne? Never had that Idoll ſo glorious a day as this for the pompe of his
ſervice; Before, he was adored ſinglely in corners, now ſolemne ſacrifices ſhall bee
offered to him by all his clients, in the great Temple of the mother City of *Iſrael*. I
can commend the zeale of *Iehu*, I cannot commend the fraud of *Iehu*; We may come
to our end even by crooked wayes: He that bad him to ſmite for him, did not bid
him to lie for him: Falſehood, though it be but tentative, is neither needed, nor approved
by the God of truth: If policy have allowed officious untruths, Religion never.

A By this device,the houſe of *Baal* is well furniſhed, well filled; not one of his *Chemarim* either might,or would be abſent:not one of thoſe which were preſent,might be unrobed : Falſe Gods have ever affected to imitate the true. Even *Baal* hath Temples,Altars,Prieſts,veſtments:Al religions have allotted peculiar habits to their higheſt devotions. Thoſe Veſtments which they miſ-called ſacred, are brought forth,and put on for the glory of this ſervice.

Iehu and *Ionadab* are firſt carefull that this ſeparation be exact, they ſearch and ſee that no ſervant of the Lord be crept into that throng:What ſhould a religious *Iſraelite* do in the Temple of *Baal*?Were any ſuch there,he had deſerved their ſmart,who would partake with their worſhip; but if curioſity ſhould have drawne any thither, the mercy of *Iehu* ſeekes his reſcue:How much more favourable is the God of mercies in not taking advantage of our infirmities.

B Wel might this ſearch have bred ſuſpition,were it not that in all thoſe Idolatrous ſacrifices,the firſt care was to avoid the prophane : Even *Baal* would admit no mixture,how ſhould the true God abide it.

Nothing wanted now,but the ſacrifice: No doubt whole heards and flockes were ready for a pretence of ſome royall hecatombes ; whereof ſome had now already ſmoaked on their Altars. O *Iehu* what meanes this dilation? If thou abhorreſt *Baal*, why didſt thou give way to this laſt ſacrifice?why didſt thou not cut off theſe Idolaters before this upſhot of their wickedneſſe? Was it that thou mighteſt be ſure of their guiltineſſe ? Was it that their number,together with their ſinne , might bee compleate ? What acclamations were here to *Baal*, what joy in the freedome of their revived worſhip: When all on the ſudden,thoſe that had ſacrificed,are ſacrificed ; C The Souldiers of *Iehu* by his appointment ruſh in with their ſwords drawne, and turne the temple into a ſlaughter-houſe. How is the tune now changed ? What ſhrieking was here?what out-cries? what running from one ſword, to the edge of another?what ſcrambling up the walls and pillars?what climbing into the windowes? what vaine indevours to eſcape that death which would not be ſhunned ? whether running,or kneeling,or proſtrate,they muſt die.

The firſt part of the ſacrifice was *Baals*,the latter is Gods:The bloud of beaſts was offered in the one,of men in the other;the ſhedding of this was ſo much more acceptable to God,by how much theſe men were more beaſts, than thoſe they ſacrificed. Oh happie obedience,God was pleaſed with a ſacrifice from the houſe of *Baal*; The Idolaters are ſlaine, the Idols burnt, the houſe of *Baal* turn'd to a draught (though even thus leſſe uncleane, leſſe noyſome, than in the former perfumes;) and in one word,*Baal* is deſtroyed out of Iſrael. D

Who that had ſeene all this zeale for God,would not have ſaid;*Iehu* is a true Iſraelite.Yet,he that rooted out *Ahab*,would not be rid of *Ieroboam*. He that deſtroyed *Baal*,maintained the two Calves of *Dan* and *Bethel*. That Idolatry was of a lower ranke ; as being a miſ-worſhip of the true God, whereas the other was a worſhip of the falſe:Even the eaſier of both is hainous;and ſhall rob *Iehu* of the praiſe of his uprightneſſe.

A falſe heart may laudably quit it ſelfe of ſome one groſſe ſin , and in the meane time hug ſome leſſer evill that may condemne it;As a man recovered of a Fever may die of a Iaundis, or a Dropſie.We looſe the thanke of all,if we wilfully fault in one.

E It is an entire goodneſſe that God cares for ; Perhaps (ſuch is the bounty of our God)a partiall obedience may be rewarded with a temporall bleſſing ; (as *Iehues* ſeverity to *Ahab* ſhall carrie the crowne to his ſeed for foure generations) but we can never have any comfortable aſſurance of an eternall retribution , if our hearts and wayes be not perfit with God. Wo be to us, O God, if we be not all thine;we cannot but everlaſtingly depart from thee,if we depart not from every ſin ; Thou haſt purged our hearts from the Baal of our groſſe Idolatries, oh cleare us from the golden Calves of our petty-corruptions alſo; that thou maiſt take pleaſure in our uprightneſſe,and wee may reap the ſweet comforts of thy glorious remuneration.

A

Athaliah *and* Joaſh.

2 Kings 11, & 12. And 2 Chron.23, & 24.

OH the wofull ruines of the houſe of good *Iehoſaphat* : *Iehu* hath ſlaine two and forty of his iſſue ; *Athaliah* hopes to root out the reſt : This daughter of *Ahab* was not like to be other than fatall to that holy Line ; One drop of that wicked blood was enough both to impure, and ſpill all the reſt which affinity had B mixed with it.

It is not unlike that *Ahaziah* betaking himſelfe to the ſociety of *Iehorams* wars, committed the ſway of his Scepter to his mother *Athaliah*. The daughter of *Iezebel* cannot but be plotting: when ſhe heares of the death of *Ahaziah*, and his brethren, inflicted by the heavy hand of *Iehu*, ſhee ſtraight caſts for the Kingdome of Judah : The true heires are infants, their minority gives her both colour of rule, and opportunity of an eaſie extirpation. Perhaps, her ambition was not more guilty than her zeale of *Baaliſme* : ſhee ſaw *Iehu* out of a deteſtation of Idolatry, trampling on the blood of *Iehoram*, *Iezebel*, *Ahaziah*, the ſons of *Ahab*, the brethren of *Ahaziah*, the prieſts and prophets of *Baal*, and in one word, triumphing in the deſtruction both of *Ahab*, and his Gods out of Iſrael : and C now ſhe thinks, Why ſhould not I deſtroy *Iehoſaphat*, and his God out of Judah?

Who ever ſaw an Idolater that was not cruell? *Athaliah* muſt needs let out ſome of her own blood, out of the throat of *Ahaziahs* ſonnes; yet ſhe ſpares not to ſhed it out of a thirſt of ſoveraignty. O God how worthy of wonder are thy juſt and mercifull diſpenſations? In that thou ſuffereſt the ſeed of good *Iehoſaphat* to be deſtroyed by her hand, in whoſe affinity he offended, and yet ſaveſt one branch of this ſtock of *Iehoſaphat*, for the ſake of ſo faithfull a progenitor.

Wicked *Athaliah*, couldſt thou thinke God would ſo far forget his Servant *David* (though no other of thoſe loynes had ſeconded his vertues) as to ſuffer all his ſeed to be rooted out of the earth? This vengeance was for thy father *Ahab*. The man according to Gods owne heart ſhal have a lineall heire to ſucceed in his Throne, when thou and thy fathers houſe ſhall have vaniſhed into forgetfulneſſe.

D For this purpoſe hath the wiſe providence of God ordained a *Iehoſheba*, and matcht her in the prieſtly Tribe: Such reverence did *Iehoram*, King of Judah (though degenerated into the Idolatry of his father in law *Ahab*) beare to this ſacred function, that he marries his daughter to *Iehoiada* the Prieſt. Even Princeſſes did not then ſcorne the bed of thoſe that ſerved at Gods Altar : Why ſhould the Goſpell powre contempt upon that which the Law honoured?

That good Lady had too much of *Iehoſaphat* in her, to ſuffer the utter extirpation of that royall ſeed ; She could not, doubtleſſe, without the extreme danger of her own life, ſave the life of her nephew *Ioaſh* ; With what a loving boldneſſe doth ſhe adventure to ſteale him from amongſt thoſe bleeding carcaſſes, in the chamber of E death? Her match gave her opportunity to effect that, which both nature, and Religion moved her to attempt: neither know I, whether more to wonder at the cunning of the device, or the courage of the enterpriſe, or the ſecreſie of the concealement, or the happineſſe of the ſucceſſe : Certainly, *Athaliah* was too cruelly carefull to forget this ſo late borne ſon of *Ahaziah*; of all the reſt, his age would not ſuffer him to be out of her eye : In all likelihood therefore, ſhe muſt needs have miſſed ſo noted a corps, had there not beene a ſubſtitution of ſome other dead child in his roome : In that age, the favour is not ſo diſtinguiſhable; eſpecially of a dead face. Without ſome pious deceit this worke could never have been effected; Elſe, had the child beene ſecretly ſubduced, and miſſed by his bloody grand-mother, her perpetuall jealouſie had both expected a ſurviving heire, and continued a curious, and unavoydable ſearch: both which were now ſhunned at once, whiles *Athaliah* reckons him for dead whom *Iehoſheba* hath preſerved. Miſchieſe ſometimes failes of thoſe appointments, wherein it thinks to have made the ſureſt worke;God laughes in heaven at the plots of Tyrants;and beſooles them in their deepeſt projects.He had ſaid to *David, Of the fruit of thy body will I ſet upon thy ſeate*; In vaine ſhall earth and hell conſpire to fruſtrate it.

Sixe yeares hath *Ioaſh*, and his nurſe beene hid in a cloſe cell of the Temple: Thoſe roomes were deſtin'd onely to the holy Tribe; yet now rejoyce to harbour ſuch a gueſt; The rigour of the ordinary Law muſt yeeld to caſes of ſo important neceſſity.

All this could not poſſibly bee done and continued without the privity of many faithfull Prieſts and Levites; who were as carefull to keep this counſell, as hopefull of the iſſue of it; It is not hard for many honeſt hearts to agree in a religious ſecreſie;Needs muſt thoſe lips be ſhut, which God hath ſealed up.

Judah had not been uſed to ſuch a yoke; long had it groned under the tyranny not of a woman only,but of an Idolatrous Sydonian:If any of that ſexe might have claimed that Scepter, none had ſo much right to it, as *Iehoſheba* her ſelfe; But good *Iehoiada* the Prieſt,who had rather to be a loyall guardian to the King, than an huſband to a Queene, now finds time to ſet on foot the juſt title of *Ioaſh*; and to put him into the miſ-uſurped throne of his father *Ahaziah*.

In the ſeventh yeare, therefore, he ſends for the Captaines, and the Guard; and having ſworne them ſecrecy, by undoubted witneſſes makes faith unto them of the truth of their native Prince, thus happily reſcued from the bloudie knife of his mercileſſe Grandmother;marſhals the great buſineſſe of his Inauguration; gives every one his charge; ſets every one his ſtation; and ſo diſpoſes of his holy forces, as was moſt needfull for the ſafety of the King,the revenge of the Uſurper,the prevention of tumults,the eſtabliſhment of the Crowne upon the owners head in Peace and Joy.

There was none of all theſe agents who did not hold the buſineſſe to be his owne. Every true ſubject of Judah was feelingly intereſſed in this ſervice; neither was there any of them, who was not ſecretly heart-burned all this while, with the hatefull government of this Idolatrous Tyranneſſe: And now this inward fire is glad to finde a vent; How gladly doe they addreſſe themſelves to this welcome imployment? The greateſt part of this ſecret band were Levites, who might therefore both meete together with leaſt ſuſpition, and bee more ſecurely truſted by *Iehoiada*, under whom they ſerved; Even that holy Prieſt of God inſtead of teaching the Law, ſets the Guard, orders the Captaines, ranges the troupes of Judah; and inſtead of a Cenſer, brings forth the Speares and Shields of *David*; the Temple is, for the preſent, a Field, or an Artillery-yard; and the Ephods are turned into harneſſe. That houſe, in the rearing whereof not the noyſe of a hammer might be heard, now admits of the claſhing of armour, and the ſecret murmurs of ſome military atchievement. No circumſtances either of place, or calling, are ſo punctall, as that publique neceſſity may not diſpenſe with their alteration.

All things are now ready for this ſolemnity: Each man rejoyces to fixe upon his owne footing and longs to ſee the face of their long-concealed Soveraigne; and vowes his blood to the vindication of the common liberty, to the puniſhment of a cruell intruder: Now *Iehoiada* brings forth unto them the Kings Sonne, and preſents him to the Peeres, and people; Hardly can the multitude containe it ſelfe from ſhouting out too ſoone: One ſees in his countenance the features of his father, *Ahaziah*; another of his Grand-father, *Iehoram*; a third profeſſes to diſcerne in him ſome lines, and faſhion of his great grand-father *Iehoſaphat*;all finde in his face the naturall impreſſions of Majeſty; and reade in it the hopes, yea the propheſies of their future happineſſe. Not with more joy, than ſpeed, doth *Iehoiada* accompliſh all the rites of the Coronation. Before that young King could know what was done to him; hee is anointed, crowned; preſented with the booke of the Law: Thoſe ceremonies were inſtructive; and no doubt, *Iehoiada* failed

A not to comment upon them in due time; to that royall Pupill.

The Oyle, wherewith he was anointed, ſignified his deſignation to that high ſervice; and thoſe indowments from heaven that might inable him to ſo great a function.

The Crowne, wherewith he was adorned, ſignified that glorie and majeſty which ſhould both incourage, and attend his Princely cares.

The booke of the Teſtimonie ſignified the divine rules and directions, whereto he muſt frame his heart and actions, in the weilding of that Crown, in the improvement of that oyle.

Theſe three, the Oyle, the Crowne, the Teſtimonie, that is, inward powers, outward magnificence, true piety and juſtice make up a perfect Prince; None of B theſe may be wanting; If there be not a due calling of God; and abilities meet for that greatneſſe, the Oyle faileth: If there be not a Maieſticke grace and royalty that may command reverence, the Crowne is miſſing; If there be not a carefull reſpect to the Law of God, as the abſolute guide of all counſels, and determinations, the Teſtimony is neglected, all of them concurring, make both King and people happy.

Now it is time for the people to clap their hands, and by their lowd acclamations to witneſſe their joy; which muſt needs breake forth with ſo much more force, by how much it was longer, upon feares and policy ſuppreſſed.

The Court and Temple were neere together; However it was with *Athaliah*, and the late revolted Princes of Judah, according to the common word, the neerer to the Church, the further from God; their religious predeceſſors held it the C greateſt cõmodity of their houſe, that it neighboured upon the houſe of God; From her palace might *Athaliah* eaſily heare the joyfull ſhouts of the multitude, the lowd noiſe of the Trumpets; and as aſtoniſhed with this new tumult of publique gratulations, ſhe comes running into the Temple: Never had her foot trod upon that holy pavement, till now that ſhe came to fetch a juſt revenge from that God whoſe worſhip ſhe had contemned.

It fell out well that her ſudden amazedneſſe called her forth, without the attendance of any ſtrong guard, whoſe ſide-taking might have made that quarrell mutually bloody: She ſoone heares and ſees what ſhe likes not; her eare meets with, God ſave the King; her eye meets with the unlooked-for heire of the Kingdome, ſitting D on his throne, crowned, and robed, in the royall faſhion, guarded with the Captaines and ſouldiers, proclaimed by the Trumpeters, acclamed and applauded by the people.

Who can ſay whether this ſight drave her more neere to frenzie, or death? How could it bee otherwiſe, when thoſe great ſpirits of hers, that had beene long uſed to an uncontrolled ſoveraigntie, finde themſelves ſo inexpectedly ſuppreſſed.

She now rends her cloathes, and cryes, Treaſon, treaſon, as if that voyce of hers could ſtill command all hearts, all hands; as if one breath of hers were powerfull enough to blow away all theſe new deſignes: Oh *Athaliah*, to whom doſt thou complaine thy ſelfe? they are thy juſt executioners wherewith thou art in-E compaſſed; If it be treaſon to ſet up the true heire of *Ahaziah*, thou appealeſt to thy Traitors. The treaſon was thine, theirs is juſtice; The time is now come of thy reckonings for all the royall blood of Judah, which thine ambition ſhed; wonder rather at the patience of this long forbearance, than the rigour of this execution.

There needs no formall ſeate of Juſtice in ſo apparent offence, *Iehoiada* paſſes the ſentence of death upon her; *Have her forth of the ranges; Let her not be ſlaine in the houſe of the Lord; and him that followeth her, kill with the ſword.*

Had not this uſurpation beene palpable, *Iehoiada* would not have preſumed to intermeddle; Now being both the Prieſt of God, and Unckle and Protector to the lawfull King, he doth that, out of the neceſſity of the State, which his infant Soveraigne (if he could have been capable of thoſe thoughts) would have deſired.

Violent hands are laid upon *Athaliah*, whom no doubt a proud and furious diſ- A daine of ſo quick a charge, and of ſo rough an uſage made miſerably impatient; Now ſhe frownes and cals, and ſhrieks, and commands, and threatens, and reviles, and intreats in vaine; and dies with as much ill will from her ſelfe, as ſhe lived with the ill will of her repining ſubjects.

I ſee not any one man of all her late flatterers, that followes her, either for pitty, or reſcue; Every man willingly gives her up to juſtice; Not one ſword is drawne in her defence; Not one eye laments her. Such is the iſſue of a tyrannicall miſ-government; that which is obeyed not without ſecret hate, is loſt not without publique joy.

How like is *Athaliah* to her mother *Iezebel*, as in conditions and carriage, ſo even in death; Both killed violently, both killed under their owne walls; both ſlaine with Treaſon in their mouths; both ſlaine in the entrance of a changed government: One B trod on by the horſes, the other ſlaine in the horſe-gate. Both paid their own blood for the innocent blood of others.

How ſuddenly, how eaſily is Judah reſtored to it ſelfe, after ſo long, and ſo fearefull a depravation; The people ſcarce beleeve their owne eyes, for the wonder of this happie change; neither know I whether they be more joyed in the ſight of their new King thus ſtrangely preſerved, or in the ſight of *Iehoiada*, that had preſerved him.

No man can envie the protection of the young King unto him, by whoſe meanes he lives and raignes: That holy man cares onely to improve his authority, to the common good: *He makes a covenant betweene the Lord, and the King, and the people:* and after ſo long and dangerous a disjunction, reunites them to each other. Their re- C vived zeale beſtirs it ſelfe, and breakes downe the Temples, and Altars, and Images of *Baal*, and ſacrificeth his idolatrous Prieſt; Shortly, both *Ahab*, and *Baal* is deſtroyed out of Judah.

The Scepter of Judah is changed from a woman, to a child; but, a Child trained up, and tutored by *Iehoiada*; This minority ſo guided was not inferiour to the mature age of many predeceſſors. Happy is that land, the non-age of whoſe Princes falls into holy and juſt hands. Yet even theſe holy and juſt hands came ſhort of what they might have done; The high places remained ſtill: Thoſe altars were erected to the true God, but in a wrong place: It is marvell if there be not ſome blemiſhes found in the beſt government: I doubt *Iehoiada* ſhall once abuy it deare, that he did not his D utmoſt.

But for the maine, all was wel with Judah, in all the daies of *Iehoiada*; even after that *Ioaſh* was growne paſt his pupillage: He that was the Tutor to his infancie, was the counſellor of his ripe age; and was equally happie in both: How pleaſing was it to that good High Prieſt, to be commanded by that charge of his in the buſineſſe of God? The yong King gives order to the Prieſts, for the collection of large ſummes, to the repayring of the breaches of Gods houſe. It becomes him well to take care of that, which was the nurſerie of his infancy: And now, after three and twenty yeares he expoſtulates with his late Guardian, *Iehoiada*, and the reſt of his coate, *Why repaire ye not the breathes?*

Oh gracious and happy viciſſitude; *Iehoiada* the Prieſt had ruled the infancie of E King *Ioaſh* in matters of State; and now *Ioaſh* the King commands aged *Iehoiada* the Prieſt in matter of devotion. In the affaires of God, the action is the Prieſts, the over-ſight and coaction is the Princes. By the carefull indeavour of both, Gods houſe is repaired, his ſervice flouriſheth,

But alas, that it may too well appeare, that the ground of this devotion was not altogether inward, no ſooner doth the life of *Iehoiada* ceaſe than the devotion of *Ioaſh* begins to languiſh: and after ſome languour, dyes.

The benefit of a truly religious Prelate, or Stateſman, is not knowne till his loſſe.

Now ſome Idolatrous Peeres of Judah have ſoone miſ-carried the King from the Houſe of the Lord God of their Fathers to ſerve Groves and Idols. Yea, whither go we wretched men, if we be left by our Maker? King *Ioaſh* is turned, not Idolater only, but perſecutor; yea (which is yet more horrible to conſider) perſecutor of the ſon of that *Iehoiada* to whom he owes his own life, *Zechariah* his Coſen-german, his foſter-brother, the holy iſſue of thoſe parents, by whom *Ioaſh* lives, and raignes; for the conſcionable rebuke of the Idolatry of Prince and people, is unjuſtly, and cruelly murthered by that unthankful hand: How poſſible is it for faire and Saint-like beginnings to ſhut up in monſtrous impieties? Let him that thinkes he ſtands, take heed leſt he fall. When did God ever put up ſo foule ingratitude to himſelfe, to his ſervants? O *Ioaſh*, what eyes can pittie the fearefull deſtruction of thee and thy Judah?

If ye have forgotten the kindneſſe of *Iehoiada*, your unkindneſſe to *Iehoida* ſhall not be forgotten: *A ſmall armie of Syrians came up againſt Iudah and Ieruſalem, and deſtroyed all the Princes of the people, and ſent all the ſpoyle of them to Damaſcus.* Now *Hazael* revenges this quarrell of God, and his anointed; and plagues that people which made themſelves unworthy to be the Lords inheritance.

And what becomes of *Ioaſh*? He is left in great diſeaſes, when his owne ſervants conſpired againſt him *for the blood of the ſons of Iehoiada, and ſlew him on his bed, and he died; and they buried him not in the Sepulcher of the Kings.* Dying *Zechariah* had ſaid in the bitterneſſe of his departing ſoule, *The Lord looke upon it, and require it:* I confeſſe I had rather to have heard him ſay, *The Lord paſſe it over and remit it*; ſo ſaid *Steven*; ſuch difference there is betweene a Martyr of the Law, and of the Goſpell: although I will hope the zeale of juſtice, not the uncharitable heat of revenge drew forth this word: God heares it, and now gives an account of his notice; Thus doth the Lord require the blood of *Iehoiadaes* ſon, even by the like unthankfull hand of the obliged ſervants of *Ioaſh*. He that was guilty of abhominable Idolatry, yet (as if God meant to wave that challenge) is called to reckoning for his cruel unthankfulneſſe to *Iehoiada*; This crime ſhall make him odious alive, and ſhall abandon him dead from the ſepulcher of his fathers; as if this laſt royalty were too good for him, who had forgotten the law of humanity. Some vices are ſuch, as Nature ſmiles upon, though frowned at by divine juſtice: Others are ſuch, as even Nature it ſelfe abhorres; ſuch is this of ingratitude, which therefore carries ſo much more deteſtation from God, as it is more odious even to them that have blotted out the image of God.

Joaſh *with* Eliſha *dying*.

2 Kings 13.

THe two Kingdomes of Judah and Iſrael how ever divided both in government, and affection, yet loved to interchange the names of their Kings; Even Iſrael alſo had their *Ioaſh*, no better than that of Judah; he was not more the father of a later *Ieroboam*, than (in reſpect of miſ-worſhip) he was the ſon of the firſt *Ieroboam*, who made Iſrael to ſin; Thoſe Calves of *Dan* and *Bethel*, out of a politick miſdevotion, beſotted all the ſucceſſion of the ten uſurped Tribes: yet even this idolatrous King of Iſrael comes downe to viſit the ſicke bed of *Eliſha*, and weepes upon his face.

That holy Prophet was never any flatterer of Princes, neither ſpared he invectives againſt their moſt plauſible ſins: yet King *Ioaſh*, that was beaten by his reproofes, waſhes that face with the teares of love, and ſorrow, which had often frowned upon his wickedneſſe.

How much difference there was betwixt the *Ioaſh* of Iſrael, and the *Ioaſh* of Judah? That of Judah having beene preſerved and nurtured by *Iehoiada* the Prieſt, after all profeſſions of dearneſſe ſhuts up in the unkinde murder of his Sonne; and that meerely for the juſt reproofe of his owne Idolatry: This of Iſrael having

ving beene eſtranged from the Prophet *Eliſha*, and ſharply rebuked for the like A offence, makes love to his dying reprover, and be-dewes his pale face with his teares: Both were bad enough, but this of Iſrael was, how ever vicious, yet good-natur'd: That of Judah added to his wickedneſſe, an ill diſpoſition, a dogged humour. There are varieties even of evill men; ſome are worſe at the roote, others at the branch; ſome more civilly harmeleſſe, others fouler in morality. According to the exerciſe of the reſtraining grace, naturall men do either riſe, or fall in their ill.

The longeſt day muſt have his evening: Good *Eliſha*, that had lived ſome ninetie yeares, a wonder of Prophets, and had out-worne many ſucceſſions in the thrones of Iſrael, and Judah, is now caſt upon the bed of his ſickneſſe, yea, of his death: That very age might ſeeme a diſeaſe; which yet is ſeconded with a languiſhing diſtemper. It is not in the power of any holineſſe to priviledge us from infirmity of body, B from finall diſſolution: He that ſtretched himſelfe upon his bed, over the dead carcaſſe of the *Shunamites* ſon, and revived it; muſt now ſtretch out his owne limbes upon his ſick bed, and die: He ſaw his Maſter *Elijah* rapt up ſuddenly from the earth, and fetcht by a fiery chariot from this vale of mortality; himſelfe muſt leiſurely wait for his laſt pangs, in a lingring paſſage to the ſame glory. There is not one way appointed to us, by the divine providence, unto one common bleſſedneſſe: One hath more paine, another hath more ſpeed: Violence ſnatcheth away one, another by an inſenſible pace drawes every day neerer to his terme: The wiſedome and goodneſſe of God magnifies it ſelfe in both: Happie is hee that after due preparation, is paſt through the gates of death, ere he be aware; Happie is he that by the C holy uſe of long ſickneſſe is taught to ſee the gates of death a farre off, and addreſſed for a reſolute paſſage: The one dies like *Elijah*, the other like *Eliſha*; both bleſſedly.

The time was, when a great King ſent to *Eliſha* to know if he ſhould recover; now the King of Iſrael, as knowing that *Eliſha* ſhall not recover (ſo had his conſumption ſpent him) comes to viſit the dying Prophet; and when his teares would give him leave, breakes forth into a paſſionate exclamation, *O my father, my father; the charets of Iſrael and the horſemen thereof.* Yet the Calves of *Dan* and *Bethel* have left ſome goodneſſe in *Ioaſh*; As the beſt man hath ſomething in him worthy of reproofe; ſo the faultieſt hath ſomething commendable. Had not the Spirit of God himſelfe told us, that *Ioaſh* did that which was evill in the ſight of the Lord, we had admired this piety, this reverent reſpect to the Prophet. The holieſt man could not have ſaid D more: It is poſſible for the clients of a falſe worſhip, to honour (out of another regard) the profeſſors of Truth; From the hand of *Eliſha* had *Iehu* the Grand-father of *Ioaſh* received his unction to the Kingdome: this favour might not be forgotten.

Viſitation of the ſicke is a duty required both by the law of humanity, and of Religion; Bodily infirmity is ſad, and comfortleſſe; and therefore needs the preſence, and counſell of friends to relieve it; Although, when wee draw the curtaines of thoſe that are eminently gracious, wee do rather fetch (with *Ioaſh*) than bring a bleſſing.

How ſenſible ſhould we be of the loſſe of holy men, when a *Ioaſh* ſpends his teares upon *Eliſha*? If we be more affected with the forgoing of a naturall friend, or kinſ- E man, than of a noted and uſefull Prophet, it argues more love to our ſelves, than to the Church of God, than to God himſelfe.

What uſe there was of chariots and horſemen in thoſe warres of the Ancient, all Hiſtories can tell us: All the ſtrength of the battell ſtood in theſe: There could bee neither defence, nor offence, but by them: ſuch was *Eliſha* unto Iſrael; The greateſt ſafegard to any nation is the ſanctity and faithfulneſſe of their Prophets; without which the Church and State lyes open to utter deſolation.

The ſame words that *Eliſha* ſaid of his maſter *Elijah*, when he ſaw him taken up from the earth, doth *Ioaſh* now ſpeake of *Eliſha*, neere his diſſolution: *O my father, my father, the charets of Iſrael, and the horſemen thereof.* The words were

good;

A good; the teares were pious ; but where are the actions? O *Ioaſh*, if the Prophet were thy father, where was thy filiall obedience? Hee cri'd downe thy Calves; thou upheldſt them; hee counſell'd thee to good, thou didſt evill in the ſight of the Lord.

If the Prophet were the charets and horſemen of Iſrael, why didſt thou fight againſt his holy doctrine? If thou weepeſt for his loſſe, why didſt thou not weepe for thoſe ſins of thine, that procured it?

Had thine hand anſwered thy tongue, Iſrael had beene happie in *Eliſha*; *Eliſha* had beene happie in Iſrael, and thee; Words are no good triall of profeſſion: The worſt men may ſpeake well: Actions have onely the power to deſcry hypocrites.

B Yet even a *Ioaſh* thus complying, ſhall not goe away unbleſſed: This outward kindneſſe ſhall receive an outward retribution; Theſe few drops of warme water ſhed upon the face of a Prophet, ſhall not loſe their reward; The ſpirit of propheſie forſakes not the death-bed of *Eliſha*; Hee calls for bow, and arrowes, and puts them into the hand of *Ioaſh*, and putting his hands upon the Kings hand, he bids to ſhoot Eaſtward: and whiles the ſhaft flyes, and lights, he ſaies, *The Arrow of the Lords deliverance from Syria; for thou ſhalt ſmite the Syrians in Aphek, till thou have conſumed them*: If the weake and withered hand of the Prophet had not beene upon the youthfull, and vigorous hand of the King, this bow had beene drawne in vaine; the ſtrength was from the hand of the King, the bleſſing from the hand of the Prophet: Hee whoſe reall parable hath made the C earth to bee Syria, the arrow, revenge, the archer, *Ioaſh*, hath obtained for his laſt boone from God to Iſrael, that this archer ſhall ſhoot this arrow of revenge, into the heart of Syria, and wound it to death. When then the hand of the King, and of the Prophet, drawes together, there cannot chuſe but ſucceſſe muſt follow.

How readily doth *Eliſha* now make good the words of *Ioaſh*? How truly is he the Charets and Horſemen of Iſrael? Iſrael had not fought without him, much leſſe had been victorious; If theirs be the indeavour, the ſucceſſe is his: Even the dying Prophet puts life, and ſpeed into the Forces of Iſrael, and whiles he is digging his owne grave, is raiſing Trophees to Gods people.

He had received kindneſſe from the Syrians; amongſt them was he harbour'd in D the dearth; and from ſome of their Nobles, was preſented with rich gifts; but their enmity to Iſrael drownes all his private reſpects, hee cannot but profeſſe hoſtilitie to the publique enemies of the Church: Neither can he content himſelfe with a ſingle prediction of their ruine. He bids *Ioaſh* to take the arrowes, and ſmite upon the ground, he ſets no number of thoſe ſtrokes; as ſuppoſing the frequence of thoſe blowes, which *Ioaſh* might well (upon his former parabolicall act) underſtand to bee ſignificant. The ſlacke hand of the King ſmites but thrice. So apt wee are to bee wanting to our ſelves; ſo coldly doe wee execute the commands of God: The ſicke Prophet is not more greeved, than angry at this dull negligence; Doubtleſſe God had revealed to him (for his laſt gratification) E that upon his fervent prayers, ſo oft as *Ioaſh* ſhould voluntarily (after his generall charge) ſmite the earth, ſo oft ſhould Iſrael ſmite Syria. *Eliſhaes* zeale doth not languiſh with his body: with a fatherly authority he chides him, who had ſtiled him father; not fearing to ſpend ſome of his laſt winde in a milde reproofe, *Thou ſhouldeſt have ſmitten five or ſixe times, then thou hadſt ſmitten Syria till thou hadſt conſumed it, whereas now thou ſhalt ſmite Syria but thrice.* Not that the unchangeable decree of the Almighty meant to ſuſpend it ſelfe upon the uncertaine iſſue of *Ioaſhes* will; but, he that puts this word into the mouth of his Prophet, puts this motion into the hand of the King, which did not more willingly ſtay, then neceſſarily obey that providence whereby it was ſtirred. Even whiles wee have our freeſt choyce, wee fall upon thoſe actions and circumſtances, whereby the juſt and holy will of our God is brought about. Our very neglects, our ignorances ſhall fulfill his eternall counſells.

Eliſha dies,and is buried; his miracles doe not ceaſe with his life: Who can marvell A that his living prayers raiſed the ſon of the *Shunamite*, when his dead bones raiſe the carkaſſe that touched them. God will be free in his workes; hee that muſt die himſelfe,yet ſhall revive another; the ſame power might have continued life to him,that gave it by his bones. *Iſrael* ſhall well ſee that he lives,by whoſe vertue *Eliſha* was both in life,and death,miraculous: Whiles the Prophet was alive, the impetration might ſeeme to be his, though the power were Gods; now that he is dead, the bones can challenge nothing,but ſend the wandring *Iſraelites* to that almighty Agent, to whom it is all one to worke by the quicke,or dead. Were not the men of Iſrael more dead than the carkaſſe thus buried, how could they chooſe but ſee in this revived corps, an embleme of their owne condition? How could they chooſe but thinke, If we adhere to the God of *Eliſha*, he ſhall raiſe our decayed eſtates, and B reſtore our nation to the former glory.

The *Sadduces* had as yet no being in *Iſrael*, with what face could that hereſie ever after looke into the world,when before the birth of it,it was ſo palpably convinced, with an example of the reſurrection? Intermiſſion of time,and degrees of corruption adde nothing to the impoſſibility of our riſing: The body that is once cold in death, hath no more aptitude to a reanimation, than that which is moldred into duſt; Onely the divine power of the Maker muſt reſtore either, can reſtore both: When we are dead,and buryed in the grave of our ſinne; it is onely the touch of Gods Prophets,applying unto us the death and reſurrection of the Son of God, that can put new life into us; No leſſe true,though ſpirituall, is the miracle of our raiſing up from an eſtate of inward corruption,to a life of grace. C

Yet all this prevailes not with *Iſrael*: No bones of *Eliſha* could raiſe them from their wicked Idolatry: and, notwithſtanding their groſſe ſinnes, *Ioaſh* their King proſpers: Whether it were for the ſake of *Iehu*, whoſe grand child he was,or for the ſake of *Eliſha*, whoſe face he wept upon,his hand is notably ſucceſſefull: not only againſt the ſon of *Hazael*, King of Syria, whom he beates out of the Cities of Iſrael; but,againſt *Amaziah* King of Judah,whom he took Priſoner, beating down the very wals of Jeruſalem, and returning laden with the ſacred, and rich ſpoile both of the Temple,and Court, to his Samaria.

Oh the depth of the divine Juſtice,and wiſedome in theſe outward adminiſtrations! The beſt cauſe,the beſt man doth not ever fare beſt: *Amaziah* did that which was right in the ſight of the Lord; *Ioaſh*, evill: *Amaziah* followes *David* (though not with equal paces) *Ioaſh* followes *Ieroboam*,yet is *Amaziah* ſhamefully foyled by *Ioaſh*; D Whether God yet meant to viſit upon this King of Judah, the ſtill-odious unthankfulneſſe of his father to *Iehoiada*; or, to plague Judah for their ſhare in the blood of *Zecharia*,and their late revolt to Idolatry; or, whether *Amaziahs* too much confidence in his own ſtrength (which moved his bold challenge to *Ioaſh*) were thought fit to be thus taken downe, or what ever other ſecret ground of Gods judgement there might be,it is not for our preſumption to inquire: Who ſo by the event ſhal judge of love, or hatred, ſhall be ſure to run upon that woe, which belongs to them that call good evill,and evill good.

What a ſavage peece of juſtice it is to put the right, whether of inheritance, or honor, to the deciſion of the ſword, when it is no newes for the better to miſcarry E by the hand of the worſe.

The race is not to the ſwift; the battell is not to the ſtrong; no not to the good: Perhaps, God will correct his own by a foyle; perhaps, he will plague his enemy by a victory. They are only our ſpirituall combats wherein our faithfull courage is ſure of a crowne.

A

Uzziah *Leprous*.

2 Chron.26. And 2 Kings 15.

EVen the Throne of *David* paſſed many changes of good, and evill: Good *Iehoſaphat* was followed with three ſucceſſions of wicked Princes;and thoſe three, were againe ſucceeded with three others godly,and vertuous; *Amaziah* for a long time ſhone faire, but at the laſt,ſhut up in a cloud; The gods of the *Edomites* marred him; his rebellion againſt God, ſtirr'd up his peoples rebellion againſt him : The ſame hands that ſlew him,crowned his ſonne *Vzziah*; B ſo as the young King might imagine it was not their ſpight,that drew violence upon his father,but his owne wickedneſſe ; Both early did this Prince raigne,and late; he began at ſixteene; and ſat fifty two yeares in the Throne of *Iudah* : They that mutined in the declining age of *Amaziah*, the father; are obſequious to the childhood of the ſonne, as if they profeſſed to adore Soveraignty, whiles they hated lewdneſſe : The unchanged government of good Princes is the happineſſe, no leſſe of the ſubjects than of themſelves : The hand knowes beſt to guide thoſe raines to which it hath beene inured; and even meane hackneyes goe on chearefully in their wonted rode ; Cuſtome, as it makes evils more ſupportable, ſo where it meets with conſtant mindes, makes good things more pleaſing and beneficiall.

C The wiſe and holy Prophet *Zechariah*, was an happy Tutor to the minority of King *Vzziah*; That veſſell can hardly miſ-carry where a ſkilfull ſtereſ-man ſits at the helme:The firſt praiſe of a good Prince is to be judicious,and juſt, and pious, in himſelfe;the next is,to give eare, and way, to them that are ſuch : Whiles *Zechariah* hath the viſions of God, and *Vzziah* takes the counſels of *Zechariah*,it is hard to ſay whether the Prophet,or the King,or the State be happier.

God will be in no mans debt; ſo long as *Vzziah* ſought the Lord, *God made him to proſper*.Even what we do out of dutie cannot want a reward : Godlineſſe never diſappointed any mans hopes,oft hath exceeded them. If *Vzziah* fight againſt the *Philiſtims*, if againſt the *Arabians*,and *Mehunims*; according to his names, the ſtrength, the help of the Almighty is with him:The *Ammonites* come in with preſents,and all D the neighbour-nations ring of the greatneſſe,of the happineſſe of *Vzziah*;his bounty and care makes Jeruſalem both ſtrong,and proud of her new Towers ; yea the very Deſart muſt taſte of his munificence.

{ Uzziah, Azariah,

The outward magnificence of Princes cannot ſtand firme, unleſſe it be built upon the foundations of providence and frugality ; *Vzziah* had not beene ſo great a King,if he had not been ſo great an huſband; he had his flocks in the deſarts, and his heards in the plaines,his ploughs in the fields,his vinedreſſers upon the mountaines, and in *Carmel*:neither was this more out of profit, than delight, *for he loved husbandry*.Who can contemne thoſe callings for meanneſſe,which have been the pleaſures of Princes.

Hence was *Vzziah* ſo potent at home, ſo dreadfull to his neighbours; his warres E had better ſinewes than theirs ; which of his predeceſſors was able to maintaine ſo ſetled an army,of more than of three hundred and tenne thouſand trained ſouldiers well furniſhed,well fitted for the ſuddenneſt occaſion ? Thrift is the ſtrongeſt prop of power.

The greatneſſe of *Vzziah*, and the rare devices of his artificiall Engines for war, have not more raiſed his fame,than his heart : ſo is he ſwolne up with the admiration of his owne ſtrength,and glory,that he breakes againe;How eaſie it is for the beſt man to dote upon himſelf,and to be lifted up ſo high,as to loſe the ſight both of the ground,whence he ariſes,and of the hand that advanced him? How hard it is for him that hath invented ſtrange Engines for the battering of his enemies, to find out any meanes to beate downe his owne proud thoughts ? Wiſe *Salomon* knew what he did,when he prayed to be delivered from too much : *Leſt*,ſaid he, *I be full, and denie*

thee,and ſay,Who is the Lord? Upon this Rocke did the ſon of *Salomon* runne and ſplit A
himſelfe ; His full ſayles of proſperity carried him into preſumption and ruine:
what may he not doe ? what may he not be ? Becauſe he found his power otherwiſe
unlimited; over-ruling in the Court, the Cities, the Fields, the Deſerts, the
armes, and Magazins, therefore hee thinkes hee may doe ſo in the Temple too : as
things royall, civill, huſbandly, military paſſed his hands, ſo why ſhould not
(thinkes he) ſacred alſo ? It is a dangerous indiſcretion for a man not to know the
bounds of his owne calling : What confuſion doth not follow upon this breaking of
the rankes.

Upon a ſolemne day,King *Vzziah* clothes himſelf in Pontificall robes,and in the
view of that populous aſſembly , walkes up in ſtate, into the Temple of God, and
boldly appproching to the Altar of Incenſe, offers to burne ſweet odors upon it to
the Gods of heaven : *Azariah* the Prieſt is ſenſible of ſo perillous an incroachment; B
he therefore, attended with foureſcore valiant aſſiſtants of that holy Tribe, haſtens
after the King,& finding him with the cenſer in his hand,ready addreſſed to that ſinfull
devotion,ſtayes him with a free, and grave expoſtulation : There is no place
wherein I could be ſorry to ſee thee,O King,but this,where thou art;neither is there
any act,that we ſhould grudge thee ſo much,as this,which is the moſt ſacred ; Is it
poſſible that ſo great an overſight ſhould fall into ſuch wiſedome ? Can a religious
Prince trained up under an holy *Zechariah*, after ſo many yeares zealous profeſſion
of piety,be either ignorant,or regardleſſe of thoſe limits, which God hath ſet to his
owne ſervices?

Oh, what meanes this uncouth attempt? Conſider O deare Soveraigne, for Gods C
ſake, for thy ſoules ſake, conſider where thou art, what thou doeſt; it is Gods houſe
wherein thou ſtandeſt,not thine owne; Looke about thee, and ſee, whether theſe
vailes,theſe Tables,theſe Pillars,theſe Walls,theſe Pavements,have any reſemblance
of earth : There is no place in all the world whence thy God hath excluded thee;
but only this; this he hath reſerved for his owne uſe : And canſt thou thinke much
to allow one roome as proper to him, who hath not grudged all the reſt to thee,
But if it be thy zeale of a perſonall ſervice to God,that hath caried thee hither; alas,
how canſt thou hope to pleaſe the Almighty with a forbidden ſacrifice ? Which
of thine holy Progenitors ever dared to tread,where thy foot now ſtandeth? which
of them ever put forth their hand to touch this ſacred Altar ? Thou knoweſt that
God hath ſet apart,and ſanctified his owne attendants ; Wherefore ſerves the Prieſthood,
if this be the right of Kings? were it not for the ſtrict prohibition of our God,
it could ſeeme no other then an honour to our profeſſion, that a King ſhould thinke D
to dignifie himſelfe by our employment;but now knowing the ſevere charge of the
great King of heaven,we cannot but tremble to ſee that cenſer in thine hand; who
ever,out of the holy Tribe, hath weilded it unrevenged ? This affront is not to us,
it is to the God whom we ſerve ; In awe of that terrible Majeſty,as thou wouldſt avoid
ſome exemplary judgement,O King withdraw thy ſelfe, not without humble
deprecations,from this preſence; and lay down that interdicted handfull, with feare
and trembling; Be thou ever a King,let us be Prieſts;The Scepter is thine,let Cenſers
be ours.

What religious heart could do other then relent at ſo faithfull and juſt an admonition?
But how hard is it for great perſons to yeeld they have offended ? *Vzziah* E
muſt not be faulty, what is done raſhly ſhall be borne out with power ; Hee was
wroth; and thus expreſſeth it: What meanes this ſaucy expoſtulation, O ye ſons of
Levi, how dare yee thus malapertly controll the well-meant actions of your Soveraigne?
If yee be Prieſts,remember that yee are ſubjects; or if yee will needs forget
it, how eaſie is it for this hand to awake your memory? What ſuch offence can it be
for me to come into that houſe, and to touch that Altar, which my royall Progenitors
have made,beautified, conſecrated?Is the God of this place only yours?Why do
ye thus ambitiouſly ingroſſe Religion? If Princes have not intermedled with theſe
holy affaires, it was becauſe they would not, not becauſe they might not ; When
thoſe lawes were made for the Sanctuary, there were no Kings to grace theſe divine

ceremonies; yet even then, *Moſes* was priviledged. The perſons of Princes (if ye know not) are no leſſe ſacred then your owne. It is your preſumption to account the Lords anointed, prophane: Conteſt with thoſe, whoſe dry and unhallowed heads are ſubject to your power; For me, I will not aſke your leave to be devout; Looke yee to your owne Cenſers, preſume not to meddle with mine; in the meane time, can ye thinke this inſolence of yours ſhall eſcape unrevenged? Can it ſtand with the honour of my ſoveraigntie, to be thus proudly checked by ſubjects? God doe ſo to me and more alſo, if. Whiles *Vzziah* yet ſpeakes, God ſtrikes: Ere the words of fury can come forth of his mouth, the leproſie appeares in his forehead: Leproſie was a moſt loathſome diſeaſe; the forehead is the moſt conſpicuous part: Had this ſhamefull ſcurfe broken forth upon his hand, or foot, or breaſt, it might have been hid from the eyes of men; now the forehead is ſmitten with this judgement, that God may proclaime to all beholders, Thus ſhall it bee done to the man whoſe arrogance hath thruſt him upon a ſacred charge. Publique offences muſt have open ſhame.

It is a dangerous thing to put our ſelves into the affaires, into the preſence of God, unwarranted; There cannot be a more fooliſh miſpriſion, than, becauſe we are great on earth, to thinke we may be bold with heaven: When Gods meſſengers cannot prevaile by counſels, intreaties, threats, it is time for God to ſhow his immediate judgements. Wilfull offenders can expect nothing but a fearefull revenge.

Now begins *Vzziah* to be confounded in himſelfe; and ſhame ſtrives with leproſie, for a place in his forehead; The hand of God hath done that in an inſtant which all the tongues of men had attempted in vaine: There needs no further ſolicitor of his egreſſe; the ſenſe of his plague ſends him forth alone: And now he thinkes, Wretched man that I am, how have I angred God; and undone my ſelfe? I would needs come in like a Prieſt, and now goe forth a Leper: the pride of my heart made me thinke my ſelfe worthy the preſence of a God; Gods juſt diſpleaſure hath now made me unworthy of the preſence of men: whiles I affected the altar, I have loſt my throne; whiles I ſcornefully rejected the advice and cenſures of Gods Miniſters, I am now become a ſpectacle of horror, and deformitie, to my owne ſervants; I that would be ſending up perfumes to heaven, have made my naſtineſſe hatefull to my owne ſenſes. What doe I under this ſacred roofe? Neither is Gods houſe now, for me, nor mine owne; what cell, what dungeon is cloſe enough for me, wherein to weare out the reſidue of mine unhappy and uncomfortable dayes? O God thou art juſt, and I am miſerable.

Thus with a dejected countenance, and ſad heart, doth *Vzziah* haſte to retire himſelfe; and wiſhes, that he could be no leſſe hid from himſelfe, than from others: how eaſie is it for the God of heaven to bring downe the higheſt pitch of earthly greatneſſe, and to humble the ſtubborneſt pride?

Upon the leiſure of ſecond thoughts, *Vzziah* cannot but acknowledge much favour in this correction, and confeſſe to have eſcaped well; Others, hee knew, had been ſtruck dead, or ſwallowed up quick for ſo preſumptuous an intruſion: It is happy for him if his forehead may excuſe his ſoule.

Vzziah ceaſed not to be a King, when he began to be a leper; the diſeaſe of his forehead did not remove his Crowne: his ſonne *Iotham* raigned for him, under him, and whiles he was not ſeen, yet he was obeyed. The character of Soveraignty is indeleble, whether by bodily infirmitie, or by ſpirituall cenſure: Neither is it otherwiſe, O God, betwixt thee, and us, if we be once a royall generation unto thee, our leproſies may deforme us, they ſhall not dethrone us: ſtill ſhall we have the right, ſtill the poſſeſſion of that glorious kingdome, wherein we are inveſted from eternitie.

Ahaz *with his new Altar*. A

2 Kings 26.

AFter many unhappy changes of the two thrones; *Ahaz* ſucceeds *Iotham* in the Kingdome of Judah: an ill ſonne of a good father; not more the heire of *Davids* ſeate, than of *Ieroboams* ſin: Though Iſrael play the harlot, yet who can abide that Judah ſhould ſinne? It is hard not to be infected with a contagious neighbour-hood: who ever read that the Kingdome of Iſrael was ſeaſoned with the vicinity of the true Religion of Judah? Goodneſſe (ſuch as our nature is) is not ſo apt to ſpread: A tainted ayre doth more eaſily affect a ſound body, than an wholeſome ayre can cleare B the ſicke: Superſtition hath ever been more ſucceſſefull, than truth; The yong yeares of *Ahaz* are ſoone miſ-led to a plauſible miſ-devotion.

A man that is once falne from truth, knowes not where hee ſhall ſtay: From the Calves of *Ieroboam* is *Ahaz* drawne to the gods of the heathen; yea, now, Bulls and Goates are too little for thoſe new deities, his owne fleſh and blood is but deare enough; *He made his ſonne to paſſe through their fire.* Where doe we finde any religious Iſraelite thus zealous for God? Neither doth the holineſſe and mercy of our God require ſo cruell a ſacrifice: neither is our dull, and niggardly hand ready to gratifie him with more eaſie obediences; O God how gladly ſhould we offer unto thee our ſoules, and bodies, which wee may enjoy ſo much the more, when they are thine; ſince zealous Pagans ſticke not to leeſe their owne fleſh, and blood in an C Idols fire?

He that hath thus ſhamefully caſt off the God of his fathers, cannot be long without a fearefull revenge. The King of Iſrael galls him on the one ſide; the King of *Syria* on the other: To avoide the ſhocke of both, *Ahaz* doth not betake himſelfe to the God whom he had offended, who was able to make his enemies at peace with him, but to *Tiglath Pileſer* King of *Aſhur*: Him doth he woo with ſuites, with gifts; and robs God of thoſe preſents, which may indeare ſo ſtrong an helper. Hee that thought not his ſonne too deare for an Idoll, thinkes not Gods ſilver and gold too deare for an Idolatrous abettor.

Oh the infinite patience of the Almighty! God gives ſucceſſe a while to ſo offenſive a rivalitie: This *Aſſyrian* King prevailes againſt the King of *Syria*, kills him, and D takes his chiefe Citie, *Damaſcus*; The quarrell of the King of Judah hath enlarged the Territories of his aſſiſtant, beyond hope; And now, whiles this *Aſſyrian* victor is enjoying the poſſeſſion of his new-won *Damaſcus*: *Ahaz* goes up thither to meet him, to congratulate the victorie, to adde unto thoſe triumphs, which were drawne on by his ſolicitation. There he ſees a new faſhioned Altar, that pleaſes his eye; That old forme of *Solomons*, which was made by the patterne ſhewed to *Moſes* in the Mount, is now growne ſtale, and deſpicable; A modell of this more exquiſite frame is ſent to *Vrijah*, the Prieſt; and muſt be ſampled in *Ieruſalem*.

It is a dangerous preſumption to make innovations, if but in the circumſtances of Gods worſhip. Thoſe humane additions which would ſeeme to grace the inſtitution of God, deprave it: That infinite wiſdome knowes beſt what will pleaſe it ſelfe, E and preſcribes accordingly; The fooliſhneſſe of God is wiſer than the wiſedome of men; Idolatry and falſhood is commonly more gawdy and plauſible, than truth; That heart which can for the outward homelineſſe deſpiſe the ordinances of God, is alreadie aliened from true Religion, and lies open to the groſſeſt ſuperſtition.

Never any Prince was ſo foulely idolatrous, as that he wanted a Prieſt to ſecond him: An *Vrijah* is fit to humour an *Ahaz*. Greatneſſe could never command any thing, which ſome ſervile wits were not readie both to applaud, and juſtifie.

Ere the King can be returned from *Damaſcus*, the altar is finiſhed; It were happy if true godlines could be ſo forward in the proſecutions of good: Neither is this ſtrang pile reared only, but thruſt up betwixt Gods Altar, and the Temple; in an apparent precedencie, as if he had ſaid, Let the God of *Iudah* come behinde the Deities of *Syria*.

A And now, to make up the full meaſure of his impietie, this idolatrous King will himſelfe be ſacrificing upon his new altar, to his new gods; the gods of *Damaſcus*: An uſurped prieſthood well becomes a falſe Deitie. *Becauſe* (ſaith he) *the gods of the Kings of Syria helpe them, therefore will I ſacrifice to them, that they may helpe me.*

Oh blinde ſuperſtition! how did the gods of *Syria* help their Kings, when both thoſe Kings, and their gods were vanquiſhed, and taken by the King of *Aſſyria*? Even this *Damaſcus*, and this altar were the ſpoile of a forraigne enemy; How then did the gods of *Syria* help their Kings, any other, than to their ruine? what dotage is this to make choyce of a foyled protection? But had the *Syrians* proſpered, muſt their gods have the thankes? Are there no authors of good but blockes or Devills? Or is an outward proſperity the onely argument of truth, the onely motive of B devotion? O fooliſh *Ahaz*, it is the God thou haſt forſaken, that plagues thee, under whoſe onely arme thou mighteſt have prevailed. His power beates thoſe Pagan ſtockes, one againſt another, ſo, as one while, one ſeemes victorious, another vanquiſht; and at laſt he confounds both, together with their proudeſt clients: Thy ſelfe ſhall be the beſt inſtance.

Of all the Kings of *Iudah* hitherto, there is none ſo dreadfull an example either of ſin, or judgement, as this ſon of good *Iotham*. I abhorre to think that ſuch a monſter ſhould deſcend from the loynes of *David*; where ſhould be the period of this wickedneſſe? He began with the high places, thence he deſcends to the Calves of *Dan* and *Bethel*; from thence he falls to a *Syrian* altar, to the *Syrian* god; then from a partnerſhip he falls to an utter excluſion of the true God, and blocking up his Temple; C and then to the ſacrifice of his own ſon; and at laſt, as if hell were broken looſe upon Gods inheritance, every ſeverall City, every high place of *Iudah* hath a new god: No marvell if he be branded by the Spirit of God, with, *This is that King Ahaz.*

What a fearefull plague did this noyſome deluge of ſin leave behinde it, in the land of *Iudah*? who can expreſſe the horror of Gods revenge upon a people that ſhould have been his? *Pekah* the King of *Iſrael*, ſlew an hundred and twenty thouſand of them in one day: amongſt whom was *Maſeiah* the ſon of *Ahaz*: O juſt judgment of the Almighty! *Ahaz* ſheds the blood of one ſonne to an Idoll: The true God ſheds the blood of another of his ſons, in revenge.

Yet, the hand of the Lord is ſtretched out ſtill:

Two hundred thouſand of them were caried away by the *Iſraelites* captive, to D *Samaria*.

The *Edomites* came, and caried away another part of them for bondſlaves, to their countrie:

The *Philiſtims* came up and ſhared the Cities of the South of *Iudah*, and the villages thereof; Shortly, what other is miſerable *Iudah*, then the prey, and ſpoile of all the neighbouring Nations? *For the Lord brought Iudah low becauſe of Iſrael, for hee made Iudah naked, and tranſgreſſed ſore againſt the Lord*: 2 Chron. 28. 19. As for the great King of *Aſhur*, whom *Ahaz* purchaſed with the ſacrilegious pillage of the houſe of God, inſtead of an ayde, he proves a burden; How ever he ſped in his firſt on-ſets, now, *hee diſtreſſed Iudah, but ſtrengthened it not*: The charge was as great, as the benefit ſmall: ſooner ſhall he eate them out, than reſcue them. No arme of fleſh can ſhelter *Ahaz* E from a vengeance.

Be wiſe, O yee Kings, be inſtructed O yee Judges of the earth; ſerve the Lord with feare, and rejoyce with trembling: Kiſſe the Son leſt he be angry, and yee periſh from the way, when his wrath is kindled but a little.

His ſubjects complaine, that he dyed ſo late, and, as repenting that hee ever was, deny him a roome in the ſepulchers of Kings: as if they ſaid; the common earth of *Ieruſalem* is too good for him that degenerated from his Progenitors, marred his Kingdome, depraved his people, forſooke his God.

The utter deſtruction of the Kingdome of Iſrael. A

2 Kings 17.

IVdah was at a ſore heave; yet *Iſrael* ſhall miſ-carie before it: ſuch are the ſinnes of both, that they ſtrive whether ſhall fall firſt; but this lot muſt light upon the tenne Tribes; though the late King of *Iudah* were perſonally worſe than the moſt of *Ierobo-ams* ſucceſſors, yet the people were generally leſſe evill, upon whom the incroachments of Idolatrie were more by obtruſion than by conſent; beſides that, the thrones of *Iudah* had ſome interchanges of good Princes, *Iſrael* none at all: The ſame Juſtice therefore that made *Iſrael* a ſcourge to *Iudah*, made *Aſſyria* a ſcorpion to *Iſrael*.

B It was the quarrell of *Iudah* that firſt ingaged the King of *Aſhur* in this warre againſt *Iſrael*; now he is not ſo eaſily fetcht off; So wee have ſeene ſome eager Maſtive, that hath been ſet on by the leaſt clap of the hand, but could not be looſned by the force of ſtaves.

Salmaneſer King of *Aſſyria* comes up againſt *Hoſhea* King of *Iſrael*, and ſubdues him; and puts him to his Tribute: This yoke was uncouth and unpleaſing; The vanquiſht Prince was neither able to reſiſt, nor willing to yeeld; ſecretly therefore hee treats with the King of *Egypt* for aſſiſtance, as deſiring rather to hazard his libertie by the hand of an equall, than to enjoy a quiet ſubjection under the hand of an overruling power; we cannot blame Princes to be jealous of their Soveraignties; The detaining of his yearely Tribute, and the whiſperings with new confederates, have C drawne up the King of *Aſhur* to perfect his owne victories: He returnes therefore with a ſtrong power, and after three yeares ſiege, takes *Samaria*, impriſons *Hoſhea*, and in the exchange of a wofull captivity, he peoples *Iſrael* with *Aſſyrians*, and *Aſſyria* with *Iſraelites*. Now that abuſed ſoyle hath upon a ſurfet of wickedneſſe, caſt out her perfidious owners, and will try how it can fare with heatheniſh ſtrangers: Now the *Aſſyrian* gallants triumph in the Palaces of *Samaria* and *Iezreel*; whiles the Peeres and Captaines of *Iſrael* are driven manicled through the *Aſſyrian* ſtreetes, and billeted to the ſeverall places of their perpetuall ſervitude: Shortly, now the flouriſhing Kingdome of the ten Tribes is come to a finall and ſhamefull end; and ſo vaniſhed in this laſt diſſipation, that, ſince that day, no man could ever ſay, *This was Iſrael.*

D Oh terrible example of vengeance, upon that peculiar people, whom God hath choſen for himſelfe, out of all the world: All the world were witneſſes of the favours of their miraculous deliverances, and protections; All the world ſhall be witneſſes of their juſt confuſion.

It is not in the power of ſleight errors to ſet off that infinite mercy: What was it, O God, what was it, that cauſed thee to caſt off thine owne inheritance? What but the ſame that made thee to caſt the Angells out of heaven? Even their rebellious ſinnes. Thoſe ſinnes dared to emulate the greatneſſe of thy mercies, no leſſe, than they forced the ſeverity of thy judgements: *They left all the commandements of the Lord their God; and made them molten Images, even two Calves; and made a grove and* E *worſhipped all the hoſt of heaven; and ſerved Baal; and cauſed their ſonnes and daughters to paſſe through the fire, and uſed divination, and enchantments, and ſold themſelves to doe evill in the ſight of the Lord to provoke him to anger.*

Neither were theſe ſlips of frailty, or ignorant miſ-takings, but wilfull crimes, obſtinate impieties, in ſpight of the doctrines, reproofes, menaces, miraculous convictions of the holy Prophets, which God ſent amongſt them: Thy deſtruction is of thy ſelf, O *Iſrael*; what could the juſt hand of the Almighty do leſſe than conſume a nation ſo incorrigibly flagitious? A nation ſo unthankfull for mercies, ſo impatient of remedies, ſo uncapable of repentance: ſo obliged, ſo warned, ſo ſhameleſſely, ſo lawleſſely wicked?

What nation under heaven can now challenge an undefaiſible intereſt in God; when *Iſrael* it ſelf is caſt off? What Church in the world can ſhew ſuch deare love tokens

A kens from the Almighty as this, now-abhorred, and adulterous ſpouſe? He that ſpared not the naturall Olive, ſhall he ſpare the wilde? It is not for us ſinners of the Gentiles to be highminded, but awfull.

The *Iſraelites* are caried captive into *Aſſyria*; thoſe goodly Cities of the tenne Tribes may not lie waſte, and unpeopled: The wiſedome of the victor findes it fit to tranſplant his owne Colonies thither; that ſo he may raiſe profit thence, with ſecurity: From *Babylon* therefore, and *Cuthah*, and *Ava*, and *Hamath*, and *Sepharvaim*, doth he ſend of his owne ſubjects to poſſeſſe, and inhabit the Cities of *Samaria*. The land doth not brooke her new Tenants: *They feared not the Lord*; (how ſhould they, they knew him not?) *Therefore the Lord ſent Lyons amongſt them which ſlew ſome of them:* Not the veryeſt Pagan can be excuſed for his ignorance of God; Even the B depravedſt nature might teach us to tremble at a Deitie; It is juſt with the Almighty not to put up neglect, where he hath beſtowed reaſon.

The brute creatures are ſent to revenge the quarrell of their Maker, upon worſe beaſts, than themſelves. Still hath God left himſelfe Champions in *Iſrael*: Lyons teare the Aſſyrians in pieces; and put them in minde, that, had it not beene for wickedneſſe, that land needed not to have changed maſters. The great Lord of the world cannot want meanes to plague offenders: If the men be gone, yet the beaſts are there; And if the beaſts had been gone, yet ſo long as there were ſtones in the walls, in the quarries, God would be ſure of avengers: There is no ſecurity but in being at peace with God.

The King of *Aſſyria* is ſued to, for remedy: Even theſe Pagans have learned to C know that theſe Lyons were ſent from a God; that this puniſhment is for ſin; *They know not the maner of the God of the land, therefore he hath ſent Lyons among them:* Theſe blinde heathen that thinke every land hath a ſeverall God, yet, hold that God, worthy of his owne worſhip; yet, hold that worſhip muſt be grounded upon knowledge; the want of that knowledge, puniſhable; the puniſhment of that want, juſt and divine: How much worſe than Aſſyrians are they that are ready to aſcribe all calamities to nature, to chance? that acknowledging but one God of all the world, are yet careleſſe to know him, to ſerve him?

One of the Prieſts of *Iſrael* is appointed to be caried back to *Samaria*, to teach the Aſſyrian Colony the faſhions of the God of the land; not for devotion, but for impunity: vaine Politicians thinke to ſatisfie God by patching up religions; any D formes are good enough for an unknowne deity: The Aſſyrian Prieſts teach, and practiſe the worſhip of their owne gods; The Iſraelitiſh Prieſt preſcribes the worſhip of the true God; The people will follow both; the one out of liking, the other out of feare: What a prodigious mixture was here of religions? true with falſe, Jewiſh with Paganiſh, divine with deviliſh; Every diviſion of theſe tranſplanted Aſſyrians had their ſeverall deities, high places, ſacrifices; This high Prieſt of *Iſrael* intercommons with every of them: So that now theſe fathers of Samaritaniſme, are in at all; *They feare the Lord and ſerve their idols*: No beggers cloake is more peeced than the Religion of theſe new inhabitants of *Iſrael*. I know not how their bodies ſped for the Lyons, I am ſure their ſoules fared the worſe for this medlie: Above all things God hates a mungrell devotion; If we be not all *Iſrael*, it were better E to be all *Aſhur*; It cannot ſo much diſpleaſe God to be unknowne or neglected, as to be conſorted with Idols.

Hezekiah *and* Senacherib.

2 Kings 18. and 19.

ISrael is gone, *Iudah* is left ſtanding; or rather ſome few ſprigs of thoſe two Tribes: ſo we have ſeen in the ſhredding of ſome large Timber-tree, one or two boughs left at the top to hold up the ſap. Who can but lament the poore remainders of that languiſhing kingdome of *David*.

Take out of the two Tribes of *Iudah*, and *Benjamin*, one hundred and twentie thouſand whom *Pekah* the King of *Iſrael* ſlew in one day. Take out two A hundred thouſand that were caried away captive to *Samaria*; Take out thoſe that were tranſported into the bondage of the *Edomites*; and thoſe that were ſubdued in the South parts, by the *Philiſtims*; alas what an handfull was left to the King of *Iudah* ſcarce worth the name of a dominion: Yet, even now, out of the gleeds of *Iudah*, doth God raiſe up a glorious light to his forlorne Church; yea, from the wretched loynes of *Ahaz*, doth God fetch an holy *Hezekiah*. It had been hard to conceive the ſtate of *Iudah* worſe than it was; neither was it more miſerable, than ſinfull, and in regard of both, deſperate; when beyond hope, God revives this dying ſtocke of *David*, and out of very ruines builds up his own houſe. *Ahaz* was not more the ill ſon of a good father, than he was the ill father of a good ſonne. He was the ill ſonne of good *Iotham*, the ill father of good *Hezekiah*; Good *Hezekiah* makes amends for his B fathers impietie; and puts a new life into the heartleſſe remnant of Gods people.

The wiſdome of our good God knowes when his aide will be moſt ſeaſonable, moſt welcome; which he then loves to give, when he findes us left of all our hopes: That mercifull hand is reſerved for a dead lift; then, he failes us not.

Now, you might have ſeen this pious Prince buſily beſtirring himſelfe, in ſo late and needfull a reformation, removing the high places, battering and burning the Idols, demoliſhing their Temples, cutting downe their groves, opening the Temple, purging the altars, and veſſells, ſanctifying the Prieſts, rekindling the Lampes, renuing the incenſe, reinſtituting the ſacrifices, eſtabliſhing the order of Gods ſervice, appointing the courſes, ſetling the maintenance of the Miniſters, publiſhing the decrees for the long-neglected Paſſe-over; celebrating it, and the other feaſts, with due C ſolemnity, incouraging the people, contributing bountifully to the offerings, and, in one word, ſo ordering all the affaires of God, as if he had been ſent downe from heaven to reſtore Religion; as if *David* himſelfe had been alive againe in this bleſſed heyre, not ſo much of his Crowne, as of his piety. Oh *Iudah*, happy in thy *Hezekiah*, Oh *Hezekiah*, happy in the gratious reſtauration of thy *Iudah*: *Ahaz* ſhall have no thanke for ſuch a ſonne; The God that is able of the very ſtones to raiſe children to *Abraham*, raiſes a true ſeed of *David* out of the corrupt loynes of an Idolater: That infinite mercy is not tyed to the termes of an immediate propagation: For the ſpace of three hundred yeers, the man after Gods owne heart had no perfect heire till now; Till now did the high places ſtand: the devotions of the beſt Princes of *Iudah* were blemiſhed with ſome weake omiſſions; Now the zeale of good *Hezekiah* D cleares all thoſe defects, and workes an entire change.

How ſeaſonably hath the providence of God kept the beſt man for the worſt times? When God hath a great worke to doe, he knowes to fit himſelfe with inſtruments.

No marvell if the Paganiſh Idols goe to wrack, when even the brazen Serpent that *Moſes* had made by Gods owne appointment, is broken in peeces: The *Iſraelites* were ſtung with fiery Serpents, this brazen Serpent healed them, which they did no ſooner ſee, than they recovered: But now, ſuch was the venome of the Iſraelitiſh Idolatry, that this Serpent of braſſe, ſtung worſe than the fiery; That, which firſt cured by the eye, now by the eye poyſoned the ſoule; That which was at firſt, the type of a Saviour, is now, the deadly Engine of the Enemie. Whiles it helped, E it ſtood; it ſtood whiles it hurt not; but when once wicked abuſe hath turned it into an Idoll; what was it but *Nehuſhtan*?

The holineſſe of the firſt inſtitution cannot priviledge ought from the danger of a future profanation; nor, as the caſe may ſtand, from an utter abolition: What antiquity, what authority, what primary ſervice might this Serpent have pleaded? All that cannot keep it out of the duſt. Thoſe things which are neceſſary in their being, beneficiall in their continuance, may ſtill remaine when their abuſe is purged; but thoſe things whoſe uſe is but temporary, and whoſe duration is needleſſe and unprofitable, may ceaſe with the occaſion, & much more periſh with an inſeparable abuſe. *Hezekiah* willingly forgets who made the Serpent, when he ſees the *Iſraelites* make it an Idoll: It is no leſſe intolerable for God, to have a rivall of his owne making.

Since *Hezekiah* was thus, above all his Anceſtors, upright with the Lord; it is no marvell if the Lord were with him; if he proſpered, whitherſoever he went; The ſame God that would have his juſtice magnified in the confuſion of the wicked Princes of *Iſrael*, and *Iudah*, would have his mercy no leſſe acknowledged, in the bleſſings of faithfull *Hezekiah*.

The great King of *Aſſyria* had in a ſort ſwallowed up both the Kingdomes of *Iudah*, and *Iſrael*; yet not with an equall cruelty; He made *Iſrael* captive, *Iudah* (upon a willing compoſition) tributary. *Iſrael* is vaniſhed in a tranſportation; *Iudah* continues under the homage wherein *Ahaz* left it: *Hezekiah* had raigned but ſix yeers when he ſaw his neighbours of *Iſrael* packing into a miſerable captivity; and the proud Aſſyrians Lording in their Cities; yet, even then, when he ſtood alone, in a corner of *Iudah*, durſt *Hezekiah* draw his neck out of the yoke of the great, and victorious Monarch of *Aſſyria*; and, as if one enemy had not been enough, at the ſame time, he falls upon the incroaching *Philiſtims*, and prevailes. It is not to be aſked, what powers a man can make, but in what termes he ſtands with heaven. The unworthy father of *Hezekiah* had clogged *Iudah* with this ſervile fealtie to the *Aſſyrian*; what the conditions of that ſubjection were, it is too late, and needleſſe for us to inquire; If this payment were limited to a period of time, the expiration acquitted him; If upon covenants of ayde, the ceſſation thereof acquitted him; If the Reforming of Religion, and baniſhment of Idolatry ranne under the cenſure of rebellion, the quarrell on *Hezekiahs* part, was holy; on *Senacheribs* unjuſt: but if the reſtipulation were abſolute, & the withdrawing of this homage upon none but civil groũds, I cannot excuſe the good King from a juſt offence: It was an humane frailtie in an obliged Prince, by force to effect a free and independant Soveraignty.

What doe we mince that fact, which holy *Hezekiah* himſelfe cenſures? *I have offended, returne from me, what thou putſt on me will I beare.* The comfort of liberty may not be had with an unwarranted violence. Holineſſe cannot free us from infirmity: It was a weakneſſe to doe that act, which muſt be ſoone undone with much repentance, and more loſſe; This revolt ſhall coſt *Hezekiah* (beſides much humiliation) three hundred yeerly Talents of ſilver, thirty Talents of gold: How much better had it been for the Cities of *Iudah* to have purchaſed their peace with an eaſie Tribute, than war with intolerable taxation?

Fourteene yeers had good *Hezekiah* fed upon a ſweet peace, ſauced onely with a ſet penſion; now he muſt prepare his Pallat for the bitter morſels of war. The King of *Aſſyria* is comne up againſt all the defenced Cities of *Iudah*; and hath taken them: *Hezekiah* is faine to buy him out with too many Talents; The poore Kingdome of *Iudah* is exhauſt, with ſo deep a payment; in ſo much as the King is forced to borrow of God himſelfe, for *Hezekiah gave him all the ſilver that was found in the houſe of the Lord; yea, at that time did Hezekiah cut off the gold from the doores of the Temple of the Lord, and from the Pillars which he had over-laid, and gave it to the King of Aſſyria.* How hard was good *Hezekiah* driven, ere he would be thus bold with his God? Surely if the mines, or Coffers of *Iudah* could have yeelded any ſupply, this ſhift had beene hatefull; to fetch back for an enemie, that which he had given to his Maker: Onely neceſſity excuſes that from ſacriledge in the ſon, which will, made ſacriledge in the father: That which is once devoted to a ſacred uſe, may not be called back to a profane: But he whoſe the earth is, and the fulneſſe of it, is not ſo taken with our metals, that he ſhould more regard our gold, than our welfare: His goodneſſe cannot grudge any outward thing for the price of our peace: To rob God out of covetouſneſſe, or wantonneſſe, or neglect is juſtly damnable; we cannot rob him out of our need; for then he gives us all we take; and bids us ranſome our lives, our liberties; The treaſures of Gods houſe were precious, for his ſake, to whom they were conſecrated; but more precious in the ſight of the Lord was the life of any one of his Saints.

Every true *Iſraelite* was the ſpirituall houſe of God; why ſhould not the doore of the materiall Temple be willingly ſtripped, to ſave the whole frame of the ſpirituall Temple. Take therefore, O *Hezekiah*, what thou haſt given, no gold is too holy to redeeme thy vexation: It matters not ſo much how bare the doores of the Temple be,in a caſe of neceſſity,as how well the inſides be furniſhed with ſincere devotion. A O the cruell hard heartedneſſe of thoſe men which will rather ſuffer the living Temples of God to be ruined, than they will ranſome their life,with farthings.

It could not be,but that the ſtore of needy *Iudah* muſt ſoone be drawne dry with ſo deep an exaction,that ſumme cannot be ſent, becauſe it cannot bee raiſed: The cruell Tyrant calls for his Bricks whiles he allowes no ſtraw;His anger is kindled becauſe *Hezekiahs* Coffers have a bottome;with a mighty hoſt doth hee come up againſt *Ieruſalem*;therefore ſhall that City bee deſtroyed by him, becauſe by him it hath been impoveriſhed;the inhabitants muſt be ſlaves,becauſe they are beggers.

Oh lamentable,and,in ſight,deſperate condition of diſtreſſed *Ieruſalem*: wealth it had none; ſtrength it had,but a little;all the Country round about was ſubdued to the *Aſſyrian*; that proud victor hath begirt the walls of it, with an innumerable army, ſcorning that ſuch a ſhovell-full of earth ſhould ſtand out but one day; B Poore *Ieruſalem* ſtands alone, blocked up with a world of enemies, helpeleſſe, friendleſſe, comfortleſſe; looking for the worſt of an hoſtile fury; when *Tartan* and *Rabſaris*, and *Rabſhakeh*, the great Captaines of the *Aſſyrians* call to a parlee. *Hezekiah* ſends to them three of his prime officers, his Steward, his Secretary, his Recorder. Lord, what inſolent blaſphemies doth that foule mouth of *Rabſhakeh* belch out againſt the living God, againſt his anointed ſervant?

How plauſibly doth he diſcourage the ſubjects of *Hezekiah*,how proudly doth he inſult upon their impotency, how doth hee brave them with baſe offers of advantage; and laſtly,how cunningly doth he fore-lay their confidence (which was only left them) in the Almighty, proteſting not to bee comne up thither without the C Lord; *The Lord ſaid to me, Go up to this land,and deſtroy it*; How fearefull a word was this? The reſt were but vaine cracks,this was a thunderbolt to ſtrike dead the heart of *Hezekiah*; If *Rabſhakeh* could have been beleeved, *Ieruſalem* could not but have flowne open; How could it thinke to ſtand out no leſſe againſt God, than men? Even thus doth the great enemy of mankinde; if he can diſhearten the ſoule from a dependance upon the God of mercies,the day is his: Lewd miſcreants care not how they bely God for their owne purpoſes.

Eliakim the Steward of *Hezekiah* well knew,how much the people muſt needs be affected with this pernicious ſuggeſtion; and faine would therefore,if not ſtop that wicked mouth,yet divert theſe blaſphemies into a foraigne expreſſion. I wonder that any wiſe man ſhould look for favour from an enemy: *Speake I pray thee, to thy* D *ſervants in the Syrian language*: What was this but to teach an adverſary how to doe miſchiefe? Wherefore came *Rabſhakeh* thither but to gall *Hezekiah*,to withdraw his ſubjects? That tongue is propereſt for him which may hurt moſt; Deprecations of evill to a malicious man are no better than advices. An unknowne idiome is fit to keep counſell;they are familiar words that muſt convey ought to the underſtanding. Lewd men are the worſe for admonitions.

Rabſhakeh had not ſo ſtrained his throat to corrupt the citizens of *Ieruſalem*,had it not been for the humble obteſtation of *Eliakim*; Now hee reares up his voice, and holds his ſides,and roares out his double blaſphemies;one while affrighting the people with the great power of the mighty King of *Aſſyria*; another while debaſing the contemptible force of *Hezekiah*;now ſmoothly alluring them,with the aſſurances of E a ſafe and ſucceſſefull yeeldance;then,diſcouraging them with the impoſſibility of their deliverance;laying before them the fearefull examples of greater nations vanquiſhed,by that ſword,which was now ſhaken over them;triumphing in the impotency,& miſcariage of their gods: *Who are they among all the gods of the Countries,that have delivered their Country out of mine hand,That the Lord ſhould deliver Ieruſalem out of mine hand? Where are the gods of Arpad,and of Hamath?* Where? but in that helliſh darkneſſe,that is ordained both for them,and for thee,barbarous *Aſſyrian*, that dareſt thus open thy mouth againſt thy Maker: And can thoſe Atheous eyes of thine ſee no difference of gods? Is there no diſtance betwixt a ſtock,or ſtone,and that infinite Deity that made heaven and earth? It is enough that thou now feeleſt it; thy torments have taught thee too late,that thou affrontedſt a living God.

How did the fingers and tongues of theſe Jewiſh Peeres and people itch to be at *Rabſhakeh*; in a revengefull anſwer to thoſe impieties: All is huſht; not a word ſounds from thoſe walls: I doe not more wonder at *Hezekiahs* wiſdome, in commanding ſilence, than at the ſubjects obedience in keeping it; This railer could not bee more ſpighted, than with no anſwer; and, if he might be exaſperated, he could not bee reformed; beſides, the rebounding of thoſe multiplyed blaſphemies, might leave ſome ill impreſſions in the multitude; This ſulphurous flaſk, therefore, dyes in his owne ſmoak: onely leaving an hatefull ſtench behinde it.

Good *Hezekiah* cannot eaſily paſſe over this deviliſh oratory; no ſooner doth he heare of it, than he rends his clothes, and covers himſelfe with ſackcloth, and betakes himſelfe to the houſe of the Lord; and ſends his officers, and the graveſt of the Prieſts, clad in ſack-cloth, to *Eſay* the Prophet of God, with a dolefull and querulous meſſage.

Oh the noble piety of *Hezekiah*! notwithſtanding all the ſtraits of the ſiege, and the danger of ſo powerfull an enemy; I finde not the garments of this good King, any otherwiſe than whole, and unchanged; but now ſo ſoone as ever a blaſphemie is uttered againſt the Majeſtie of his God, (though by a Pagan dog) his cloathes are torne, and turned into ſackcloth: There can bee no better argument of an upright heart, than to be more ſenſible of the indignities offered to God, than of our owne dangers. Even theſe deſperate reproaches ſend *Hezekiah* to the Temple: The more we ſee Gods name prophaned, the more ſhall we, if wee bee truely religious, love and honour it.

Whither ſhould *Hezekiah* run but to the Temple, to the Prophet? There, there is the refuge of all faithfull ones; where they may ſpeake with God, where they may be ſpoken to from God, and fetch comfort from both: It is not poſſible that a beleeving heart ſhould be diſappointed: *Iſaiah* ſends that meſſage to the good King, that may dry up his teares, and cheere his countenance, and change his ſuit; *Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, with which the ſervants of the King of Syria have blaſphemed me; Behold, I will ſend a blaſt upon him; & he ſhall heare a rumor, and ſhall returne to his own Land; and I will cauſe him to fall by the ſword in his own Land.*

Loe; even whiles *Senacherib* was in the height of his jollity and aſſurance; Gods Prophet fore-ſees his ruine; and gives him for dead, whiles that Tyrant thought of nothing but life and victory. Proud and ſecure worldlings little dreame of the neere approach of their judgements: whiles they are plotting their deepeſt deſignes, the over-ruling juſtice of the Almighty hath contrived their ſudden confuſion, and ſees, and ſets them their day.

Rabſhakeh returnes, and finding the King of *Aſſyria* warring againſt *Libnah*, reports to him the ſilent, (and therein) contemptuous anſwer, and firme reſolutions of *Hezekiah*; In the meane time God pulls *Senacherib* by the eare, with the newes of the approaching armie of *Tirhakah* King of *Ethiopia*, which was comming up to raiſe the ſiege, and to ſuccour his confederates: That dreadfull power will not allow the *Aſſyrian* King, in perſon to lead his other forces up againſt *Ieruſalem*, nor to continue his former Leaguer long before thoſe walls. But now, he writes big words to *Hezekiah*, and thinkes with his thundering menaces to beat open the gates, and levell the bulwarks of *Ieruſalem*: Like the true maſter of *Rabſhakeh*, he reviles the God of Heaven; and baſely parallels him with the dunghill deities of the heathen.

Good *Hezekiah* gets him into his ſanctuarie; there he ſpreads the letter before the Lord; and calls to the God that dwells betweene the Cherubims, to revenge the blaſphemies of *Senacherib*, to protect and reſcue himſelfe, and his people. Every one of thoſe words pierced heaven; which was no leſſe open to mercy unto *Hezekiah*, than, vengeance to *Senacherib*; Now is *Iſaiah* addreſſed with a ſecond meſſage of comfort to him, who doubtleſſe diſtruſted not the firſt: only the reiteration of that furious blaſphemie made him take faſter hold, by his faithfull devotion. Now, the jealous God in a diſdaine of ſo blaſphemous a conteſtation, riſes up in a ſtile of Majeſtie, and gloriouſly tramples upon this ſaucie inſolencie, *Becauſe thy rage againſt me, and thy tumult is come up into mine eares, therefore I will put* A *my hooke into thy noſe, and my bridle into thy lips : and will turne thee backe by the way thou cameſt.* Loe *Senacherib*, the God of heaven makes a beaſt of thee, who haſt ſo brutiſhly ſpurned at his name; If thou be a ravenous Beare, he hath an hooke for thy noſthrils : If thou be a reſtie horſe, he hath a bridle for thy mouth; In ſpight of thee thou ſhalt follow his hooke, or his bridle; and ſhalt bee led to thy juſt ſhame by either.

It is not for us to be the Lords of our owne actions; *Thus ſaith the Lord concerning the King of Aſſyria; He ſhall not come into this City, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it, by the way that he came ſhall he returne, &c.* Impotent men, what are we in the hands of the Almighty? we purpoſe, he over-rules; we talk of great matters, and think to doe wonders; he blowes upon our projects, B and they vaniſh with our ſelves : He that hath ſet bounds to the Sea, hath appointed limits to the rage of the proudeſt enemies; yea, even the Devils themſelves are confined; Why boaſt yee your ſelves, O yee Tyrants, that ye can doe miſchiefe; yee are ſtinted : and even within thoſe liſts, is confuſion.

O the Trophees of divine Juſtice, *That very night the Angell of the Lord went out, and ſmote in the campe of the Aſſyrians an hundred foureſcore and five thouſand, and when they roſe early in the morning, behold they were all dead corps.*

How ſpeedy an execution was this, how miraculous? No humane arme ſhall have the glory of this victory; It was God that was defied by that preſumptuous *Aſſyrian*; It is God that ſhall right his owne wrongs; Had the *Egyptian*, or *Ethiopian* forces been come up, though the ſame God had done this worke by them, yet ſome praiſe C of this ſlaughter had perhaps cleaved to their fingers. Now an inviſible hand ſheds all this blood; that his very enemies may cleare him from all partnerſhip of revenge. Goe now wicked *Senacherib*, and tell of the gods of *Hamath* and *Arpad*, & *Sepharnaim*, and *Hena*, and *Iuah*, which thou haſt deſtroyed, and ſay, that *Hezekiahs* God is but as one of theſe : Goe, and adde this Deity to the number of thy conqueſts : Now ſay, that *Hezekiahs* God in whom he truſted hath deceived him, and graced thy Triumphs.

With ſhame and griefe enough is that ſheaped Tyran returned to his *Ninivie*, having left behinde him, all the pride and ſtrength of *Aſſyria*, for compoſt to the Jewiſh fields. Well were it for thee O *Senacherib*, if thou couldſt eſcape thus; vengeance waits for thee at home, and welcomes thee into thy place; whiles thou art worſhip- D ing in the houſe of *Niſroch* thy god, two of thine owne ſons ſhall be thine executioners. See now if that falſe Deitie of thine can preſerve thee from that ſtroke which the true God ſends thee by the hand of thine owne fleſh; He that ſlew thine hoaſt by his Angels, ſlayes thee by thy ſons : The ſame Angell that killed all thoſe thouſands, could as eaſily have ſmitten thee; but he rather reſerves thee for the further torment of an unnaturall ſtroke, that thou mayeſt ſee too late, how eaſie it is for him in ſpight of thy god, to arme thine owne loynes againſt thee.

Thou art avenged, O God, thou art avenged plentifully of thine enemies. Whoſoever ſtrives with thee, is ſure to gaine nothing but loſſe, but ſhame, but death, but hell. The *Aſſyrians* are ſlaine, *Senacherib* is rewarded for his blaſphemy : *Ieruſalem* is reſcued, *Hezekiah* rejoyces, the nations wonder and tremble. O love the Lord all ye E Saints, for the Lord preſerveth the faithfull, and plenteouſly rewardeth the proud doer.

Hezekiah *ſicke, recovered, viſited.*

2 Kings 20. HEzekiah was freed from the ſiege of the *Aſſyrians*, but hee is ſurpriſed with a diſeaſe : hee that delivered him from the hand of his enemies, ſmites him with ſickneſſe : God doth not let us looſe from all afflictions, when he redeemes us from one.

To thinke that *Hezekiah* was either not thankefull enough for

A for his deliverance,or too much lifted up with glory of ſo miraculous a favour; were an injurious miſ-conſtruction of the hand of God;and an uncharitable cenſure of an holy Prince:For,though no fleſh and blood can avoid the juſt deſert of bodily puniſhment, yet God doth not alwayes ſtrike with an intuition of ſinne;ſometimes he regards the benefit of our triall;ſometimes the glory of his mercy in our cure.

It was no ſleight diſtemper,that ſeized upon *Hezekiah*,but a diſeaſe both painful, and fierce,and in nature deadly. O God,how thou laſheſt even thoſe whom thou loveſt:Hadſt thou ever any ſuch dearling in the throne of *Iudah*,as *Hezekiah*? Yet hee no ſooner breatheth from a miſerable ſiege,than he panteth under a mortall ſickneſſe:when as yet he had not ſo much as the comfort of a child to ſucceed him, thy Prophet is ſent to him with the heavy meſſage of his death, *Set thine houſe in order,* B *for thou ſhalt die and not live.*It is no ſmall mercie of God that he gives us warning of our end;we ſhall make an ill uſe of ſo gratious a premonition, if we make not a meet preparation for our paſſage. Even thoſe that have not an houſe,yet have a ſoule;no ſoule can want importãt affaires to be ordered for a final diſſolutiõ;the neglect of this beſt thrift is deſperate.Set thy ſoule in order,O man,for thou ſhalt die and not live.

If God had given *Hezekiah* a ſon,nature had bequeathed his eſtate; now, he muſt ſtudie to finde heires:Even theſe outward things,(though in themſelves worthleſſe) require our carefull diſpoſition,to thoſe we leave behinde us; and if we have delayed theſe thoughts,till then,our ſicke beds may not complaine of their importunity; We cannot leave to our families a better legacie, than Peace.

Never was the Prophet *Eſay* unwelcome to this good King,untill now: Even ſad C tidings muſt be caried by thoſe meſſengers, which would be faithfull : neither may we regard ſo much how they will be taken,as by whom they are ſent.

It was a bold and harſh word to ſay to a King,*Thou ſhalt die,and not live.* I doe not heare *Hezekiah* rage,and fret at the meſſage;or threat the bearer, but hee meekely turnes his face to the wall,and weepes,and prayes: Why to the wall? Was it for the greater ſecrecie of his devotion? was it for the more freedome from all diſtraction? was it that the paſſion which accompanied his prayer,might have no witneſſes? Or, was it for that this wall lookt towards the Temple,which his heart and eyes ſtil moved unto, though his feet could not?

Howſoever, the patient ſoule of good *Hezekiah* turnes it ſelfe to that holy God, from whom he ſmarts,and bleeds; and poures out it ſelfe into a fervent deprecation, *I beſeech thee,O Lord,remember now how I have walked before thee in truth, and with a* D *perfect heart; and have done that which is good in thy ſight.*

Couldſt thou feare,O *Hezekiah*,that God had forgotten thine integritie? The grace that was in thee,was his owne worke;could he in thee neglect himſelfe? Or doſt thou therefore doubt of his remembrance of thy faithfulneſſe, becauſe he ſummons thee to receive the crowne of thy faithfulneſſe,glory,and immortality?wherin canſt thou be remembred,if this be to forget thee? What challenge is this?Is God a debter to thy perfection?Hath thine holy cariage merited any thing from that infinite juſtice?Far,far were theſe preſumptuous conceits from that humble and mortified ſoule:Thou hadſt hated thine owne breſt, if it could once have harboured ſo proud a thought.This perfection of thine was no other, then an honeſt ſoundneſſe E of heart,and life,which thou knoweſt God had promiſed to reward:It was the mercy of the covenant that thou pleadedſt,not the merit of thine obedience.

Every one of theſe words were ſteeped in teares : But what meant theſe words, theſe teares? I heare not of any ſuit moved by *Hezekiah*; onely hee wiſhes to be remembred, in that which could never be forgotten,though he ſhould have intreated for an oblivion.

Speake out *Hezekiah*,what is it that thy teares crave,whiles thy lips expreſſe not? *O let me live, and I ſhall praiſe thee O God.*

In a naturall man none could wonder at this paſſionate requeſt;who can but wonder at it,in a Saint?whoſe happineſſe doth but then beginne, when his life ceaſeth: whoſe miſery doth but then end,when his death enters: the word of faith, is, *Oh let me die, that I may enjoy thee.* How then doth the good King crie at the newes

A of that death, which ſome reſolute Pagans have intertained with ſmiles? Certainely, the beſt man cannot ſtrip himſelfe of ſome fleſh; and whiles nature hath an undeniable ſhare in him, he cannot but retaine ſome ſmatch of the ſweetneſſe of life, of the horror of diſſolution; Both theſe were in *Hezekiah*, neither of them could tranſport him into this paſſion; they were higher reſpects that ſwayed with ſo holy a Prince; a tender care of the glory of God, a carefull pittie of the Church of God; His very teares ſaid; O God, thou knoweſt that the eyes of the world are bent upon me, as one that hath abandoned their Idolatry, and reſtored thy ſincere worſhip; I ſtand alone in the midſt of a wicked and idolatrous generation, that lookes thorough all my actions, all my events; If now they ſhall ſee mee ſnatcht away in the midſt of my dayes, what will theſe Heathen ſay; how can thy great name but ſuffer in this my untimely extinction?

B Beſides, what will become of thy poore Church, which I ſhall leave feebly religious, and as yet ſcarce warme, in the courſe of a pious reformation? how ſoone ſhall it be miſerably over-growne with ſuperſtition, and heatheniſme; how ſoone ſhall the wilde Boare of *Aſſyria* root up this little vineyard of thine? What need I beſeech thee, O Lord, to regard thy name, to regard thine inheritance?

What one teare of *Hezekiah* can run waſte? What can that good King pray for, unheard, unanſwered? *Senacherib* came in a proud confidence to ſwallow up his city, and people: prayers and teares ſend him away confounded: Death comes to ſwallow up his perſon, (and that not without authority;) prayers and teares ſend him away diſappointed. Before *Iſaiah* was gone out into the middle Court, the word of the Lord came to him, ſaying, C *Turne againe, and tell Hezekiah the Captaine of my people; Thus ſaith the Lord, the God of David thy father; I have heard thy prayer, I have ſeen thy teares; behold I will heale thee; On the third day thou ſhalt goe up to the houſe of the Lord; and I will adde to thy dayes fifteene yeares.*

What ſhall we ſay then, O God; haſt thou thus ſoone changed thy purpoſe? Was it not thy true meſſage which thy Prophet, even now, delivered to *Hezekiah*? Is ſomewhat falne out that thou fore-ſaweſt not? or doeſt thou now decree ſomewhat thou meaneſt not? The very thought of any of theſe were no better than blaſphemous impiety. Certainely, *Hezekiah* could not live one day longer, than was eternally decreed; The decree of Gods eternall counſell had from everlaſting determined him fifteene yeares yet longer: Why then doth God ſay, by his Prophet, *Thou ſhalt die, and not live*? D He is not as man that he ſhould repent; the meſſage is changed the will is not changed; yea rather the meſſage is explicated, not changed; For the ſignified will of God, though it ſound abſolutely, yet muſt be underſtood with condition; that tells *Hezekiah* what he muſt expect from the nature of his diſeaſe, what would befall him, without his deprecations: There was nothing but death in the ſecond cauſes, what ever ſecret purpoſe there was in the firſt; and that purpoſe ſhall lie hid for a time, under a reſerved condition: The ſame decree that ſayes, *Ninive* ſhall bee deſtroyed, meanes, if *Ninive* repent, it ſhall not bee deſtroyed; hee that findes good reaſon to ſay, *Hezekiah* ſhall dy, yet ſtill meanes, if the quickned devotion of *Hezekiah* ſhall importune me for life, it ſhall bee protracted. And the ſame God that hath decreed this addition of fifteene yeares, had decreed to ſtirre up the ſpirit of *Hezekiah*, E to that vehement and weeping importunitie, which ſhould obtaine it. O God, thou workeſt thy good pleaſure in us, and with us; and by thy revealed will moveſt us in thoſe wayes, whereby thou effecteſt thy ſecret will.

How wonderfull is this mercy? *Hezekiahs* teares are not dry upon his checkes, yea his breath is not paſſed his lips, when God ſends him a comfortable anſwer. How carefull is the God of compaſſions, that his holy ſervant ſhould not languiſh one houre, in the expectation of his denounced death? What ſpeed was here, as in the errand, ſo in the act of recovery? Within three dayes ſhall *Hezekiah* bee upon his feete; yea his feete ſhall ſtand in the Courts of Gods houſe; he that now in his bed, ſighes and groanes and weeps out a petition, ſhall then ſing out a thankſgiving in the Temple. O thou that heareſt the prayer, unto thee ſhall all fleſh come:

With what cheerefull aſſurance ſhould wee approach to the throne of that grace; which never failed any ſuppliant.

Neither was this grant more ſpeedy, than bountifull; we are wont to reckon ſeven yeares for the life of a man; and now, behold, more than two lives hath God added to the age of *Hezekiah*. How unexampled a favour is this? who ever but *Hezekiah* knew his period ſo long before? the fixedneſſe of his terme, is no leſſe mercie, than the protraction; we muſt be content to live or die at uncertainties; we are not worthy to calculate the date of our own times: *Teach us, O Lord, ſo to number our dayes, that we may apply our hearts to wiſedome.*

There is little joy in many dayes, if they be evil; *Ezekiah* ſhall not be bleſſed only with life, but with peace; The proud Aſſyrian threatens an invaſion; his late ſoyle ſtill ſtickes in his ſtomacke, and ſtirs him to a revenge; the hooke is in his noſtrils, he cannot move whither he liſt; The God of heaven will maintaine his owne quarrell: *I will defend this City for mine owne ſake, and for my ſervant Davids ſake.* Loe; for his life *Ezekiah* is beholden (next under the infinite goodneſſe of God) to his prayers; for his protection, to the deare memory of his father *David*; ſurely for ought wee find, *Ezekiah* was no leſſe upright, and leſſe offenſive than *David*; yet both *Ezekiah* and Jeruſalem ſhall fare the better for *Davids* ſake, above three hundred yeares after.

To that man after his owne heavt, had God ingaged himſelfe, by his gracious promiſe, to preſerve his throne, his ſeed: God loves to remember his ancient mercies: How happy a thing is it to be faithfull with God; this is the way to oblige thoſe which are yet unborne; and to intayle bleſſings upon the ſucceſſions of future generations.

It ſeemes it was ſome peſtilent ulcer that thus indangered the life of *Hezekiah*. *Iſaiah* is not a Prophet onely, but a Phyſitian. *And Iſaiah ſaid, Take a lump of figs:* He that gave an aſſurance of recovery, gives a receit for the recovery. The decree of God includes the meanes: neither can the medicine worke without a word; neither will the word worke without the medicine; both of them muſt meet in the cure: If wee ſo truſt the promiſe, that we neglect the preſcript, wee preſume to no purpoſe. Happy is that ſoule, that ſo regards the promiſe of Gods Prophets, as that withall he receives their counſels.

Nothing could be more proper for the ripening of hard and purulent tumors, than dry figs; Herein *Iſaiahs* direction was according to nature; Wherefore ſhould we balke the ordinary road, where it is both faire and neere?

The ſudden contradiction of the meſſage cauſes a juſt difficulty in the aſſent. *Hezekiah* therefore craves a ſigne; not for that he diſtruſted; but that he might truſt the more; we can never take too faſt hold of thoſe promiſes of God, which have not more comfort in the application, than naturall impoſſibility in the performance. We beleeve, Lord, helpe our unbeleefe.

The ſick King hath his option; His father was offerd a ſigne and refuſed it; he ſues for one, and obtaines it: *Shall the ſhadow go forward ten degrees, or backe ten degrees?* As if heaven it ſelfe lay open to his choice; and were ready either to mend his pace, or retire for his confirmation; What creature is not cheerefully forward to obey the faith of Gods ſervants.

Hezekiah faſtens rather upon that ſigne which is more hard; more diſagreeing from the courſe of nature; not without good reaſon; Every proofe muſt be clearer than the thing to be prooved, neither may there want a meet proportion betwixt both; now the going forward of the ſhadow was a motion, no other than naturall; the recovery of that peſtilent diſeaſe was againſt the ſtreame of nature; the more difficult ſigne therefore, the ſurer evidence.

Whether ſhall we more wonder at the meaſure of the love of God to *Hezekiah*, or at the power of *Iſaiahs* faith in God? Out of both, either the Sun goes back in heaven that his ſhadow may go back on earth, or the ſhadow no leſſe miraculouſly goes backe on earth, whiles the Sun goes forward in heaven. It is true that the Prophet ſpeakes of the ſhadow, not of the Sun; except perhaps becauſe the motion of the Sun

A is beſt diſcerned by the ſhadow; and the motion of the ſhadow is led by the courſe of the Sun: beſides that, the demonſtration of this miracle is reported to be locall in the Diall of *Ahaz*, not univerſall, in the ſenſible length of the day; withall, the retrait of the Sunne had made a publike and noted change in the frame of nature; this particular alteration of the ſhadow in places limited, might ſatisfie no leſſe without a confuſive mutation in the face of the world; Whetherſoever; to draw the Sunne backe together with the ſhadow; or to draw the ſhadow backe without the Sunne was the proofe of a divine omnipotence; able therefore to draw backe the life of *Hezekiah*, fifteene degrees, from the night of death, towards which it was haſting. O God, thou wilt rather alter the courſe of heaven and earth, than the faith of thy children ſhall ſincke for want of ſupportation.

B It ſhould ſeeme the Babylonians finding the Aſſyrians power abated by the revengefull hand of Gods Angell, and their own diſcord, tooke this advantage of a revolt; and now to ſtrengthen their part, fall in with *Hezekiah* King of Judah, whom they found the old enemy to the Aſſyrians, and the great favourite of heaven: Him they wooe with gifts; him they congratulate with Ambaſſages: The fame of *Hezekiahs* ſickneſſe, recovery, forme, and aſſurance of cure, have drawne thither meſſengers, and preſents from *Berodach Baladan* King of Babylon.

The *Caldees* were curious ſearchers into the ſecrets of nature, eſpecially into the motions of the celeſtiall bodies; Though there had beene no politicke relations, this very Aſtronomicall miracle had been enough to fetch them to Jeruſalem, that they might ſee the man, for whoſe ſake the Sunne forſooke his place, or the ſhadow forſooke the Sunne.

C How eaſily have wee ſeene thoſe holy men miſ-carried by proſperity, againſt whom no miſeries could prevaile? He that ſtood out ſtoutly againſt all the Aſſyrian onſets, clinging the faſter to his God, by how much he was harder aſſaulted by *Senacherib*, melteth now with theſe Babylonian favours, and runs abroad into offenſive weakneſſes.

The Babylonian Ambaſſadors are too welcome to *Ezekiah*; As a man tranſported with the honor of their reſpective and coſtly viſitations, he forgets his teares, and his turning to the wall; he forgets their incompatible Idolatry: ſo hugging them in his boſome, as if there had beene no cauſe of ſtrangeneſſe: All his doores flie open to them; and in a vaineglorious oſtentation all his new-gathered treaſures, al his ſtrong armories entertaine their eyes; nothing in his houſe, nothing in his Dominion is D hid from them.

Oh *Hezekiah*, what meanes this impotent ambition? It is not long ſince thou tareſt off the very plates of the Temple doores, to give unto *Senacherib*; and can thy treaſures be ſuddenly ſo multiplied, that they can be worthy to aſtoniſh forraine beholders? Or, if thy ſtorehouſe were as rich as the earth, can thy heart be ſo vaine as to be lifted up with theſe heavy metals? Didſt thou not ſee that heaven it ſelfe was at thy becke, whileſt thou wert humbled? and ſhall a little earthly droſſe have power over thy ſoule? Can the flattering applauſe of ſtrangers let thee looſe into a proud joy, whom the late meſſage of Gods Prophet reſolved into teares? O God, if thou do not keep us, as well in our ſun-ſhine, as in our ſtorme, we are ſure to periſh: As in all time E of our tribulation, ſo in all time of our wealth, good Lord deliver us.

Alas, how ſleight doth this weakneſſe ſeeme in our eyes, to rejoyce in the abundance of Gods bleſſings? to call in forraine friends to be witneſſes of our plenty? to raiſe our conceits, ſome little, upon the acclamations of others, upon the value of our owne abilities?

Lay thy hand upon thy mouth, O fooliſh fleſh and bloud, when thou ſeeſt the cenſure of thy Maker.

Iſaiah the Prophet is ſent ſpeedily to *Hezekiah*, with a ſharpe and heart-breaking meſſage: *Behold, the dayes come that all that is in thine houſe, and that which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon; nothing ſhall be left; ſaith the Lord; And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be Eunuches in the Palace of the King of Babylon.*

A No ſin can be light in *Hezekiah:* the holineſſe of the perſon addes to the unholineſſe of the act; Eminency of profeſſion doubles both the offence, and the judgment. This glory ſhall end in an ignominious loſſe.

The great and holy God wil not digeſt pride in any, much leſſe in his owne. That which was the ſubject of *Hezekiahs* ſin, ſhall be the matter of his puniſhment; thoſe with whom he ſinned, ſhall be his avengers; It was his treaſure & munition, wherein he prides himſelfe to theſe men of Babylon: The men of Babylon ſhall carry away his treaſure and munition; What now doth *Hezekiah* but tempt them with a glorious bootie; as ſome fond traveler that would ſhow his gold to a Theefe?

Theſe worldly things are furtheſt off from the heart; Perhaps *Hezekiah* might not be much troubled with their loſſe: Loe, God comes cloſer to him, yet.

B As yet was *Hezekiah* childleſſe; how much better had it bin to continue ſo ſtil, than to be plagued in his iſſue? He ſhall now beget children to ſervitude; his loynes ſhall yeeld Pages to the Court of Babylon: whiles he ſees them borne Princes, he ſhall foreſee them made Eunuches in a forraigne Palace: What comfort can he take in the wiſhes and hopes of ſons, when ere they be borne, he heares them deſtin'd to captivity and bondage?

This rod was ſmart, yet good *Hezekiah* kiſſes it; his heart ſtruck him no leſſe, than
the mouth of the Prophet; meekely therefore doth he yeild to this divine correction;
Good is the Word of the Lord which thou haſt ſpoken. Thou haſt ſpoken this word,
but from the Lord; it is not thine, but his; and being his, it muſt needs be, like himſelfe,
good: Good, becauſe it is juſt, for I have deſerved more, and worſe;
C Good, becauſe mercifull; for I ſuffer not according to my deſerts. *Is it not
good, if there be peace and truth in my dayes?* I have deſerved a preſent payment, O
God thou deferreſt it; I have deſerved it in perſon, thou reſerveſt it for thoſe whom
I cannot yet ſo feele, becauſe they are not; I have deſerved war and tumult, thou favoureſt
me with peace; I have deſerv'd to be over-run with ſuperſtition, and Idolatry,
thou bleſſeſt me with truth; ſhouldſt thou continue truth unto me, (though upon
the moſt unquiet termes) the bleſſing were too good for me; but now thou haſt
promiſed, and wilt not reverſe it, that both truth and peace ſhall be in my dayes;
Lord I adore thy juſtice, I bleſſe thy mercy.

Gods children are neither waſpiſh nor ſullen when they are chid or beaten, but
patiently hold their backs to the ſtripes of a diſpleaſed mercy; knowing how much
D more God is to be magnified, for what he might have done, than repined at, for what
he hath done; reſigning themſelves over into the hand of that gracious juſtice, which
in their ſmart ſeeks their reformation and glory.

Manaſſeh.

2 Kings 21. And 1 Chron. 33.

AT laſt, ſome three yeares after his recovery, *Hezekiah* hath a ſon; but ſuch a one, as if he could have fore-ſeene, orbitie had beene a bleſſing.

E Still in the throne of Judah there is a ſucceſſion, and interchange of good and evill: Good *Iotham* is ſucceeded by wicked *Ahaz*; wicked *Ahaz* is ſucceeded by good *Ezekiah*; Good *Ezekiah* is ſucceeded by wicked *Manaſſeh:* Evill Princes ſucceed to good, for the exerciſe of the Church, and good ſucceed to evill, for the comfort of the Church.

The yong yeares of *Manaſſeh* give advantage to his miſ-carriage; Even whiles he might have been under the Ferule, he ſwayed the Scepter: Whither may not a child be drawne, eſpecially to a gariſh, and puppet-like ſuperſtition? As infancy is capable of all impreſſions, ſo moſt of the worſt.

Neither did *Manaſſeh* begin more earely, than he held out long; He raigned more yeares than his good father liv'd, notwithſtanding the miraculous addition to his age; More than ever any King of Judah, beſides, could reach: Length of dayes is no true rule of Gods favour ; As plants laſt longer than ſenſitive creatures, and brute A creatures out-live the reaſonable ; ſo, amongſt the reaſonable,it is no newes for the wickedly great,to inherit theſe earthly glories,longer than the beſt.

There wants not apparant reaſon for this difference; Good Princes are fetcht away to a better Crowne; They cannot be loſers,that exchange a weake and fading honor,for a perfection and eternity of bleſſedneſſe : Wicked men live long to their owne diſadvantage;they do but carry ſo many more brands to their hell : If therefore there be a juſt man that periſheth in his righteouſneſſe; and there be a wicked man that prolongs his life in his wickedneſſe,far be it from us,either to pitty the removall of the juſt,or to envy the continuance of the wicked ; This continues to his loſſe,that departs to an happy advancement.

It is very like that *Ezekiah* marrying ſo late,in the vigour both of his age,and holineſſe,made a carefull choyce of a wife ſutable to his owne piety ; Neither had his B delight beene ſo much in her (according to her name) if her delight had not beene, as his, in God ; Their iſſue ſwarves from both; ſo fully inheriting the vices of his grand-father *Ahaz*;as if there had beene no intervention of an *Ezekiah:* So we have ſeene the kernell of a well fruited plant degenerate into that crab,or willow,which gave the originall to his ſtock;yet can I not ſay that *Ezekiah* was as free from traducing evill to his ſon *Manaſſeh*, as *Ahaz* was free from traducing good to his ſon *Ezekiah :* Evill is incorporated in the beſt nature,whereas even the leaſt good deſcends from above.

Wee may not meaſure grace by meanes : Was it poſſible that *Manaſſeh* having beene trained up in the religious Court of his father *Hezekiah*, under the eye of ſo C holy Prophets and Prieſts, under the ſhadow of the Temple of God, after a childhood ſeaſoned with ſo gracious precepts, with ſo frequent exerciſe of devotion, ſhould run thus wild into all heatheniſh abominations ; as if there had beene nothing but Idolatry in the ſeed of his conception, in the milke of his nouriſhment, in the rules of his inſtitution,in the practice of his examples?How vaine are all outward helps without the influence of Gods Spirit? and that Spirit breathes where he liſteth : good education raiſeth great hopes,but the proofe of them is in the divine benediction.

I feare to looke at the out-rages of this wicked ſon of *Hezekiah* : What havocke doth he make in the Church of God? as if he had been borne to ruine Religion, as if his only felicity had been to untwiſt,or teare, in one day, that holy web which his father had been weaving,nine and twenty yeares ? and contrarily, to ſet up in one houre that offenſive pile, which had beene above three hundred yeares in pulling D downe:ſo long had the high places ſtood;the zeale of *Hezekiah* in demoliſhing them honoured him, above all his predeceſſors ; and now the firſt act of this greene head was their reedifying : That miſchiefe may be done in a day, which many ages cannot redreſſe.

Fearefull were the preſages of theſe bold beginnings ; From the miſ-building of theſe Chappels of the Hils to the true God, *Manaſſeh* proceeds to erecting of altars to a falſe,even to *Baal*,the God of *Ahab*, the ſtale Idoll of the heathen; yet further, not content with ſo few Deities, he worſhips all the hoaſt of heaven ; and that he might deſpight God yet more,he ſets up altars to theſe abuſed rivals of their Maker, in the very houſe of the Lord ; that holy place doth he not feare to defile with the E graven Image of the grove, that hee had made : Never Amorite did ſo wickedly as *Manaſſeh* ; and, which was yet worſe, it ſufficed not to be thus wicked himſelfe, but he ſeduced Gods people to theſe abominations; and that his example might move the more,he ſpares not his owne ſon from the fire of the Idol-ſacrifice.Neither were his witcheries leſſe enormious , than his Idolatrie; he obſerved times, he uſed inchantments,he dealt with familiar ſpirits, and with wizards : Neither were either of theſe worſe than his cruelty ; He ſhed innocent bloud till he had filled Jeruſalem from one end to another.

O *Manaſſeh*,how no leſſe cruell wert thou to thine own ſoule, than to thy Judah: What an hideous liſt of monſtrous impiety is here;Any one of which were enough to draw judgment upon a world; but what hell is ſufficient for all together?

What browes are not now lifted up to an attentive expectation of ſome preſent, and fearefull vengeance from God, upon ſuch flagitious wickedneſſe? *Therefore thus ſaith the Lord, Behold I am bringing ſuch evill upon Ieruſalem and Iudah, that whoſoever heareth of it, both his eares ſhall tingle:* The perſon of *Manaſſeh* is not capable of revenge enough; as his ſin dilated it ſelfe by an infectious diffuſion to his people, ſo ſhall the puniſhment. We are ſenſible of the leaſt touch of our own miſeries, how rarely are we affected with other mens calamities? yet this evill ſhall be ſuch, as that the rumor of it ſhall beat no eare that ſhall not glow with an aſtoniſhing commiſeration: What then, O God, what ſhall that plague be, which thou threatneſt with ſo much preface of horror? *I will ſtretch over Ieruſalem the line of Samaria, and the plummet of the houſe of Ahab; and I will wipe Ieruſalem as a man wipeth a diſh, wiping it and turning it upſide downe: And I will forſake the remnant of mine inheritance; and I will deliver them into the hand of their enemies, and they ſhall become a prey and a ſpoile unto all their enemies.*

It is enough O God, it is enough: What eare can but tingle? what eye can but weep? what haire can but ſtart up? what heart can be but confounded at the mention of ſo dreadfull a revenge? Can there be a worſe judgement than deſolation, captivity, deſertion, ſpoyle, and torture of prevailing enemies? but however, other Cities and Nations have undergone theſe diſaſters, without wonder; that all this ſhould befall to thy Jeruſalem, the place which thou haſt choſen to thy ſelfe, out of the whole earth, the lot of thine inheritance, the ſeat of thine abode, whereof thou haſt ſaid, *Here ſhall be my reſt for ever*, it is able to amaze all eyes, all eares.

No City could fare worſe than Samaria, whoſe inhabitants after a wofull ſiege, were driven, like cattell, into a wretched ſervitude; Jeruſalem ſhall fare no better from *Nebuchadnezzar* the King of Babylon: Jeruſalem the glory of the earth, the dearling of heaven; See, O yee vaine men, that boaſt of the priviledges of Chaires and Churches, ſee, and tremble. There is no place under heaven to which the preſence of God is ſo wedded as that the ſins thereof ſhall not procure a diſdainefull, and finall divorce: The height of former favours ſhall be but an aggravation of vengeance.

This totall vaſtation of Jeruſalem ſhall take time: onwards, God begins with the perſon of wicked *Manaſſeh*; againſt whom he ſtirres up the Captaines of the hoaſt of the late friend, and old enemy of Judah: Thoſe thornes amongſt which he had ſhrouded his guilty head, cannot ſhelter him from their violence; they take him and binde him with fetters of iron, and carry him to Babylon; There he lies loaded with chaines, in an uncomfortable dungeon, exerciſed with varietie of tortures, fed with ſuch courſe pittances of bread, and ſips of water, as might maintaine an unwilling life, to the puniſhment of the owner. What eye can now pittie the deepeſt miſeries of *Manaſſeh*? What but bondage can befit him, that hath ſo lawleſly abuſed his liberty? What but an utter abdication can befit him that hath caſt off his God, and doted upon Devils? What but a dying life, and a tormenting death can be fit for a man of blood?

Who now would not have given this man for loſt; and have lookt when hell ſhould claime her owne? But oh the height, oh the depth of divine mercy? After all theſe prodigies of ſin, *Manaſſeh* is a convert; *When he was in affliction he beſought the Lord his God, and humbled himſelf greatly before the God of his Fathers.* How true is that word of the Prophet, *Vexation gives underſtanding.* The viper when he is laſhed, caſts up his poyſon: The traitor whē he is racked, tells that truth which he had elſe never uttered; If the croſſe beare us not to heaven, nothing can: What uſe were there of the graine, but for the edge of the ſickle, wherewith it is cut downe; the ſtroke of the flayle, wherewith it is beaten; the weight and attrition of the mill, wherewith it is cruſhed; the fire of the oven wherewith it is baken? Say now, *Manaſſeh*, with that Grand-father of thine (who was, till now, too good for thee) *It was good for mee that I was afflicted:* Even thine iron was more precious to thee, than thy gold; thy Goale was a more happy lodging to thee, than thy palace;

Babylon was a better Schoole to thee,than Jeruſalem:what fooles are we to frowne upon our afflictions? Theſe, how crabbed ſoever, are our beſt friends. They are not, indeed, for our pleaſure, they are for our profit: their iſſue makes them worthy of a welcome. What doe wee care how bitter that potion be which brings health?

How farre a man may go,and yet turne?Could there be fouler ſins than theſe?Lo, here was Idolatry in the height,violation of Gods houſe, ſorceries of all kinds,bloody cruelty to his owne fleſh, to the Saints of God;and all theſe againſt the ſtreame of a religious inſtitution,of the zealous counſels of Gods Prophets, of the checks of his owne heart.

Who can complaine that the way of heaven is blocked up againſt him, when he ſees ſuch a ſinner enter? Say the worſt againſt thy ſelfe, O thou clamorous ſoule; Here is one that murthered men,defied God, worſhipt divels; and yet finds the way to repentance;if thou be worſe than he,denie (if thou canſt)that to thy ſelfe, which God hath not denied to thee,capacity of grace: In the meane time;know that it is not thy ſin,but thine impenitence that barres heaven againſt thee.

Preſume not yet, O man, whoſoever thou art, of the liberty of thy converſion; as if thou couldeſt run on lawleſly in a courſe of ſinning, till thou come to the brim of hel;and then couldſt ſuddenly ſtop,and returne at leaſure: the mercy of God never ſet period to a wilfull ſinner; neither yet did his owne corrupt deſires; ſo as when he is gone the furtheſt,he could yet ſtay himſelfe from another ſtep:No man that truely repents is refuſed: but many a one ſinnes ſo long,that he cannot repent. His cuſtome of wickedneſſe hath obdur'd his heart, and made it flint to all good impreſſions. There were *Ieroboams*, and *Abijams*, and *Ahabs*, and *Ioaſhes*, and *Ahazes*, in theſe ſacred Thrones, there was but one *Manaſſeh*. God hath not left in any mans hand the raines of his owne heart,to pace,and turne,and ſtop as he liſts; This priviledge is reſerved to him that made it; *It is not of him that wils, nor of him that runs,but of God that ſhowes mercy*: and that mercy neglected,juſtly binds over to judgment.

I wonder not at *Manaſſeh*, either ſinning,or repenting; I wonder at thy goodnes O Lord,who after thy juſt permiſſiō of his ſin,calleſt him thus graciouſly to repent; and ſo receiveſt him repenting: So as *Manaſſeh* was not a more loathſome and monſtrous ſpectacle of wickedneſſe, than he is now a pleaſing and uſefull patterne of converſion; Who can now deſpaire of thy mercy, O God,that ſees the teares of a *Manaſſeh* accepted? when we have debauched our worſt, our evill cannot match with thy goodneſſe;rather it is the praiſe of thine infinite ſtore, that where ſinne abounds,grace abounds much more; O keep us from a preſumption of grace,that we may repent; and raiſe us from a diſtruſt of grace when we have repented.

No ſooner is *Manaſſeh* penitent, than he is free; his prayers have at once looſed him from his ſins,and from his chaines;and of a captive have made him a King; and from the dungeon of Babylon have reſtored him to the Palace of Jeruſalem: How eaſie is it for the ſame hand that wounds,to cure: What cannot fervent prayers do, either for our reſcuing from evill,or for our inveſting with good?

Then Manaſſah knew that the Lord he was God. Then?and not before? Could his yonger yeares eſcape the knowledge of Gods miraculous deliverance of Jeruſalem from the Aſſyrians? Could he but know the ſlaughter that Gods Angell made in one night,of an hundred foureſcore and five thouſand? Could he but have heard the juſt revenge upon *Senacherib*? Could he be ignorant of his fathers ſupernaturall recovery?Could he but ſee that everlaſting monument of the noted degrees in the Diall of *Ahaz*? Could he avoid the ſenſe of thoſe fifteene yeares, which were ſuper-added to his fathers age? What one of theſe proofes doth not evince a Deity?Yet,till his own ſmart,and cure, *Manaſſeh* knew not that the Lord was God.

Fooliſh ſinners pay deare for their knowledge; neither will indure to be taught good-cheape: ſo we have ſeene reſtie horſes that will not move till they bleed with the ſpur: So we have ſeene dull and careleſſe children,that will learne nothing but what is put into them with the rod.

A The Almighty will be ſure to be knowne for what he is, if not by faire meanes, yet by foule; If our proſperity, and peace, and ſweet experience of his mercy can win us to acknowledge him, it is more for our eaſe, but, if we will needes be taught by ſtripes, it is no leſſe for his glory.

Manaſſeh now returnes another man to *Ieruſalem:* With what indignation doth he looke upon his old follies? and now, all the amends he can make, is to undoe what he did; to do that which he undid: *He tooke away the ſtrange Gods, and the Idoll out of the houſe of the Lord; and all the altars that he had built in the mount of the houſe of the Lord, and in Ieruſalem, and caſt them out of the City.* True repentance begins to decline at the ablative; deſtroying thoſe monuments of ſhame which former error had reared; The thornes muſt firſt be ſtubbed up, ere the ground can be capable of ſeed; The true B method of grace, is firſt, *Ceaſe to do evill;* then, *Learne to do good.*

In vaine had *Manaſſeh* profeſſed a repentance, if the ſtrange gods had ſtil held poſſeſſion of Jeruſalem, if the Idoll had ſtill harboured in Gods Temple, if forraine altars had ſtill ſmoked upon the holy mountaine; Away with all his traſh, when once *Manaſſeh* comes to a true ſenſe of piety.

There is nothing but hypocriſie in that penitent, who after all vowes, and teares, retaines his old abominations; It is that poore peece of ſatisfaction which wee can give to the divine juſtice, in a heartie indignation, to fling downe that cup of wickedneſſe wherewith we have been bewitched, and to trample upon the ſheards: without which, confeſſion is but wind, and the droppes of contrition, water.

The living God loves to dwell cleane, he will not come under the roofe of Idols, C nor admit Idols to come under his: Firſt therefore, *Manaſſeh* caſts out the ſtrange Gods and Idols, and altars; and then *He repaires the Altar of the Lord, and ſacrifices thereon peace-offerings, and thanke-offerings.* Not, till he had pull'd down, might he build; & when he had pull'd downe, he muſt build: True repentance is no leſſe active of good, What is it the better, if whē the Idolatrous altars are defaced, the true God hath not an Altar erected to his Name? In many altars was ſuperſtition; in no altars, Atheiſme.

Neither doth penitent *Manaſſeh* build God a new altar, but he repaires the old, which by long diſ-uſe lay waſte, and was moſſie and mouldred with age and neglect.

God loves well his owne inſtitutions; neither can he abide innovations, ſo much as in the out-ſides of his ſervices. It is an happie worke to vindicate any ordinance of God from the injuries of times, and to reſtore it to the originall glory.

D What have our pious Governors done other in Religion? had we gone about to lay a new foundation, the worke had bin accurſed; now wee have onely ſcraped off ſome ſuperfluous moſſe, that was growne upon theſe holy ſtones, we have cemented ſome broken peeces, we have pointed ſome crazie corners with wholeſome morter, in ſtead of baſe clay, wherewith it was diſgracefully patched up. The altar is old, it is Gods altar: It is not new, not ours: If we have laid one new ſtone in this ſacred building, let it flye in our faces, and beat out our eyes.

On this repaired altar doth *Manaſſeh* ſend up the ſacrifices of his peace, of his thankfulneſſe; and doubtleſſe the God of heaven ſmells a ſweet ſavour of reſt; No perfume is ſo pleaſing to God, as that which is caſt in by a penitent hand.

It had not ſerved the turne that *Manaſſeh* had approached alone to this renued al- E tar; As his lewd example had withdrawne the people from their God; ſo now *he commands Iudah to ſerve the Lord God of Iſrael;* Had he been ſilent, he could not have been unfollowed: Every act of greatneſſe is preceptive; but now that Religion is made Law, what Iſraelite will not be devout.

The true God hath now no competitour in Judah; All the Idolls are pull'd down, the high places will not be pull'd downe; an ill guiſe is eaſily taken up, is not ſo eaſily left: After a common depravation of Religion, it is hard to returne unto the firſt puritie: as when a garment is deepely ſoiled, it cannot without many lavers recover the former cleanneſſe.

Joſiahs *Reformation.*

2 Kings 22, And 23.

YEt, yet if we muſt alter from our ſelves,it is better to be a *Manaſſeh*, than a *Ioaſh: Ioaſh* beganne well, and ended ill:*Manaſſeh* began ill, and ended well; his age varied from his youth, no leſſe, than one mans condition can varie from anothers; His poſterity ſucceeded in both; *Ammon* his ſon ſucceeded in the ſins of *Manaſſehs* youth; *Ioſiah* his grand-child ſucceeded in the vertues of his age. What a vaſt difference doth grace make in the ſame age? *Manaſſeh* began his raigne at twelve yeares,*Ioſiah* at eight;*Manaſſeh* was religiouſly bred under *Hezekiah*;*Ioſiah* was miſ-nurtured under *Ammon*; and yet *Manaſſeh* runs into abſurd Idolatries, *Ioſiah* is holy and devout.The Spirit of God breathes freely;not confining it ſelfe to times,or meanes.

No rules can bind the hands of the Almighty; It is in ordinary proofe too true a word,that was ſaid of old,*Wo be to thee O Land,whoſe King is a child:* the goodneſſe of God makes his owne exceptions; Judah never fared better, than in the greene yeares of a *Ioſiah:* If we may not rather meaſure youth and age by government, and diſpoſition,than by yeares:Surely thus, *Ioſiah* was older with ſmooth cheekes, than *Manaſſeh* with gray haires. Happy is the infancy of Princes, when it falls into the hands of faithfull Counſellors.

A good patterne is no ſmall help for yong beginners; *Ioſiah* ſets his father *David* before him,not *Ammon* not *Manaſſeh:* Examples are the beſt rules for the inexperienced;where their choyce is good,the directions are eaſieſt: The Lawes of God are the waies of *David*;Thoſe Laws were the rule,theſe wayes were the practice;Good *Ioſiah* walkes in all the wayes of his Father *David.*

2 Chron.34.3.

Even the minority of *Ioſiah* was not idle;we cannot be good too earely: At eight yeares it was enough to have his eare open to heare good counſaile;to have his eyes and heart open to ſeeke after God:At twelve,he begins to act and ſhewes well that he hath found the God he ſought: Then he addreſſes himſelfe to purge Judah and Jeruſalem,from the high places,groves,images,altars,wherewith it was defiled;burning the bones of the idolatrous Prieſts upon their altars;ſtreawing the aſhes of the idols upon the graves of them that had ſacrificed to them,ſtriving by thoſe fires and mattocks to teſtifie his zealous deteſtation of all idolatrie.

The houſe muſt firſt be cleanſed, ere it can be garniſhed; no man will caſt away his coſt upon uncleane heaps; ſo ſoone as the Temple was purged, *Ioſiah* bends his thoughts upon the repayring and beautifying of this houſe of the Lord.

What ſtir was there in Judah,wherein Gods Temple ſuffered not? Sixe ſeverall times was it pillaged,whether out of force or wil:Firſt,*Iehoaſh* King of Judah is faine by the ſpoile of it to ſtop the mouth of *Hazael*; Then, *Ioaſh* King of Iſrael fils his own hands with that ſacred ſpoile,in the dayes of *Amaziah*; after this,*Ahaz* rifles it for *Tiglath Pileſer*,King of Aſſyriah;then *Hezekiah* is forced to ranſacke the treaſures of it for *Senacherib*; yet after, the ſacriledge of *Manaſſeh* makes that bootie of it, which his later times indeavoured to reſtore;and now laſtly,*Ammon* his ſon neglects the frame,embeazels the furniture of this holy place: The very pile began to complaine of age and unreſpect. Now comes good *Ioſiah*, and in his eighteenth yeare (when other yong Gallants would have thought of nothing but pleaſure,and iollity) takes up the lateſt care of his father *David*, and gives order for the repayring of the Temple.

The keepers of the doore have received the contribution of all faithfull Jewes, for this pious uſe; the King ſends *Shaphan* the ſcribe to *Helkijah* the Prieſt to ſum it up,and to deliver it unto Carpenters,and Maſons,for ſo holy a worke.

How well doth it beſeeme the care of a religious Prince, to ſet the Prieſts and Scribes in hand with reedifying the Temple?The command is the Kings the charge is the high-Prieſts, the execution is the workemens: when the labourers are faith-

A full in doing the worke, and the high-Prieſt in the directing it, and the King in injoying it, Gods houſe cannot faile of an happie perfection: but when any of theſe ſlackens, the buſineſſe muſt needs languiſh.

How God bleſſes the devout indeavours of his ſervants? Whiles *Helkijah* was diligently ſurvaying the breaches and the reparation of the Temple, he lights upon the booke of the Law: The authentick and originall Booke of Gods Law was by a ſpeciall charge appointed to be carefully kept within a ſafe ſhrine, in the Sanctuary: In the depraved times of Idolatry, ſome faithfull Prieſt (to make ſure work) had locked it faſt up in ſome corner of the Temple, from the reach of all hands, of all eyes: as knowing how impoſſible it was, that divine monument could otherwiſe eſcape the furie of prophane guiltineſſe: Some few tranſcripts there were doubtleſſe, (parcels B of this ſacred Book) in other hands; neither doubt I, but as *Helkijah* had been formerly well acquainted with this holy volume (now of long time hid) ſo the eares of good *Ioſiah* had beene inured to ſome paſſages thereof; but the whole body of theſe awfull Records, ſince the late night of Idolatrous confuſion and perſecution, ſaw no light till now; this precious treaſure doth *Helkijah* find, whiles he digs for the Temple: Never man laboured to the reparation of Gods Church, but he met with a bleſſing more than he looked for.

Deut.31.26.

Helkijah the Prieſt, and *Shaphan* the Scribe do not ingroſſe this invaluable wealth into their owne hands, nor ſuppreſſe theſe more than ſacred roles, for their owne advantage; but tranſ-mit them, firſt to the eares of the King, then by him, to the people: It is not the praiſe of a good Scribe, to lay up, but to bring forth, both old and C new: And if the Prieſts lips ſhall keepe knowledge, they keep it to impart, not to ſmoother, *The people ſhall ſeeke the Law at his mouth; for he is the meſſenger of the Lord of Hoaſts.*

So ſoone as the good King heares the words of the booke of the Law, and in ſpeciall, thoſe dreadfull threats of judgment, denounced againſt the Idolatries of his Judah, he rends his cloathes, to ſhew his heart rent with ſorrow, and fearefull expectation of thoſe plagues; and waſhes his boſome with teares. Oh gracious tenderneſſe of *Ioſiah:* he doth but once heare the Law read, and is thus humbled; humbled for his fathers ſins, for the ſins of his people: how many of us, after a thouſand hammerings of the menaces of Gods Law, upon our guilty ſoules, continue yet inſenſible of our danger? The very reading of this Law doth thus affect him; the preaching of D it ſtirs not us; The ſins of others ſtrucke thus deepe with him; our own are ſleighted by us: A ſoft heart is the beſt tempered for God: So Phyſitians are wont to like thoſe bodyes beſt, which are eaſieſt to worke upon: O God make our clay, waxe, and our waxe pliable to thine hand; ſo ſhall we be ſure to be free either from ſin, or from the hurt of ſinne.

It is no holy ſorrow that ſends us not to God; *Ioſiah* is not moaped with a diſtractive griefe, or an aſtoniſhing feare, but in the height of his paſſion, ſends five choiſe meſſengers to *Huldah* the Propheteſſe, to enquire of the Lord, for himſelfe, for Judah: It is an happy trouble that drives us to this refuge. I doe not heare any of theſe Courtiers reply to this godly motion of their yong King: Alas, Sir, what meanes this deepe perplexity? What needs all this buſie inquiſition? If your father were idolatrous, E what is that to you, who have abandoned his ſins? If your people were once idolatrous, what is that to you, yea to them; who have expiated theſe crimes by their repentance? Have you not carefully reformed all thoſe abuſes? hath not your happy reformation made an abundant amends for thoſe wrongs? Spare your teares, and ſave the labour of your meſſengers; All is well, all ſhall be well; theſe judgments are for the obſtinate; had we beene ſtill guilty, theſe feares had beene juſt: were wee ſtill in danger, what had wee gained by our converſion? Rather, as glad to ſecond the religious cares of their young King, they feed his holy anxieties with a juſt aggravation of perill; and by their good counſell, whet theſe his zealous deſires of a ſpeedy reſolution: That ſtate cannot but be happie, whoſe Prieſts and Peeres are ready as to ſuggeſt, ſo to cheriſh, and execute the devout projects of their Soveraignes.

The grave Prieſt, the learned ſcribe, the honourable Courtiers do not diſdaine to knocke at the doore of a Propheteſſe: Neither doth any of them ſay; It were hard if wee ſhould not have as much acquaintance with God, as a Woman; but in an humble acknowledgement of her Graces; they come to learne the will of God, from her mouth: True piety is modeſt, and ſtands not upon termes of reputation, in the buſineſſes of God; but willingly honors his gifts in any ſubject, leaſt of all in it ſelfe.

The ſexe is not more noted in *Huldah*, than the condition; As ſhe was a woman, ſo a wife; the wife of *Shallum*: Holy matrimony was no hinderance to her divine revelations; ſhe was at once a Propheteſſe in her colledge, an huſwife in her family; It was never the practice of God to confine his graces to virginity: At this very time the famous Prophet *Ieremy* flouriſhed; ſome yeares had hee already ſpent in this publike ſervice; why was not he rather conſulted by *Ioſiah*? It is not unlike that ſome propheticall imployments called him away, at this time from Jeruſalem: His preſence could not have been balked: purpoſely, doubtleſſe doth God caſt his meſſage upon the point of that abſence, that he might honour the weaker veſſell with his divine oracle; and exerciſe the humility of ſo great clients: in the anſwers of God, it is not to bee regarded, who ſpeakes, but from whom: The injurie redounds to God, if the weakeneſſes of the perſon cauſe us to under-value the authority of the function.

As *Ioſiah* and his meſſengers doe not deſpiſe *Huldah*, becauſe ſhee was a woman; ſo *Huldah* doth not flatter *Ioſiah*, becauſe a King: *Goe tell the man that ſent you, Thus ſaith the Lord: Behold, I will bring evill upon this place.* Lo, he that was as God to his ſubjects, is but as man to the Propheteſſe: neither is the meſſage ever the ſweeter, becauſe it is required by a Prince: No circumſtance may vary the forme of divine truth.

Evill muſt befall Jeruſalem and Judah; yea, all the words of that book, muſt allight upon the inhabitants of both: In how bad a caſe we may be, and yet think our ſelves not ſafe only, but happy? Theſe Jewes had forgotten their old revolts; and now having framed themſelves to holy courſes, promiſed themſelves nothing but peace, when the Propheteſſe foreſees, and foretells their approaching ruine: Even their old ſcore muſt be paid, after the opinion of a cleere agreement. In vaine ſhall we hope to quit our arrerages by prorogation. This Propheteſſe had immediate viſions from God, yet ſhe muſt ſpeake out of the Book; There was never any revelation from the Lord that croſſed his writings: His hand, and his tongue agree eternally: If that booke have curſed Judah, ſhe may not abſolve it.

Yet, what a gracious mixture was here of mercy, with ſeverity; ſeverity to Iudah, mercy to *Ioſiah*; Judah ſhall be plagued and ſhall become a deſolation, and a curſe; *Ioſiah* ſhall be quietly houſed in his grave, before this ſtorme fal upon Iudah: His eye ſhall not ſee, what his people ſhall feele: It is enough that the expectation of theſe evils afflict him, the ſenſe ſhall not.

Whence is this indulgence? *Becauſe thine heart was tender, and thou haſt humbled thy ſelfe before the Lord.* How happy a thing it is to be a reed unto Gods judgments, rather than an oake; the meeke and gentle reed ſtoops, and therefore ſtands, the oake ſtands ſtiffely out againſt the ſtrongeſt guſt, and therefore is turned up by the roots: At leaſt, let us lament thoſe ſins we have not avoided; and mourne for the ſins of others, whiles we hate our owne.

He that found himſelfe exempted from this vengeance, by his repentance and deepe humiliation, would faine find the ſame way for the deliverance of his people: The ſame words of the Law therefore, that had wrought upon his heart, are by him cauſed to be publikely read in the eares of Judah and Jeruſalem; The aſſembly is univerſall, of Prieſts, Prophets, people, both ſmall and great; becauſe the ſinne was ſuch, the danger was ſuch: that no man may complaine to want information, the Law of God ſounds in every eare. If our eare be ſhut to the Law, the ſinne is ours; but if the Law be ſhut to our eares, the ſinne is of our governors: Woe be to them that hide Gods Booke from the people, as they would doe rats-bane

from

A from the eyes of children : Ignorant ſoules cannot periſh without their murder: There is no feare of knowing too much, there is too much feare of practizing too little: Now, if the people do not imitate their King in relenting, they are not worthy to partake with him in his impunity. Howſoever, they ſhall not want a great example, as of ſorrow, ſo of amendment. Good *Ioſiah* ſtands by the pillar, and ſolemnly renues his Covenant with his God; the people cannot for ſhame refuſe to ſecond him: Even they that lookt for a deſtruction, yet do not with-draw their obedience; Gods Children may not be ſullen under his corrections, but whether they expect or feele ſmart, are no other than dutifull to his awfull hand. As a man that finds he hath done ſomething that might indanger the forfeit of his favour, puts himſelfe into ſome deſerving action, whereby he may hope to re-indeare himſelfe, ſo doth *Ioſiah* B here; No indeavour is enough to teſtifie his zeale to that name of God which was ſo profaned by his peoples Idolatry; what ever monuments were yet remaining of wicked Paganiſme, he defaces with indignation, he burnes the veſſels of *Baal*, and puts downe his *Chemarim*, deſtroyes the houſes of the Sodomites, ſtrawes the powder of their Idols in the brook *Kedron*, defiles *Topheth*, takes away the horſes of the Sun, burnes the charets of the Sun with fire, and omits nothing that might reconcile God, cleare Judah, perfect a reformation.

Neither is this care confined to Jeruſalem, & the neighbouring Towns, but ſtretches it ſelfe to the utmoſt coaſts of *Ioſiahs* Kingdom; *Bethel* was the infamous ſeat of the pollution of Iſrael; it ſeemes the heyres of *Ieroboam* (who ſet up his golden Calfe there) injoyed it not long; the Kings of Judah recovered it to their crowne, but, it C had not yet recovered it ſelfe from that ancient infection: Thither doth good *Ioſiah* ſend the unhallowed aſhes of *Baals* Reliques, to ſtaine that altar firſt, which he will ſoone after deface.

The time was, and it was no leſſe than three hundred and fifty yeares ſince, that the man of God, out of Judah, cried againſt *Ieroboams* altar.

O Altar, Altar; Thus ſaith the Lord; Behold a Child ſhall be borne, unto the Houſe of David, Ioſiah by name, and upon thee ſhall he offer the Prieſts of the high places, that burne incenſe upon thee, and mens bones ſhall be burnt upon thee.

And now is the houre come, wherein every of thoſe words ſhal be accompliſhed: It could not but be a great confirmation to *Ioſiah*, to ſee that God ſo long agoe foremarkt him for his owne; and fore-nam'd him to ſo zealous a ſervice.

D All our names are equally foreknowne of that divine providence, though not fore-ſpoken : neither can any act paſſe from us, which was not pre-determined in that eternall Counſel of the Almighty: neither can any act that is pre-determined be unfulfilled upon earth: Intervention of time breaks no ſquare in the divine decrees: our pur-blind eyes ſee nothing, but that which toucheth their lids; the quick ſight of Gods preſcience ſees that, as preſent, which is a world off: According to the prediction, the ſtench of dead mens bones is a fit perfume to ſend up from this altar to heaven, whoſe beſt ſacrifices ſavoured worſe in the noſtrils of God. And the blood of the idolatrous ſacrificers was a meet oblation to that God, who had been diſhonoured by their burnt-offerings to his baſe corrivals,

E Even that Prophet who foretold this, had his toomb in *Bethel*, and that toomb had his inſcription ; His weakneſſe might not rob him of the honour of his ſepulture: How palpable do theſe Iſraelites condemne themſelves, whiles they reſerve ſo famous a monument of their owne conviction. It was no prejudice to this holy Prophet, that his bones lay amongſt the ſepulchers of idolaters. His Epitaph preſerved thoſe bones from burning, upon that altar, which he had accurſed; As the Lyon might not teare his carcaſſe, when he died, ſo now, the furie of the multitude may not violate the very bones, in his grave.

I do not ſee *Ioſiah* ſave them for reliques; I heare him command they ſhall reſt in peace ; it is fit the dead bodies of Gods Saints ſhould be as free from contempt, as from ſuperſtition.

After the removall of theſe rites of falſe worſhip, it is time to bring in the true: Now a ſolemne Paſſeover ſhall be kept unto the Lord, by the charge of *Ioſiah*: That booke of the Law ſets him, the time, place, circumſtances, of this Sacrament; his zeale ſo carefully followes it, that ſince the dayes of *Samuel*, this feaſt was never ſo gloriouſly, ſo punctually celebrated. Jeruſalem is the place, the fourteenth day of the firſt month is the time, the Levites are the actors, a yeareling and ſpotleſſe Lambe is the proviſion; no bone of it is broken, the blood is ſprinkled upon the doore-poſtes, it is roaſted whole, eaten with ſowre herbs, with bread unleavened, the remainder is conſumed by fire. The Law, the Sacrifices had beene in vaine, if the Paſſeover had beene neglected: No true Iſraelite might want, whether this monument of their deliverance paſt, or this Type of the Meſſiah to come. Rather than faile, *Ioſiahs* bountie ſhall ſupply to Judah Lambs for their paſchall devotion: No almes is ſo acceptable, as that whereby the ſoule is furthered.

Joſiahs *Death; with the deſolation of the Temple and Jeruſalem.*

2 Kings 23. verſ. 29. And 2 Chron. 35. verſe 20. 2 Chron. 36.

I*Oſiah* hath now happily ſetled the affaires both of God, and the State: and now hath ſweet leiſure to injoy himſelfe, and his people: his conſcience doth not more cheare him at home, than his ſubjects abroad; Never King raigned with more officious piety to God, with more love, and applauſe of men: But what ſtability is there in theſe earthly things? how ſeldome is excellency in any kind long-liv'd? In the very ſtrength of his age, in the height of his ſtrength, is *Ioſiah* withdrawne from the earth; as not without a mercifull intention of his glory, on Gods behalfe, ſo, not without ſome weakeneſſe, on his owne. *Pharaoh Necho* King of Ægypt comes up to fight againſt the King of Aſſyria: What is that to *Ioſiah*? Perhaps the Ægyptians attempted to paſſe thorow the land of Judah, towards *Charchemiſh* the ſeat of his warre; but, as a neighbour, not as an enemy: *Ioſiah* reſiſts him; as neither holding it ſafe to admit a forraine power into the boſome of his Countrey, nor daring to give ſo faire an occaſion of provoking the Aſſyrian hoſtility againſt him.

The King of Ægypt mildly deprecates this enmity, he ſends Ambaſſadors to *Ioſiah*, ſaying, *What have I to do with thee thou King of Iudah, I come not againſt thee, this day, but againſt the houſe wherewith I have war; for God commanded me to make haſte; forbeare thee from medling with God, who is with me, that he deſtroy thee not.*

What friend could have ſaid more? what Prophet could have adviſed more holily? why doth not good *Ioſiah* ſay with himſelfe; There may be truth in this ſuggeſtion; God may have ſent this man, to be a ſcourge of mine old enemy, of *Aſhur*: If the hand of the Almighty be in this deſigne, why do I oppoſe it? The quarrell is not mine, why do I thruſt my finger into this flame, unbidden; Wherefore ſhould I hazard the effuſion of bloud, upon an harmeleſſe paſſage? Can I heare him plead a command from God, and not inquire into it? How eaſie is it for me to know the certainty of this pretended commiſſion? Have not I the Prieſts, and Prophets of God about me? Let me firſt go and conſult his oracle; If God have ſent him, and forbidden me, why ſhould my courage carrie me againſt my piety?

It is ſtrange that the good heart of *Ioſiah* could eſcape theſe thoughts, theſe reſolutions: Yet, he that upon the generall threats of Gods Law againſt Judah, ſends meſſengers to inquire of a Propheteſſe; now upon theſe particular threats of danger to himſelfe; ſpeakes not, ſtirs not: The famous Prophet *Ieremy* was then living, and *Zephaniah*; beſides a whole Colledge of Seers: *Ioſiah* doth not ſo much as ſend out of doores, to aſke, *Shall I go up againſt the King of Egypt?* Sometimes, both grace and wit are aſleepe in the holieſt and warieſt breſts: the beſt of all Gods Saints may be ſometimes miſ-carried by their paſſions to their coſt.

A The wiſe providence of God hath mercifully determined to leave *Ioſiah* to his owne counſels, that by the weakneſſe of his ſervant, he might take occaſion to perfit his glory: Even that wherein *Ioſiah* was wanting unto God, ſhall concurre to the making up of Gods promiſe to *Ioſiah*: when we are the moſt blinde-folded, we runne on the wayes of Gods hidden decrees; and, what ever our intents be, cannot, if wee would, goe out of that unknowne path.

Needs will *Ioſiah* put himſelfe into armes againſt an unwilling enemy; and, to be leſſe noted, diguiſes himſelfe. The fatall arrow of an Egyptian archer findes him out in the throng, and gives him his deaths-wound; Now, too late he calls to a retrait; his changed Charet is turned to a Biere, to cary his bleeding corps to his grave, in *Ieruſalem*.

B What eye doth not now pity and lament the untimely end of a *Ioſiah*? Whom can it chooſe but affect, to ſee a religious, juſt, vertuous Prince ſnatcht away in the vigor of his age? After all our fooliſh moane, the providence that directed that ſhaft to his lighting place, intends that wound for a ſtroke of mercy: The God whom *Ioſiah* ſerves, lookes thorough his death, at his glory: and by this ſudden violence will deliver him from the view, and participation of the miſeries of *Iudah*, which had been many deaths; and fetches him to the participation of that happineſſe, which could countervaile more deaths, than could be incident unto a *Ioſiah*. Oh the wonderfull goodneſſe of the Almighty, whoſe very judgements are mercifull; Oh the ſafe condition of Gods children, whom very paine eaſeth, whom death revives, whom diſſolution unites, whom laſtly, their very ſinne and temptation glorifies.

C How happily hath *Ioſiah* gained by this change? Inſtead of a froward people, hee now is ſorted with Saints and Angels; inſtead of a fading, and corruptible crowne, he now enjoyes an eternall. The orphane ſubjects are ready to weep out their eyes, for ſorrow; their loſſe cannot be ſo great, as his gaine: he is glorious, they, as their ſinnes had deſerved, miſerable. If the ſeparated ſoule could bee capable of paſſion; could *Ioſiah* have ſeene, after his departure, the calamities of his ſons, of his people, it could not but have laid ſiege to his peace.

The ſad ſubjects proclaime his ſon *Iohoahaz*, King inſtead of ſo lamented a father; He both doth ill, and fares ill: By that time he hath ſate but three moneths in the throne, *Pharaoh Necoh* King of Egypt ſeconds the fathers death, with the ſons captivity: This victorious enemy puts downe the wicked ſonne of *Ioſiah*, and lades him D with chaines at *Riblath*, in the land of *Hamath*; and lades his people with a tribute of an hundred talents of ſilver, and a talent of gold: Yet, as if he that was unwilling to fight with *Ioſiah*, were no leſſe unwilling to root out his poſterity, this Egyptian ſets *Eliakim*, the ſecond ſon of *Ioſiah*, upon the ſeat of his father; and, that he might bee all his, changes his name to *Iehoiakim*: oh the wofull and unworthy ſucceſſion of *Ioſiah*; one ſon is a priſoner, the other is a tributary; both are wicked. After that *Iehoiakim* hath been ſome yeers *Pharaohs* Baylife, to gather, and rack the deare rents of *Iudah*; *Nebuchadnezzar* the great King of *Babylon* comes up, and ſweeps away both the Lord, and his Feodary, *Pharaoh*, and *Iehoiakim*.

So far was the ambitious Egyptian from maintaining his incroachment upon the E territories of *Iudah*, that he could not now hold his owne: From *Nilus* to *Euphrates*, all is loſt: So ſubject are the leſſer powers ſtill to be ſwallowed up of the greater; ſo juſt it is with God, that they which will be affecting undue enlargement of their eſtates, ſhould fall ſhort of what they had.

Iehoiakim is caryed in fetters to *Babylon*: and now in that dungeon of his captivity, hath more leiſure, than grace, to bethinke himſelfe of all his abominations; and whiles he inherits the ſad lodging of his great grandfather *Manaſſeh*, inherits not his ſucceſſe.

While he is rotting in this Goale, his yong ſon *Iehoiachin* ſtarts up in his throne; like to a muſhrom that riſes up in a night, and withers in a day: Within three moneths, and ten dayes is that yong Prince (the meet ſon of ſuch a father) fetcht up in irons to his fathers priſon; Neither ſhall he goe alone; his attendance ſhall adde to his miſery; His mother, his wives, his officers, his peeres, his craftſmen, his warriours accompany him, manicled, and chained, to their perpetuall bondage. A

Now, according to *Iſaiahs* word, it would have been great preferment for the fruit of *Hezekiahs* loynes to be Pages in the Court of *Babylon*.

One onely branch yet remaines of the unhappy ſtock of holy *Ioſiah*, *Mattaniah*, the brother of *Iehoiakim*, whom *Nebuchadnezzar* (changing his name to *Zedekiah*) ſets up in that forlorne, and tributary throne; There might he have lived (though an underling) yet peaceable; This man (to make up the meaſure of Gods juſt judgements) as he was ever a rebell to God, ſo proves rebellious to his Soveraigne maſter the King of *Babylon*: The Prophet *Ieremie* hath forewarned him in vaine; nothing could teach this man, but ſmart.

Who can look for other than fury from *Nebuchadnezzar*, againſt *Ieruſalem*, which
now had affronted him with three ſeverall ſucceſſions of revolts, and conſpiracies againſt B
his government; and thrice abuſed his bounty, and indulgence? With a mighty army doth he therefore come up againſt his ſeditious deputy; and beſieges *Ieruſalem*, and blocks it up with forts round about. After two yeers ſiege, the *Caldees* without and the famine within, have prevailed; King *Zedekiah* and his ſoldiers are fled away by night, as thinking themſelves happy, if they might abandon their walls, and ſave their lives.

The *Chaldees* (as caring more for the birds, than for the neſt) purſue them, and overtake *Zedekiah*, forſaken of all his forces, in the plaine of *Iericho*, and bring him to *Nebuchadnezzar*, King of *Babylon*. What can ſo unthankfull and perfidious a vaſſall expect, but the worſt of revenge? The ſentence is fearefull: Firſt, the ſons of
Zedekiah are ſlaine before his eyes; then thoſe eyes of his (as if they had ſeene enough, C
when they had ſeen him childleſſe) are put out: His eyes are onely lent him ſo long, as to torment him with the ſight of his owne utmoſt diſcomfort; Had his ſons but over-lived his eyes, the griefe had been ſo much the leſſe, as the apprehenſion of it had been leſſe lively, and piercing; Now, this wofull object ſhall ſhut up his ſight, that even when his bodily eyes are gone, yet the eyes of his minde might ever ſee what he laſt ſaw; That thus his ſons might be ever dying before him, and himſelf in their death ever miſerable.

Who doth not now wiſh that the blood of *Hezekiah* and *Ioſiah* could have been ſevered from theſe impure dregs of their lewd iſſue? no man could pity the offenders, were it not for the mixture of the intereſt of ſo holy progenitors.

No more ſorrow can come in at the windowes of *Zedekiah*, more ſhall come in at D
his doores; his eare ſhall receive what more to rue for his *Ieruſalem*, *Nebuzaradan* the great Marſhall of the King of *Babylon* comes up againſt that deplored City, and breakes downe the walls of it, round about, and burnes the Temple of the Lord, and the Kings houſe, and every faire Pallace of *Ieruſalem*, with fire; drives away the remainder of her inhabitants, into Captivity, caries away the laſt ſpoyles of the glorious Temple. Oh *Ieruſalem*, *Ieruſalem*, the wonder of all times, the paragon of nations, the glory of the earth, the favourite of heaven, how art thou now become heaps of aſhes, hills of rubbiſh, a ſpectacle of deſolation, a monument of ruine? If later, yet no leſſe deep haſt thou now pledged that bitter cup of Gods vengeance, to thy ſiſter *Samaria*; How carefully had thy God forewarned thee? Though *Iſrael* play the harlot, yet, let not *Iudah* ſin: Loe now, as thine iniquities, ſo thy judgements have overtaken
her: Both ly together in the duſt, both are made a curſe to all poſterities: O E
God, what place ſhall thy juſtice ſpare, if *Ieruſalem* have periſhed? If that delight of thine were cut off for her wickedneſſe, Let us not be high minded but feare.

What pity it was to ſee thoſe goodly Cedars of the Temple flaming up higher than they ſtood in *Lebanon*? to ſee thoſe curious marbles, which never felt the dint of the pick-axe, or hammer, in the laying, wounded with mattocks, and wounding the earth in their fall? to ſee the holy of holies, whereinto none might enter but the high-prieſt, once a yeare, thronged with Pagans; the vailes rent, the ſacred Arke of God violated, and defaced, the Tables over-turned, the Altars broken downe, the pillars demoliſhed, the pavements digged up, yea the very ground, where that famous pile ſtood, deformed. O God, thou wouldeſt rather have no

A visible houſe upon earth, than endure it defiled with Idolatries.

Foure hundred thirty and ſixe yeers had that Temple ſtood, and beautified the earth, and honoured heaven, now it is turned into rude heapes; There is no preſcription to be pleaded for the favour of the Almighty: Onely that Temple, not made with hands, is eternall in the heavens. Thither he graciouſly bring us, that hath ordain'd us thither, for the ſake of that glorious high-Prieſt, that hath once for all entred into that holy of holies,

Amen.

C

D

Sſſſſ 2

E

Contemplations.

THE LAST BOOKE,

Containing
- Zerubbabel *and* Ezra.
- Nehemiah *building the walls of Jeruſalem.*
- Nehemiah *redreſsing the extortion of the Jewes.*
- Ahaſuerus *feaſting;* Vaſhti *caſt off:* Eſter *choſen.*
- Haman *diſreſpected by* Mordecai; Mordecaies *meſſage to* Eſter.
- Eſter *ſuing to* Ahaſuerus,
- Mordecai *honoured by* Haman.
- Haman *hanged;* Mordecai *advanced.*

By JOS. HALL, D. of Divinitie, and Deane
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Imprinted at *London* in the yeare 1634.

Contemplations.

Zerubbabel *and* Ezra.

THE firſt tranſportation into *Babylon*, under *Iehoiakim*, (wherein *Daniel*, *Ezekiel*, and many other of the beſt note, were driven into captivity;) was (ſome eleven yeers after) followed with a ſecond, under *Zedekiah*; wherein the remnant of the now ruined *Ieruſalem*, and *Iudah*, were ſwept away. Seventy yeers was the period of their longeſt ſervitude: whiles *Babylon* was a Queen, *Iudah* was her vaſſall: when that proud Tyranneſſe fell, Gods people began to riſe againe: The *Babylonian* Monarchy was no ſooner ſwallowed up of the *Perſian*, than the *Iews* felt the comfort of liberty.

For *Cyrus* conquering *Babylon*, and finding the Jews groaning under that captivity, ſtraight releaſes them, and ſends them, under the Conduct of their Captaine *Zerubbabel*, back to their almoſt-forgotten country.

The world ſtands upon viciſſitudes; Every nation hath her turne, and muſt make up her meaſure: Threeſcore and ten yeers agoe, it was the courſe of *Iudah*, the iniquity of that rebellious people was full. Some hundred and thirty yeers before that, was the turne of *Samaria*, and her Iſraelites: Now the ſtaffe is come to the doores of *Babylon*, even that wherewith *Iudah* was beaten: and thoſe *Perſians* which are now victorious, muſt have their terme alſo. It is in vaine for any earthly ſtate to promiſe to it ſelfe an immutable condition. At laſt, the rod that ſcourged Gods children, is caſt into the fire: *Thou haſt remembred, O Lord, the children of Edom in the day of Ieruſalem, how they ſaid, Downe with it, downe with it, eeven to the ground: O daughter of Babylon waſted with miſery, how happy is he that rewardeth thee as thou haſt ſerved them*: It is *Cyrus* that hath wrought this revenge, this reſcue.

Doubtleſſe, it did not a little move *Cyrus* to this favour, that he found himſelfe honorably forenamed in theſe Jewiſh prophecies, and fore-appointed to this glorious ſervice, no leſſe than an hundred and ſeventy yeers, before he was: Who would (Eſay 44. ult.) not be glad to make good ſo noble and happy a deſtiny? O God, if wee heare that thou haſt ordained us to life, how gladly, how carefully ſhould wee worke out our ſalvation? if to good workes, how ſhould we abound?

In the firſt yeer of his Monarchy, doth *Cyrus* both make proclamations, and publiſh them in writing thorow all his Kingdome; wherein hee both profeſſeth his zealous reſolutions, and deſires, to build up Gods houſe in *Ieruſalem*, and injoynes, and incourages all the Jewes, thorow his dominions, to addreſſe themſelves to that ſacred worke; and incites all his ſubjects to aide them with ſilver, and gold, and goods, and beaſts. How gracious was the command of that, whereof the very allowance was a favour?

Was it *Cyrus* that did this? was it not thou, O God, in whoſe hands are the hearts of Kings, that ſtirredſt up the ſpirit of that *Perſian*; as if hee had beene more than a ſon of thy Church, a father? How eaſie is it for thee to make very Pagans protectors to thy Church; enemies, benefactors?

Not with an empty grace doth this great King diſmiſſe the *Iewes*, but with a royall bounty; *He brings forth the veſſells of the houſe of the Lord, which Nebuchadnezzar had brought forth out of Ieruſalem, and had put them in the houſe of his gods; and cauſes them to be numbred by his Treaſurer to the hands of Sheſhbazzar the Prince of Iudah, for the uſe of the Temple; no fewer than five thouſand and foure hundred veſſels of gold and ſilver.*

Certainely, this great Monarch wanted not wit to think; It is a rich booty that I finde in the Temples of *Babylon*; by the law of conqueſt it is mine; having vanquiſht their gods, I may well challenge their ſpoile; how ſeaſonably doth it now fall into my hands, upon this victory, to reward my ſoldiers, to ſettle my new Empire: what if this treaſure came from *Ieruſalem*? the propriety is now altered; the very place (according to the conceit of the *Iewes*) hath profaned it; The true God, I have heard, is curious; neither will abide thoſe veſſels, which have been polluted with idolatrous uſes: It ſhall be enough if I looſe the bonds of this miſerable people: If I give liberty, let the next give wealth: they will think themſelves happy in bare walls, in their native earth: To what purpoſe ſhould I pamper their penury with a ſudden ſtore? But the Princely heart of *Cyrus* would admit of no ſuch baſe ſacrilegious thoughts; Thoſe veſſels that he findes ſtampt with Gods marke, hee will returne to their owner; neither his owne occaſions, nor their abuſe ſhall be any colour of their detention. O *Cyrus*, how many cloſe-handed, gripple-minded Chriſtians ſhall once be choked in judgement with the example of thy juſt munificence? thou reſtoredſt that which we purloine: woe be to thoſe houſes that are ſtored with the ſpoiles of Gods Temple: woe be to thoſe fingers that are tainted with holy treaſures.

Kings can hardly doe good alone, their lawes are not more followed, than their examples: No ſooner doe the chiefe of the fathers of *Iudah* and *Benjamin*, and the Prieſts, and Levites ſet their faces towards *Ieruſalem* for the building of the Temple, then the liberall hands of their Pagan neighbours furniſh them with gold, and ſilver, and precious things. Every *Perſian* is glad to be at the charge of laying a ſtone, in Gods houſe. The ſame God that had given them theſe metals, out of his coffers of the earth, gives it out of their coffers to his Temple. He that took away by the *Chaldees*, gives by the *Perſians*: Where the Almighty intends a work, there cannot be any want of meanes.

Thus heartened, thus laded, doe the joyfull families of *Iudah* returne to their old home; How many thouſands of them were worne out, and loſt in that ſeventy yeers ſervitude? How few of them yet ſurvived, that could know the place of their birth, and habitation, or ſay, Here ſtood the Temple, here the Pallace? Amongſt thoſe forty and two thouſand, three hundred and threeſcore *Iewes*, that returned in this firſt expedition, there were, whom the confuſion of their long captivity had robbed of their pedegree; They knew themſelves *Iewes*, but could not derive their line: theſe were yet admitted, without difficulty; But thoſe of the Prieſtly tribe, which could not deduce their genealogie from the regiſter, are caſheired as uncleane. Then, God would be ſerved in a blood, now in a due ſucceſſion: If wee could not fetch the line of our pedegree from Chriſt, and his Apoſtles, we were not fit for the Evangelicall altars. Their calling was by nature, ours by grace; The grace of inward abilities, of outward ordination; if we cannot approve both theſe, we are juſtly abandoned; now had the children of *Iſrael* taken downe their Harps from the

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the Willowes which grew by the waters of *Babylon*,and could, unbidden, ſing the true ſongs of their recovered *Zion*: They are newly ſetled in their old manſions, when upon the firſt publike feaſt,in the *Autumne* immediatly following their returne,they flock up to *Jeruſalem*:their firſt care is their publike ſacrifice; That School of their Captivity,wherein they have been long trained,hath taught them to begin with God: A forced diſcontinuance,makes devotion more ſavory,more ſweet to religious hearts; whereas in an open freedome,piety doth too often languiſh.

Ioſhua the Prieſt,and *Zorobabel* the Prince are fitly joyned in the building of the Altar: neither of their hands may be out of that ſacred worke: no ſooner is that ſet upon the baſes,then it is imployed to the daily burnt-offerings: The Altar may not ſtay the leiſure of the Temple; Gods Church may not want her oblations; Hee can be none of the ſonnes of *Iſrael*, that doth not every day renue his acknowledgements of God.

How feelingly doe theſe *Iewes* keepe their feaſt of Tabernacles, whiles their ſojourning in *Babylon* was ſtill in their thoughts; whiles as yet their Tents muſt ſupply their ruined houſes? The firſt motions of zeale are commonly ſtrong,and fervent; How carefully doe theſe Governours and Prieſts make preparation for Gods Temple? Carpenters and Maſons are hyred; *Tyrian* workmen are againe called for, and *Lebanon* is now anew ſolicited for Cedar trees. The materials are ready; Every *Iſraelite*,with ſuch courage addreſſes himſelfe to this ſervice, as if his life lay in thoſe ſtones: And now,whiles the foundation of the Temple was laying, the Prieſts ſtand in their habits,with Trumpets,the Levites with Cymbals,interchanging their holy Muſicke,and Melodiouſly ſinging praiſes to the God of Iſrael,who had turned their captivity as the ſtreames in the South,and honoured their eyes and hands with the firſt ſtones of his houſe: The people ſeconds their ſongs with ſhouts; the earth ſounds,and heaven rings with the joyfull acclamations of the multitude; It is no ſmal comfort,in a good action,to have begun well; The entrance of any holy enterpriſe is commonly encountred with many diſcouragements,which if we have once overcome,the paſſage is ſmooth.

How would theſe men have ſhouted at the laying on of the laſt ſtone of the battlements; who are thus joyed with laying the firſt ſtones of the foundation? The end of any thing is better than the beginning: that hath certainty, this danger; this labour; that reſt: little did theſe men think that,for all this,few of them ſhould live to ſee the roofe.

What different affections ſhall we ſee produced in men by the ſame occaſion? The yonger Jews ſhouted at this ſight,the elder wept: The yonger ſhouted to ſee a new foundation; The elder wept to remember the old: They who had ſeen no better, thought this goodly; They who had ſeene the former, thought this meane, and homely; more ſorrowing for what they had loſt, than rejoycing in ſo unequall a reparation.

As it may fall out,it is ſome peece of miſery to have been happier; every abatement of the degrees of our former height laies ſiege to our thankfulneſſe, for leſſer mercies. Sometimes,it proves an advantage to have knowne no better; hee ſhall more comfortably enjoy preſent benefits,who takes them as they are, without any other compariſons,than of the weakneſſe of his owne deſervings. It is nothing to me what my ſelfe or others have been,ſo I be now well: Neither is it otherwiſe in particular Churches,if one be more gloriouſly built than another, yet if the foundation be rightly laid in both; one may not inſult, the other may not repine: Each muſt congratulate the truth to other,each muſt thankfully injoy it ſelfe.

The noiſe was not more loud,than confuſed; here was a diſcordant mixture of lamentation,and ſhouting; it was hard to ſay whether drowned the other.

This aſſembly of Jews was a true image of Gods Church on earth; one ſings,another cryes; never doth it all either laugh or mourn at once. It ſhall be in our triumph that all teares ſhall be wip't from our eyes; till then,our paſſions muſt be mixed, according to the occaſions.

The Jews are buſie at worke, not more full of joy, than hopes; and now that

the walls begin to over-looke the earth; their thoughts ſeeme to over-looke the A
walls. But what great enterpriſe was ever ſet on foot for God, which found not
ſome croſſes?

There was a mungrell broode of *Samarit-Aſſyrians*, which ever ſince the dayes of
Senacherib dwelt in the land of *Iſrael*; whoſe Religion was a patched coate of ſeverall
ſhreds; ſome little part Jewiſh, the reſt Pagan, not without much variety of idolatry.
Theſe hollow neighbours profer their aſſiſtance to the children of the captivity;
Let us build with you, for we ſeeke your God, as ye doe: and doe ſacrifice to him. Might
men be their owne judges, there would be no hereſie in the world, no miſ-worſhip.
It is true; theſe men did ſacrifice to the true God; The lyons taught them to ſeeke,
and the Iſraelitiſh Prieſt taught them to finde the faſhions of the God of the land;
Some of theſe Jews knew their devotion of old; They ſerved Iſraels God; but with
their own: As good no God, as too many. In a juſt indignation therefore doe theſe B
Jewiſh governours repell the partnerſhip of ſuch helpers: *You have nothing to do with
us, to build an houſe to our God; but we our ſelves together will build unto the Lord God of Iſrael.*
The hand of an idolater is contagious. Yet, had it been to the building of ſome
fortreſſe, or common-hall, perhaps their aide had not been refuſed, but when the
walls of Gods houſe are to be raiſed, this ſociety had been piacular.

Thoſe that may not be allowed to help the worke, will aſke no leave to hinder it:
their malicious ſuggeſtions weaken the hands of the people of Judah, and ſtirre up
authority to ſuppreſſe them.

Cyrus was far off; neither lived he long after that gracious commiſſion; and beſides
was ſo taken up the while with his wars, that he could not have leiſure to ſift C
thoſe querulous accuſations. Now therefore, during the laſt yeers of *Cyrus*, and the
raigne of his ſon *Cambyſes*, and the long government of *Darius Hiſtaſpides*, and of his
ſon *Xerxes*, or *Ahaſuerus*, and laſtly of his ſon *Artaxerxes*; untill the dayes of *Darius
Nothus*, (which was no leſſe than five ſucceſſions of Kings, beſides *Cyrus*) do the walls
of the Temple ſtand ſtill, yea lie waſte; ſubject to the wrongs of time, and wether:
the fit matter of ſorrow to the *Iewes*, inſultation to the enemies, deriſion to paſſengers.

What a wide gap of time was here betwixt the foundation of Gods Houſe, and
the battlements? How large a tryall doth God now ſecondly take of the faith, of the
patience of his people? How large a proofe doth he give of his owne long-ſuffering?
Oh God, when thou hadſt but one houſe upon earth, thou wert content to put up D
delayes, yea affronts in the building of it; now thou haſt many, it is no marvell if thy
longanimity and juſtice, abide ſome of them to lie deſolate: They are not ſtones, or
mettals, or men that can make thee more glorious; thou beſt knoweſt when to ſerve
thy ſelfe of all theſe, when to honour theſe with thy ſervice.

A ſmall matter hinders the worthieſt action: as a little fiſh (they ſay) ſtayes the
greateſt ſhip: Before, the *Iews* were diſcouraged with words, but now they are ſtopped
by commands.

Theſe envious *Samaritans* have corrupted the governours which the Perſian
Kings ſet over thoſe parts; and from their hands have obtained letters of deepe calumniation,
to *Ahaſuerus* the King; and after him, to his ſon *Artaxerxes*; wherein *Ieruſalem*
is charged with old rebellion to Kings; and for proofe, appellation is made
to the records; from which evidence, is ſpitefully inferred, that if theſe wals be once E
built, the King ſhall receive no tribute on this ſide the river. Never was Gods
Church but ſubject to reproaches.

Princes have reaſon to be jealous of their rights. The records are ſearcht; It ſoon
appeares that within one Century of yeers, *Ieruſalem* had rebelled againſt *Nebuchadnezzar*,
and held out two yeers ſiege of that great *Babylonian*. The ſcandall of
diſloyalty is perpetuall: although indeed they held him rather a prevailing enemy,
than a lawfull Soveraign; One act diſparages either place, or perſon, to all poſterities.
Therefore ſhall the walls of Jeruſalem lie waſte, becauſe it had once been treacherous;
After an hundred yeers doth that City rue one perfidious act of *Zedekiah*.
Fidelity to our governours is ever both ſafe, and honourable.

A Command is now ſent out from * *Artaxerxes*, (even the ſon of Queene *Eſther*) to reſtraine the worke: All reſpects muſt ceaſe with carnall mindes, when their honours and profits are in queſtion. *Rehum* the Chancellor, and *Shimſhai* the Scribe, come now armed with authority: The ſword hath eaſily prevailed againſt the trowell. Still doe the *Iewes* finde themſelves as it were captives at home, and in ſilence, and ſorrow, ceaſe from their labours, untill the dayes of the next ſucceſſour, *Darius Nothus*.

* Sur-named Long-hand.

As thoſe that had learned to ſow after a bad crop; theſe *Iewes*, upon the change of the Prince, by the incouragement of the Prophets of God, *Haggai*, and *Zechariah*, take new heart to build againe: If others power hinder us in the work of God, our will may not be guilty.

B Their new governours come, as before, to expoſtulate; *Who hath commanded you to build this houſe, and to make up this wall? and what are your names?* They wiſely and modeſtly plead the ſervice of the God of heaven, the decree of *Cyrus*; ſtill perſiſting to build, as if the prohibition of *Artaxerxes* had died with the author. The unpartiall Governours doe neither claw nor exaſperate; but relating the humble and juſt anſwer of the *Iewes*, move the King that ſearch may be made in the rolles of *Babylon*, whether ſuch an Edict were made by *Cyrus*; and require his royall pleaſure, concerning the validity of ſuch a pretended decree. *Darius* ſearches, findes, ratifies, inlargeth it, not onely charging his officers not to hinder the work, but commanding to levy ſummes of his own Tribute, beyond the river, for the expences of the building, for the furniſhing of ſacrifices; threatning utter ruine to the houſe of that man, and C death to his perſon, who ſhould offer to impeach this bounty: and ſhutting up with a zealous imprecation; *The God of heaven that hath cauſed his Name to dwell there, deſtroy all Kings and people that ſhall put to their hand to alter, and to deſtroy this Houſe of God which is at Ieruſalem: I Darius have made a decree, let it be done with ſpeed.*

Who would have lookt for ſuch an Edict from a *Perſian*? No *Solomon*, no *David* could have ſaid more.

The ruler of all hearts makes choice of his owne inſtruments, and when he pleaſeth, can glorifie himſelfe by thoſe meanes, which are leaſt expected: That ſacred work which the huſband, and ſonne of an *Eſther* croſſed, ſhall bee happily accompliſhed by a *Darius*: In the ſixt yeer of his raigne, is the Temple of God fully finiſhed; and now the Dedication of it, is celebrated, by a joyfull feaſt: An hundred bullocks, two hundred rams, foure hundred lambes, in a meet proportion, D ſmoke upon their altars: And now the children of the captivity think this day a ſufficient payment for all their ſorrowes: We have reaſon to thinke it the faireſt day that ever ſhone forth to us, wherein the ſpirituall building of Gods Houſe is raiſed up in our ſoules. How ſhould we ſhout at the laying of this foundation, and feaſt at the laying on of the roofe? What other, what better ſacrifice can we offer up to God in the ſenſe of our joy, than our ſelves? Let our hearts be at once, the Temple, the Altar, the Sacrifice; O God, be thou glorified in all theſe, who haſt graciouſly honoured all theſe with thy ſelfe.

Every holy feaſt is now duely kept, the Prieſts know their diviſions, the Levites their courſes; and the whole ſervice of God is put into a ſetled order; But, as E there can be no new beginnings without imperfection nor long continuance, without corruption; reformation is no leſſe neceſſary than good inſtitutions; *Artaxerxes* * *Mnemon* hath learned of his father *Darius* to befriend Gods people; and ſtrives to inherit his beneficence: under his government, is *Ezra* the Prieſt and learned Scribe, ſent with a large commiſſion from *Babylon*, to *Ieruſalem*, to enquire into the wants, and redreſſe the diſorders of the *Iews*; with full power not onely to cary with him all the voluntaries of his nation; and the treaſures contributed in all the province of *Babylon*; but to raiſe ſuch ſummes, out of the Kings revenues, as ſhould be found requiſite; and withall to ordaine Magiſtrates, and Judges, and to crowne the Lawes with due execution, whether to death or baniſhment, or confiſcation; and laſtly, with a large exemption of the Prieſts and Levites, and all the inferiour officers of the Temple, from all tolles, tributes, cuſtomes. Nothing wanted here, whether

* The mindful.

ther for direction, or incouragement. It is a ſigne of Gods great favour to any nation, when the hearts of Soveraigne Governours are raiſed up, both to the choice of worthy agents,and to the commanding of pious, and reſtorative actions.

Holy and carefull *Ezra* gathers a new colony of *Iewes*,takes view of them at the river of *Ahava*; and finding a miſſe of the ſons of *Levi* (without whom no company,no plantation can be compleat) ſends for their ſupply; And now fully furniſhed,he proclaimes a faſt in the way.

I doe not heare him ſay,The journey is long and dangerous; the people have need of all their ſtrength. I could well wiſh us all afflicted with a religious faſt,were it not that the abatement of the courage,and vigour of the multitude may indanger our ſucceſſe; But without all theſe carnall conſultations,he begins with this ſolemne act of humiliation; It is better to have God ſtrong in our weakneſſe, than to have fleſh and blood ſtrong in His neglect.

Artaxerxes was a Patron of the *Iewes*,yet a Pagan by profeſſion;wiſe *Ezra* was afraid of quenching thoſe ſparkes of piety which he deſcried in this ſemi-proſelyte. Rather therefore than he will ſeeme to imply a diſtruſt in the providence of that God,in whoſe ſervice he went by ſeeking a convoy of ſoldiers from the King; *Ezra* chooſes to put himſelfe upon the hazard of the way,and the immediate protection of the Almighty. Any death were better than to heare *Artaxerxes* ſay, Is this the man that ſo confidently told me,*The hand of our God is upon all them for good that ſeeke him;but his power & his wrath is againſt all thē that forſake him*?Doth he beleeve himſelf that he thus doubts ere he begin?Dare he not truſt his God with his own buſineſſes?

The reſolutions of faithfull hearts are heroicall:No heathen man ſhall ſtumble at *Ezraes* feare:He can finde more aſſurance in his faſt,than in a *Perſian* band : with a couragious reliance upon the hand of his God he puts himſelfe into the journey;and findes nothing but ſafety and ſucceſſe:The fidelity of the Almighty never diſappointed the confidence of his ſervants. All the army of *Artaxerxes* could not have beene ſo ſtrong a guard to the *Iewes*,as their inviſible protection.

In the ſpace of foure moneths is *Ezra* and his company happily arrived at *Ieruſalem*: where he joyes to ſee the new Temple,and his old Colleagues: and now having delivered up the charge of his treaſure,by waight, in the chambers of the houſe of the Lord,he applyes himſelfe to his work,and delivers the Kings Commiſſion to the Lieu-tenants and Governours,for their utmoſt aſſiſtance.

The Princes of *Iudah* doe not(for ought I heare)repine at the large Patent granted to this Prieſt,nor ſay,What doth a man of this robe meddle with placing,or diſplacing Magiſtrates?with executions of judgements to death, bonds, baniſhment? but rather as congratulating this power to ſacred hands,gladly preſent unto him all their grievances.Truly religious hearts cannot grudge any honor to their ſpirituall guides.

This holy Commiſſioner is ſoon welcomed with a ſad Bill of Complaint, from ſome good Peeres of *Iſrael*; wherein they charge divers of the Prieſts,Levites,people,not to have ſeparated themſelves from the idolatrous inhabitants of the lands, nor (therefore) from their abominations,even from *Canaanites*,*Hittites*, *Perizzites*, and the reſt of thoſe branded nations; that they have taken of their daughters for themſelves,and for their ſons: So that the holy ſeed have mingled themſelves with thoſe forbidden people; and,(which made the matter ſo much more hainous, leſſe remediable) that the *hand of the Princes, and Rulers, hath been chiefe in this treſpaſſe*.

Oh hypocriticall *Iewes*,did ye refuſe to ſuffer your *Samaritan* neighbours to joyne with you in building a liveleſſe houſe unto God,and doe ye now joyne affinity with a more accurſed generation for the building of living houſes unto poſterity? for the pulling downe of the lively Houſe of God?

How could *Ezra* heare this with his clothes,his haire, his beard untorne? What griefe,what aſtoniſhment muſt this newes needs bring to a zealous heart? And,were it not that the conſcience of his ſincere reſpect to Gods glory relieved him, how could *Ezra* chooſe but repent of his journey; and ſay; Am I come from *Babylon* to finde Paganiſme in *Iudah*? Did I leave *Perſians*, to meet with *Canaanites*? what doe

A I heere if Jeruſalem be removed? How much better were a cleare captivity than an
idolatrous freedome? Wo is me,that having left many Jewiſh hearts in Babylon, I
now am forced to find heathen blood in Jeruſalem.

As a man diſtracted with ſorrow, *Ezra* ſits down upon the earth with his garments rent, with the haire of his head, and beard pluckt off, wringing his hands,knocking his breſt,not moving from his place untill the evening ſacrifice. It is hard to be too much affected with the publike ſins of Gods people. Thoſe who find themſelves in the ſhip of Gods Church, cannot but be much troubled with every dangerous leake that it takes: Common caſes are not more neglected by the careleſſe, than taken to heart by the wiſe and godly.

There,and thus, *Ezra* ſits aſtonied untill the evening ſacrifice: others reſorted to
B him the while, even all that trembled at the words of the God of Iſrael; but to help
on his ſorrow,not to relieve, neither doth any man wiſh a mitigation of his own,or
others griefe. At laſt, he riſes up from his heavineſſe, and caſts himſelfe upon his
knees,and ſpreads out his hands unto the Lord his God: Wherefore was all that penſiveneſſe,
faſting,ſilence,tearing of haire and clothes,but to ſerve as a meet preface to
his prayers? wherein he ſo freely powres out his heart,as if it had beene all diſſolved
into devotion; profeſſing his ſhame to lift up his face towards the Throne of God;
confeſſing the iniquities of his people, which were increaſed over their heads, and
growne up unto heaven,fetching their treſpaſſe farre,and charging them deep; feelingly
acknowleging the juſt hand that had followed them, in all their judgments,
and the juſt confuſion wherein they now ſtand before the face of their God.

C Teares,and ſighes,and grovelings accompanied his prayers; the example and noiſe whereof drew Iſrael into a participation of this publike mourning, *For the people wept very ſore:* How can they chooſe but thinke,if he thus lament for us,how ſhould we grieve for our ſelves?

All Judah went away merrily with their ſin, till this checke of *Ezra*; now they are afflicted: Had not the hands of the Peeres been in this treſpaſſe, the people had not been guilty; had not the cheekes of *Ezra* beene firſt drenched with teares, the people had not been penitent. It cannot be ſpoken, what power there is in a great example,wherher to evill or good.

Prayers and teares are nothing without indeavours. *Shecaniah*, the ſon of *Iehiel*
puts the firſt life into this buſineſſe.Having ſeconded the complaint of *Ezra*,he now
D addes,*Yet there is hope in Iſrael concerning this thing.Now therfore let us make a covenant
with our God to put away all the wives,and ſuch as are borne of them. Ariſe,for this matter
belongeth to thee, we alſo will be with thee, Be of good courage,and do it.*

When miſchiefe is once done, the chiefe care is how to redreſſe it. The beſt way of redreſſe is the deliberate undoing of that which we have raſhly committed; The ſureſt obligation to the undoing of an evill act, is an oath or covenant made with God for the performance.

There is no man ſo wiſe, but he may make uſe of good counſell; there is no man ſo forward,but he may abide incitation.It is no ſmall incouragement to ſee an heartie aſſiſtance in an envious and difficult ſervice. *Then aroſe Ezra, and made the chiefe Prieſts,the Levites,and all Iſrael to ſweare that they ſhould doe according to this word.*

E It is halfe done that is thus aſſured. There was need of a ſtrong power to diſſolve a matrimoniall, though inordinate love: Doubtleſſe, theſe men had married out of affection;their hearts were no leſſe ſet upon theſe wives (though heatheniſh)then if they had been of their own Tribes;neither were their children, thus begotten,leſſe deare unto them,then if they had laine in Jewiſh wombs: Nothing leſſe than an oath of God therefore could quit theſe paſſions; That is both required and taken.

Now begins *Ezra* to conceive ſome hope of preſent redreſſe;the comfort whereof, yet, cannot turne off his ſorrow for the offence paſſed; He neither eates bread, nor drinks water;willingly puniſhing himſelfe,becauſe Iſrael had ſinned: Now ſhall his Countrey-men eaſily read in his face their owne penance, and juſt humiliation; and ſay; This man takes no joy in our ſufferings; he would not ſmart thus for us,if he did not deſcrie more danger towards us than we can apprehend.

Proclamation is made thorow Judah and Jeruſalem, under paine of forfeiture of ſubſtance,and excommunication from Gods people;that all the children of the captivity ſhould gather themſelves together unto Jeruſalem.They are met accordingly; The Courts of Gods Houſe are thronged with penitents ; and now, as if the heaven would teach them what to do, the clouds raine downe abundance of teares. What with thoſe ſad ſhowres,what with their inward remorſe,the people ſit trembling in the open Courts ; and humbly wait for the reproofe, for the ſentence of *Ezra*. He riſes up, and with a ſevere countenance, layes before them their ſin,their amends:The ſin of their ſtrange wives;the amends of their confeſſion, of their ſeparation:not ſparing to ſearch their wound; not neglecting the meet plaiſter for their cure. The people,as willing to be healed,yeeld themſelves patiently to that rough hand,not ſhrinking at the paine,not favouring the ſore; *As thou haſt ſaid, ſo muſt we do*; Only craving a fit proportion of time,and a due aſſiſtance for the diſpatch of ſo long and important a worke. *Ezra* gladly harkens to this, not ſo much requeſt, as counſell of Iſrael; The charge is divided to men,and dayes; For two months ſpace the commiſſioners ſit cloſe;and within that compaſſe,finiſh this buſineſſe, not more thankleſſe then neceſſary: Doubtleſſe much variety of paſſion met with them in this buſie ſervice; Here you ſhould have ſeene an affectionate huſband bitterly weeping at the diſmiſſion of a loving wife,and drowning his laſt farewell in ſobs : there you might have ſeene a paſſionate wife,hanging upon the armes of her beloved huſband, and on her knees, conjuring him by his former vowes, and the deare pledges of their loves; and profering with many teares, to redeeme the loſſe of her huſband with the change of her Religion : Here you might have ſeene, the kindred and parents of the diſmiſſed, ſhutting up their denied ſuits with rage and threats. There, the abandoned children kneeling to their ſeemingly-cruell father, beſeeching him not to caſt off the fruit of his owne loynes;and expoſtulating,what they have offended in being his : The reſolved Iſraelites muſt be deafe, or blind to theſe moving objects;and ſo farre forget nature,as to put off part of themſelves. Perſonall inconveniences have reaſon to yeeld to publike miſchiefes : Long intertainment makes that ſin hard to be ejected;whoſe firſt motions might have beene repelled with eaſe.

Had not the prohibition of theſe mariages beene expreſſe, and their danger and miſchiefe palpable, the care of their ſeparation had not bred ſo much tumult in Iſrael. He that ordained matrimony, had upon fearefull curſes forbidden an unequall yoke with infidels. Beſides the marring of the Church by the mixture of an unholy ſeed, Religion ſuffered for the preſent, and all good hearts with it; Many teares, many ſacrifices need to expiate ſo foule an offence,and to ſet Iſrael ſtraight againe.

All this while even theſe meſline Jewes were yet forward to build the Temple; The worſt ſinners may yeeld an outward conformity to actions of piety: *Ezra* hath done more ſervice in pulling down, than the Jewes in building;without this act,the Temple might have ſtood, Religion muſt needs have falne.Babel had been tranſlated to Jeruſalem;Jewes had turned Gentiles. Oh happy indeavours of devout and holy *Ezra* that hath at once reſtored Judah to God,and to it ſelfe.

Nehemiah *building the walls of Jeruſalem.*

Nehe. 1,2,3,4, Chapt.

THirteene yeares were now paſſed,ſince *Ezraes* going up to Jeruſalem; when *Nehemiah* the religious Courtier of *Artaxerxes*,inquires of the eſtate of his Country, and brethren of Judæa : He might well finde that holy ſcribe had not been idle: The commiſſion of *Artaxerxes* had been improved by him to the utmoſt; Diſorders were reformed,but the walls lay waſt ; The Temple was built,but the City was ruinous; and if ſome ſtreets were repaired, yet they ſtood unguarded;open to the mercie of an enemy,to the infeſtation of ill neighbourhood; Great bodies muſt have ſlow motions; As Jeruſalem, ſo the Church of God whoſe type it was,muſt be finiſht by leaſure.

A *Nehemiah* ſate warme in the Court at *Shuſhan*, favoured by the great King *Artaxerxes*; nothing could be wanting to him, whether for pleaſure or ſtate; what needed he to trouble his head with thoughts for Jeruſalem? what if thoſe remote walls lay on heaps whiles himſelfe dwelt faire? what if his far-diſtant country-men be deſpiſed, whiles himſelfe is honoured by the great Monarch of the world.

It is not ſo eaſie for gracious diſpoſitiõs to turne off the publik calamities of Gods Church: neither can they do other than leeſe their private felicities in the common diſtreſſes of the univerſall body. *If I forget thee, O Ieruſalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roofe of my mouth.*

Many Jewes went up from Babylon, and Shuſhan, to Jeruſalem, few ever returned voluntarily from their native home to the region of their captivity: Some occaſion B drew *Hanani* with certaine others of Judah, to this voyage. Of them doth *Nehemiah* carefully inquire the preſent condition of Jeruſalem: It was no newes that the people were afflicted, and reproached, the walls broken downe, the gates burnt with fire. Even ſince the furious vaſtation of *Nebuzaradan*, that City knew not better termes: ſeldome when doth the ſpirituall Jeruſalem fare otherwiſe in reſpect of outward eſtate? Externall glory and magnificence is an unſure note of the Church.

Well had *Nehemiah* hoped that the gracious Edict, and beneficence of *Darius*, and the ſucceſſive patronage of his Lord *Artaxerxes* had by the continuance of twenty yeares favour advanced the ſtrength and glory of Jeruſalem; but now, finding the holy City to lie ſtill in the duſt of her confuſion, neglected of God, deſpiſed of men, he ſits downe and weeps, and mournes, and faſts, and prayes to the God of heaven. C How many ſaw thoſe ruines, and were little affected? he heares of them afar off, and is thus paſſionate? How many were upon this ſight affected with a fruitleſſe ſorrow, his mourning is joyned with the indevours of redreſſe. In vaine is that griefe which hath no other end than it ſelfe.

Nehemiah is reſolved to kneele to the King his maſter, for the repaire of his Jeruſalem; he dares not attempt the ſuit till he have begun with God; This good Courtier knew well that the hearts of theſe earthly Kings are in the over-ruling hand of the King of heaven to incline whither he pleaſeth: Our prayers are the onely true meanes to make way for our ſucceſſe; If in all our occaſions we do not begin with the firſt mover, the courſe is prepoſterous and commonly ſpeeds thereafter.

Who dares cenſure the piety of Courtiers, when he finds *Nehemiah* ſtanding before D *Artaxerxes*? Even the Perſian Pallace is not uncapable of a Saint: No man that waites on the Altar at Jeruſalem can compare for zeale, with him, that waites on the cup of a Pagan Monarch: The mercies of God are unlimited to places, to callings.

Thus armed with devotions, doth *Nehemiah* put himſelfe into the preſence of his maſter *Artaxerxes*. His face was overclouded with a deepe ſadneſſe, neither was he willing to cleare it. The King eaſily notes the diſparity of the countenance of the bearer, and the wine that he beares: and in a gracious familiarity aſkes the reaſon of ſuch unwonted change; How well it becomes the great to ſtoop unto a curteous affability, and to exchange words of reſpect, even with their humble vaſſals.

Nehemiah had not beene ſo long in the Court but he knew that Princes like no other than cheerefull attendants; neither was he wont to bring any other face into E that preſence, then ſmooth, and ſmiling.

Greatneſſe uſes to be ful of ſuſpition, and where it ſees a dejection, and ſowreneſſe of the browes, is ready to apprehend ſome ſullen thoughts of diſcontentment, or, at the leaſt, conſtrues it for a diſreſpect to that Soveraignty, whoſe beames ſhould be of power to diſperſe all our inward miſts: Even good manners forbid a man to preſſe into the preſence of a Prince, except he can either lay by theſe unpleaſing paſſions, or hide them: So had *Nehemiah* hitherto done: Now, he purpoſely ſuffers his ſorrowe to looke through his eyes, that it may worke both inquiry, and compaſſion from his maſter; neither doth he faile of his hopes in either; *Why is thy countenance ſad, ſeeing thou art not ſick?* How ſenſible do we think the father of mercies is of all our penſive thoughts, when an heathen maſter is ſo tender of a ſervants griefe? How ready ſhould our tongues be to lay open our cares to the God of all comfort, when we ſee *Nehemiah* ſo quicke in the expreſſions of his ſorrowe to an uncertaine A eare?

Let the King live for ever : Why ſhould not my countenance be ſad, when the City the place of my fathers ſepulchers lieth waſte, and the gates thereof burnt with fire. Not without an humble preface doth *Nehemiah* lay forth his grievance; Complaints have ever an unpleaſing harſhneſſe in them, which muſt be taken off by ſome diſcreet inſinuation: although it could not but ſound well in the generous eare of *Artaxerxes*, that his ſervant was ſo carefull for the honour of his Country. As nature hath made us all members of a community and hath given us common intereſts, ſo, it is moſt pleaſing to us, to ſee theſe publike cares divide us from our owne.

The King eaſily deſcries a ſecret ſupplication wrapt up in this moanefull anſwer, which the modeſt ſuiter was afraid to diſcloſe, and therefore he helps that baſhfull motion into the light; *For what doeſt thou make requeſt?* It is the praiſe of bounty to B draw on the juſt petitions of fearefull ſuppliants.

Nehemiah dares not open his mouth to the King, till his heart hath opened it ſelfe by a ſudden ejaculation to his God; No buſines can be ſo haſty, but our prayer may prevent it; the wings whereof are ſo nimble, that it can flie up to heaven, and ſolicit God, and bring downe an anſwer, before ever our words need to come forth of our lips. In vaine ſhall we hope that any deſigne of ours can proſper, if we have not firſt ſent this meſſenger on our errand.

After this ſilent and inſenſible preparation, *Nehemiah* moves his ſuit to the King; yet not at once, but by meet degrees; firſt he craves leave for his journey, and for building: then he craves aid for both; Both are granted; *Nehemiah* departs furniſhed C with letters to the governours, for a convoy; with letters to the Keeper of the Kings forreſt for timber. Not more full of deſire than hope.

Who ever put his hand to any great worke for the behooſe of Gods Church, without oppoſition? As the walls of the Temple found buſie enemies, ſo ſhall the walls of the City; and theſe ſo much more, as they promiſe more ſecurity and ſtrength to Jeruſalem: *Sanballat* the Deputie-Lieutenant of the Moabites, and *Tobiah* the like officer to the Ammonites, and *Geſhem* to the Arabians, are galled with envy at the arrivall of a man authorized to ſeeke the well-fare of the children of Iſrael: There cannot be a greater vexation to wicked hearts, than to ſee the ſpirituall Jeruſalem in any likelihood of proſperity. Evill ſpirits and men need no other torment, than their owne deſpight.

This wiſe Courtier hath learnt that ſecrecie is the ſureſt way of any important diſpatch. His errand could not but be knowne to the governours; their furtherance D was injoyned for the proviſion of materialls; elſe the walls of Jeruſalem had overlookt the firſt notice of their heathen neighbours. Without any noiſe doth *Nehemiah* ariſe in the dead of night, and taking ſome few into his company, none into his counſaile, he ſecretly rounds the decaied walls of Jeruſalem, and viewes the breaches, and obſerves the gates; and returnes home in ſilence, joying in himſelfe to foreſee thoſe reparations, which none of the inhabitants did once dreame of: At laſt, when he had fully digeſted this great worke in his owne breſt, he cals the Rulers and Citizens together, and having condoled with them the common diſtreſſe, and reproach, he tells them of the hand of his God, which was good upon him; he ſhewes them the gracious commiſſion of the King his maſter, for that good worke. They E anſwer him with a zealous incouragement of each other, *Let us riſe up and build.* Such an hearty invitation countenanced by authority hath eaſily ſtrengthened the hands of the multitude; with what obſervance and deareneſſe doe they now looke upon their unexpected Patron? How doe they honour him as a man ſent from heaven, for the welfare of Jeruſalem? Every man flyes to his hodde, and trowell, and rejoyces to ſecond ſo noble a leader, in laying a ſtone in that wall of their common defence.

Thoſe emulous neighbours of theirs, *Sanballat*, *Tobiah*, *Geſhem*, the chiefe commanders of Moab, Ammon, Arabia, have ſoone eſpied the firſt morter, that is laid upon that old foundation. Envie is uſually more quick-ſighted than love: And now they

A ſcornfully apply themſelves to theſe deſpiſed Jewes, and think to ſcoffe them out of their worke : The favourableſt perſecution of any good cauſe is the laſh of lewd tongues; whether by bitter taunts or by ſcurrilous invectives: wch it is as impoſſible to avoid, as neceſſary to contemne. The barking of theſe dogs do not hinder *Nehemiah* from walking on his way ; profeſſing his confidence in the God of heaven, whoſe worke that was, he ſhakes off their impotent malice, and goes on chearefully to build: Every Iſraelite knowes his ſtation. *Eliaſhib* the high Prieſt, and the reſt of that ſacred tribe put the firſt hand to this worke; they build the ſheep-gate, and ſanctifie it; and in it, all the reſt. As the firſt fruits of the field, ſo the firſt ſtones of the wal, are hallowed to God, by the conſecration of thoſe devout agents: That buſineſſe is like to proſper, which begins with God.

B No man was idle, no part was intermitted; All Jeruſalem was at once encompaſſed with buſie labourers. It cannot be but the joynt-indeavours of faithfull hearts muſt raiſe the walls of the Church.

Now *Sanballat*, and his brethren, find ſome matter to ſpend their ſcoffes upon; *What do theſe feeble Iewes? will they fortifie themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heapes of rubbiſh which are burnt.*

How baſely do carnall minds think of the projects, and actions of Gods children; therefore vilifying them, becauſe they meaſure them by no other line, than outward probability. Oh fooliſh Moabites, this worke is Gods, and therefore in deſpight of all your tongues and hands, it ſhal proſper: He heares you whom ye have balſphemed, and ſhall turne your reproach upon your owne heads.

C And thou proud Ammonite, that couldſt ſay, *If a Fox go upon their ſtone-wall he ſhal breake it down*, ſhalt well find, that all the wolviſh troopes of your confederates ſhall not be able to remove one ſtone of this ſure fortification; Whiles *Moab* and *Ammon* repine and bluſter in vaine, this wall ſhall riſe; and when *Moab* and *Ammon* ſhall lie in the duſt, this wall ſhall ſtand. The morter that hath beene tempered with ſo many prayers cannot but out-laſt all the flints, and marbles of humane confidence.

Now the growth of this wall hath turned the mirth of the adverſaries into rage: Theſe Moabites, Ammonites, Arabians, Aſhdadites conſpire all together, to fight againſt Jeruſalem, & whiles the morter is yet green, to demoliſh thoſe envied heaps.

D What hath this Citie offended in deſiring to be defenced? what wrong could it be to wiſh a freedome from wrongs? Were this people ſo mighty, that there could be danger in over-powreing their neighbours, or in reſiſting a common Soveraigne, there might have appeared ſome colour for this hoſtile oppoſition; but, alas; what could a deſpiſed handfull do to the prejudice of either? It is quarrell enough to Jeruſalem that it would not be miſerable.

Neither is it otherwiſe with the head of theſe helliſh complices; there needs no other cauſe of his utmoſt furie, than to ſee a poore ſoule ſtrugling to get out of the reach of his tyranny. So do ſavage beaſts briſtle up themſelves, and make the moſt fierce aſſaults, when they are in danger of loſing the prey, which they had once ſeiſed on.

In the meane while, what doth *Nehemiah* with his Jews for their common ſafety? They pray, and watch; they pray unto God, they watch againſt the enemy.

E Thus, thus ſhall we happily prevaile againſt thoſe ſpirituall wickedneſſes, which war againſt our ſoules: No evill can ſurprize us if we watch; no evil can hurt us, if we pray; *This is the victory that overcomes the world, even our faith.*

There was need of a continued vigilancy; the enemy was not more malicious, than ſubtile, and had ſaid; *They ſhall not know, neither ſee, till we come in the midſt amongſt them, and ſlay them.* Open force is not ſo dangerous, as cloſe diſſimulation; They meant to ſeeme Jewes, whiles they were Moabites and Ammonites; and in the cloathes of bretheren purpoſed to hide murderers. Never is Satan ſo prevalent, as when hee comes transformed into an Angell of light.

It was a mercifull providence of God, that made theſe men tongues the blabs of their owne counſell. Many a fearefull deſigne had proſpered, if wickedneſſe could have beene ſilent. Warning is a lawfull guard to a wiſe adverſarie : Now doth *Nehe-*

miah arme his people ; and for the time , changes their trowels into ſwords, and ſpeares,and bowes;raiſing up their courage with a vehemẽt exhortation, to remember the Lord, which is *great, and terrible, and to fight for their brethren, their ſons, their daughters, their wives, and their houſes.* Nothing can ſo hearten us to the encountring of any evill, as the remembrance of that infinite power and wiſdome which can either avert,or mitigate,or ſanctifie it: we could not faint if we did not forget God.

Neceſſity urges a man to fight for himſelf,love inables his hand to fight for thoſe which challenge a part in him; where love meets with neceſſity, there can want no indevour of victory; Neceſſity can make even cowards, valiant;love makes the valiant,unreſiſtible : *Nehemiah* doth not therefore perſwade theſe Jewes to fight for themſelves, but for theirs: The judgement of the intereſt, and danger, cannot but quicken the dulleſt ſpirits.

Diſcovered counſels are already prevented : Theſe ſerpents die by being firſt ſeen; *When the enemies heard that it was knowne unto us*,they let fall their plot. Could we deſcrie the enterpriſes of Satan,that tempter would returne aſhamed.

It is a ſafe point of wiſdome to carry a jealous eye over thoſe,whom we have once found hollow,and hoſtile: From that time forth *Nehemiah* divided the taſk,betwixt the trowell,and the ſword;ſo diſpoſing of every Iſraelite, that whiles one hand was a Maſon,the other was a ſouldier : one is for work,the other for defence. Oh lively image of the Church militant,wherein every one labours weaponed;wherein there is neither an idle ſouldier, not a ſecure workeman : every one ſo builds,as that he is ready to ward temptations;every one ſo weilds the ſword of the Spirit,for defence, that withall he builds up himſelfe in his moſt holy faith ; here is neither a fruitleſſe valour,nor a unſafe diligence.

But what can our weapons availe us,if there be not meanes to warne us of an enemy? Without a trumpet we are armed in vaine.*The worke is great and large,and we are ſeparated upon the wall,one farre from another:* Yea,ſo farre as the utmoſt bounds of the earth,are we ſeparated one from another,upon the walls of the ſpirituall Jeruſalem; onely the ſacred Trumpets of God,call us,who are diſtant in place,to a combination in profeſſion. And who are thoſe Trumpets,but the publike meſſengers of God, of whom God hath ſaid; *If the Watchmen ſee the ſword come,and blow not the trumpet,and the people be not warned, if the ſword come,and take any perſon from among them,he is taken away in his iniquity,but his blood will I require at the Watchmans hand.* Wo be to us if we ſound not; if the ſound we give be uncertaine:wo be to our people,if when we premoniſh them of enemies, of judgments, they ſit ſtill unmoved, not buckling themſelves to a reſiſtance,to a prevention.

It is a mutuall aide,to which theſe Trumpets invite us;we might fight apart,without the ſignals of war,*In what place yee heare the ſound of the Trumpet, reſort yee thither unto us.* There can be no ſafety to the Church, but where every man thinks his life, and welfare conſiſts in his fellowes;Conjoyned forces may proſper,ſingle oppoſitions are deſperate: All hearts and hands muſt meet in the common quarrell.

Nehemiah *redreſſing the extortion of the Jewes.*

WIth what difficulty do theſe miſerable Jewes ſettle in their Jeruſalem ? The feare of forraigne enemies doth not more afflict them than the extortion of their owne : Dearth is added unto war : Miſeries do not ſtay for a mannerly ſucceſſion to each other, but in a rude importunity throng in,at once. Babel may be built with eaſe, but whoſoever goes about to raiſe the walls of Gods City,ſhall have his hands full: The incurſion of publike enemies may be prevented with vigilancie and power ; but there is no defence againſt the ſecret gripes of oppreſſion.

There is no remedy,the Jews are ſo taken up with their trowel,and ſword,for the time, A time,that they cannot attend their trades;ſo as,whiles the wall did riſe,their eſtates muſt needs impaire:Even in the cheapeſt ſeaſon they muſt needs be poore,that earned nothing but the publike ſafety; how much more in a common ſcarcity? Their houſes, lands, vineyards are therefore morgaged, yea their very ſkins are ſold for corne,to their brethren:Neceſſity forces thē to ſel that,which it was cruelty to buy; What will we not,what muſt we not part with for life? The covetous rulers did not conſider the occaſions of this want, but the advantage. Sometimes a bargaine may be as unmercifull as a robberie:Charity muſt be the rule in all contracts;the violation whereof,whether in the matter,or the price,cannot but be ſinfull.

There could not be a juſter ground of expoſtulation then this of the oppreſſed Jewes; *Our fleſh is as the fleſh of our brethren,our children as their children; and loe, wee* B *bring into bondage our ſons and our daughters:* whiles there is no difference in nature, why ſhould there be ſuch an injurious diſproportion in condition. Even the ſame fleſh may beare a juſt inequality;ſome may be rulers,whiles others are ſubject; ſome wealthy, others poore; but why thoſe wealthy Rulers ſhould tyrannize over thoſe poore inferiours, and turne brother-hood into bondage no reaſon can be given but lawleſſe ambition; If there were one fleſh of Peeres,another of Peaſants, there ſhould be ſome colour for the proud impoſitions of the great, as becauſe the fleſh of beaſts is in a lower rank than ours,we kil,we devoure it at pleaſure; but now ſince the large body of mankind conſiſts of the ſame fleſh, why ſhould the hand ſtrike the foot? And if one fleſh may challenge meet reſpects from us, how much more one ſpirit;The ſpirit is more noble than the fleſh is baſe;the fleſh is dead without C the ſpirit;the ſpirit without the fleſh,active and immortall. Our ſoule,though ſhapeleſſe and immateriall,is more apparently one,than the fleſh; And if the unity of our humane ſpirit call us to a mutuall care, and tenderneſſe in our cariage, each to other,how much more of the divine? by that we are men,by this we are Chriſtians: As the ſoule animates us to a naturall life, ſo doth Gods Spirit animate the ſoule to an heavenly; which is ſo one,that it cannot be divided. How ſhould that one ſpirit cauſe us ſo farre to forget all naturall,and civill differences, as not to contemne, not to oppreſſe any whom it informeth.

They are not Chriſtians, not men, that can injoy the miſeries of their brethren, whether in the fleſh or ſpirit,

Good *Nehemiah* cannot chooſe but be much moved at the barbarous extortion D of the people;and now,like an unpartiall governour,he rebukes the Rulers,and Nobles,whoſe hand was thus bloody with oppreſſion. As of fiſhes, ſo of men,the leſſer are a prey to the great: It is an ill uſe made of power, when the weight of it ſerves only to cruſh the weake. There were no living amongſt men,had not God ordained higher than the higheſt;and yet higher than they.Eminency of place cannot be better improved,than by taking downe mighty offenders.

If nobility do imbaſe it ſelfe to any foule ſin, it is ſo much more worthy of coertion,by how much the perſon is of greater marke.

The juſtice of this reproofe could not but ſhame impudence it ſelfe; *We after our ability have redeemed our brethren the Iewes which were ſold to the heathen, and will you ſell* E *your brethren,or ſhall they be ſold to us?* Shall they find at home that yoake of bondage which they had put off abroad? whiles they are ſtill Jewes,ſhall we turne Aſſyrians? If they muſt be ſlaves, why not rather to enemies, than to brethren? How much more tollerable were a foraine ſervitude,than a domeſticall: Be aſhamed, O ye Nobles of Iſrael, to renue Babylon in Jeruſalem. I marvell not if the offenders be ſtricken dumb with ſo unanſwerable an expoſtulation; Guiltineſſe, and confuſion have ſtopt their mouths.

Many of thoſe who have not had grace enough to refraine ſinne, yet are not ſo utterly void of grace as to maintaine ſin; Our after wits are able to diſcerne a kinde of unreaſonableneſſe in thoſe wicked actions,which the firſt appearance repreſents unto us plauſible. Gaine leads in ſin; but ſhame followes is out. There are thoſe that are bold and witty to beare out commodious or pleaſant evils; neither could theſe Jewiſh enormities, have wanted ſome colours of defence; Their ſtocke was their owne,which might have been otherwiſe improved,to no leſſe profit; The offer,the A ſuit of theſe bargaines was from the ſellers; Theſe eſcheates fell into their hands,unſought; neither did their contract cauſe the need of their brethren,but relieve it: But their conſcience will not beare this plea. I know not whether the maintenance of the leaſt evil be not worſe, than the commiſſion of the greateſt; This may be of frailty, that argues obſtinacy: There is hope of that man that can bluſh and be ſilent.

After the conviction of the fact, it is ſeaſonable for *Nehemiah*, to perſwade reformation: No oratory is ſo powerfull,as that of mildneſſe: eſpecially when we have to do with thoſe, who either through ſtomach, or greatneſſe, may not indure a rough reproofe: The drops that fall eaſily upon the corne,ripen,and fill the eare, but the ſtormy ſhowers that fall with violence, beat down the ſtalkes flat to the earth, and lay whole fields,without hope of recovery. Who can reſiſt this ſweet and ſoveraigne reprehenſion; *Ought ye not to walk in the feare of our God, becauſe of the reproach of the* B *heathen, our enemies*? Did we dwell alone in the midſt of the earth, yet the feare of our God ſhould over-awe our waies; but now that we dwel in the midſt of our enemies, whoſe eyes are bent upon all our actions, whoſe tongues are as ready to blaſpheme God,as we to offend him, how carefully ſhould we avoid thoſe ſins, which may draw ſhame upon our profeſſion?

Now the ſcandall is worſe than the fact; Thus ſhal Religion ſuffer more from the heathen,than our brethren do from us: If juſtice,if charity cannot ſway with us,yet let the ſcornfull inſultations of the prophane Gentiles, afright us frõ theſe preſſures. No ingenuous diſpoſition can be ſo tender of his owne diſgrace,as the true Iſraelite is of the reproch of his God: What is it that he will not rather refraine, do,ſuffer, C than that glorious Name ſhall hazard a blemiſh? They cannot want outward retentives from ſin,that live either among friends,or enemies; if friends,they may not be grieved, if enemies, they may not be provoked: Thoſe that would live well, muſt ſtand in awe of all eyes; Even thoſe that are without the Church,yet may not be without regard: No perſon can be ſo contemptible,as that his cenſure ſhould be contemned.

In diſſwading from ſin, reaſon it ſelfe cannot prevaile more than example. *I likewiſe,and my brethren,and my ſervants might exact of them money,and corne. But from the time that I was appointed to the charge of Iudah, I, and my brethren have not eaten the bread of the governour.* He ſhall never rule well,that doth all that he may: It is not ſafe for either part that a Prince ſhould live at the height of his power, and if the greateſt abate of their right, is it for inferiors to extort? Had *Nehemiah* aimed at his owne D greatneſſe no man could have had fairer pretences for his gaine.

The former governors that were before him were chargeable unto the people, and had taken of them bread and wine, beſides fortie ſhekels of ſilver. His foot had not firſt trode in this commodious path; it was beaten by the ſteps of his predeceſſors; neither did any of them walke beſides it: How ever it might be envious to raiſe new taxations, yet to continue thoſe he found unrepined at,had been out of the reach of exception: A good Governour lookes not ſo much what hath beene done, as what ſhould be; Precedents,are not the rule,whereby he rules, but juſtice,but piety. *So did not I, becauſe of the feare of the Lord:* Lawes are not a ſtraighter curbe to ſubjects,than conſcience is to good Princes.

They dare not do what they cannot do charitably: what advantage can they think E it,to be frõ under the controlment of men,when the God of heaven notes,and puniſhes their offences. Who ſo walketh by this rule,can neither erre,nor miſ-carry. It is not truſting to the externall remedies of ſin, eyther they are not alwaies preſent; or if preſent, not powerfull enough; but if the feare of God have once taken up the heart,it goes ever with us,and is ſtrong enough to over-maſter the forceableſt temptation.

Therefore muſt theſe Jewes follow this example of *Nehemiah*,becauſe he followed not the example of his predeceſſors; becauſe he left their evill, they muſt imitate his good. In vaine ſhall Rulers adviſe againſt their owne practice; when they lead the way,they may wel challenge to be followed: Seldome hath it been ever ſeen

A that great perſons have not beene ſeconded in evill; why ſhould not their power ſerve to make patterns of their vertues?

Thus well did it ſpeed with *Nehemiah*; his mercifull carriage, and zealous ſuit have drawne the Rulers to a promiſe of reſtitution; *We will reſtore them, and will require nothing of them, ſo will we do as thou ſaieſt.*

It is no ſmall advantage that theſe Nobles muſt forgoe, in their releaſes: there cannot be a better ſigne of a ſound amendment, than that we can be content to be loſers by our repentance; Many formall penitents have yeelded to part with ſo much of their ſin, as may abate nothing of their profit; as if theſe Rulers ſhould have beene willing to reſtore the perſons, but withall ſhould have ſtood ſtiffely to require their ſummes: This whining and partiall ſatisfaction had been thankleſſe. True B remorſe inlargeth the heart, and openeth the hand to a bountifull redemption of our errors.

Good purpoſes do too often coole in time, and vaniſh into a careleſſe forgetfulneſſe; *Nehemiah* feared this iſſue of theſe holy reſolutions; and therefore he proſecutes them in their firſt heat; not leaving theſe promiſes, till he had ſecured them, with an oath; The Prieſts are called for, that in their mouthes the adjuration may be more ſolemne, and ſacred; It is the beſt point of wiſdome to take the firſt opportunity of fixing good motions wch otherwiſe are of themſelves, light and ſlighty. To make all yet more ſure, their oathes are croſſe-barred with his execration. *Alſo I ſhooke my lap and ſaid, ſo God ſhake out every man from his houſe, and from his labour that performeth not this promiſe, even thus be he ſhaken out, and emptyed, and all the Congregation ſaid, Amen.* A C promiſe, an oath, a curſe, are paſſed upon this act; now, no Iſraelite dares falter in the execution: When we have a ſin in chaſe, it is good to follow it home, not ſlackning our purſuit till we have fully prevailed; and when it is once falne under our hands, we cannot kill it too much.

Now *Nehemiah* having thus happily delivered his people frō a domeſticall captivity, commends his ſervice to the gracious remuneration of the Almighty; *Think upon me my God for good, according to all that I have done for this people;* Therefore doth he refuſe the bread of the Governor, that he may receive the reward of the Governor of heaven: Had he taken a temporary recōpence, both he, & it had been forgotten, now he hath made an happy change for eternity. Not that he pleads his merit, but ſues for mercy; neither doth he pray to be remembred for his work, but according to his D work. Our good deeds as they are well accepted of God, ſo they ſhall not goe unrewarded; and what God will give, why may not we crave. Doubtleſſe, as we may offer up our honeſt obediences unto God, ſo we may expect and beg his promiſed retributions; not out of a proud conceit of the worth of our earnings, who at the beſt are no other than unprofitable ſervants, but out of a faithfull dependance upon his pact of bounty, who cannot be leſſe than his word: O God, if we do ought that is good, it is thine act, and not ours: crowne thine owne work in us, and take thou the glory of thine owne mercies.

Whiles *Nehemiah* is buſie in the reforming abuſes, at home; the enemie is plotting againſt him, abroad; *Sanballat*, and *Tobiah*, and *Geſhem* the Arabian conſpire againſt his life, and in him, againſt the peace of Jeruſalem: What open hoſtility could not do, E they hope to effect by pretence of treaties: Foure ſeverall meſſages call *Nehemiah* to a friendly meeting. Diſtruſt is a ſure guard. The wiſe governor hath learn'd to ſuſpect the hollow favours of an enemy and to returne them, with ſafe and juſt excuſes. *I cannot come downe, why ſhould the worke ceaſe whiles I leave it, and come downe to you?* I do not heare him ſay, You intend miſchiefe to me; I will not come forth to you; though this were the proper cauſe of his forbearance, but he turnes them off with an anſwer, that had as much truth, as reſervedneſſe. Fraud is the fitlieſt anſwered with ſubtletie. Even innocency is allowed a lawfull craft; That man is in an ill caſe, that conceales no truth from an adverſary.

What intreaties cannot do, ſhall be attempted by threats; *Sanballats* ſervant comes now the fifth time, with an open'd letter, importing dangerous intimation, wherein is written, *It is reported among the heathen, and Gaſhmu ſaith it, that the Iewes thinke*

A *think to rebell; for which cauſe thou buildeſt the wall that thou maiſt be their King. It is reported:* and what falſhood may not plead this warrant? What can be more lying than report? *Among the heathen:* and who is more Ethnick than *Sanballat*? what Pagan can be worſe than a mungrel Idolater? *And Gaſhmu ſaith it*, Aſke my fellow elſe; This Arabian was one of thoſe three heads of all the hoſtile combination, againſt Jeruſalem, againſt *Nehemiah*; It would be wide with innocence if enemies might be allow'd to accuſe.

That the Iewes think to rebell: A ſtale ſuggeſtion, but once, powerfull; Malice hath learn'd to miſcal al actions; where the hands cannot be taxed, very thoughts are prejudged: *For which cauſe thou buildeſt the wall, that thou mayeſt be their King*; He was never true Iſraelite that hath not paſſed ſpightful ſlanders, and miſconſtructions: *Artaxerxes* knew his ſervant too well, to beleeve any rumor, that ſhould have beene ſo ſhameleſſe; B The ambition of *Nehemiah* was well knowne to reach only to the cup, not to the Scepter of his Soveraigne; And yet, to make up a ſound tale, *Prophets are ſuborned to preach, There is a King in Iudah*: as if that loyall governour had corrupted the pulpits alſo; and had taught them the language of treaſon.

But what of all this? what if ſome falſe tongue have whiſpered ſuch idle tales? It is not ſafe for thee, ô *Nehemiah*, to contemne report: Perhaps this newes ſhal fly to the Court, and work thee a deadly diſpleaſure ere thou canſt know thy ſelf traduced; Come therefore, and let us take counſell together: Surely that man cannot be ſparing of any thing, that is prodigall of his reputation. If ought under heaven can fetch *Nehemiah* out of his hold, it is the care of his fame. But that warie governour C ſees a net ſpread neere unto this ſtall; and therefore keeps aloofe, not without contempt of thoſe ſlie devices. *There are no ſuch things done as thou ſayeſt, but thou faineſt them out of thine owne heart*: Some imputations are beſt anſwered with a neglective deniall: It falls out often that plaine dealing puts craft out of countenance.

Since neither force nor fraud can kill *Nehemiah*, they will now trie to draw him into a ſin, and thereby into a reproach; O God, that any Prophets tongue ſhould be mercenary! *Shemaiah* the Seer, is hired by *Tobiah*, and *Sanballat*, to affright the Governor, with the noiſe of his intended murder; and to adviſe him for ſhelter, to flie to the forbidden refuge of the Temple. The colour was faire; Violence is meant to thy perſon, no place but one can promiſe thee ſafety; The City hath as yet no gates; come therefore, and ſhut thy ſelfe up in the Temple, there onely ſhalt thou be free from all aſſaults.

And what if *Nehemiah* had hearkened to this counſell? Sin, and ſhame had followed; D That holy place was for none but perſons ſacred, ſuch as were priviledged by blood, and function; others ſhould preſume, and offend in entring; and now, what would the people ſay? What ſhall become of us whiles our Governor hides his head for feare? Where ſhall we find a Temple to ſecure us? What do we depending upon a cowardly leader?

Well did *Nehemiah* fore-caſt theſe circumſtances, both of act, and event, and therefore reſolving to diſtruſt a Prophet that perſwaded him to the violation of a Law, he rejects the motion with ſcorne; *Should ſuch a man as I flee? Should I go into the Temple to ſave my life? I will not go*: It is fit for great perſons to ſtand upon the honour of their places; Their very ſtations ſhould put thoſe ſpirits into them, that ſhould make them hate to ſtoope unto baſe conditions.

E Had God ſent this meſſage, we know he hath power to diſpenſe with his owne Lawes; but well might the contradiction of a Law argue the meſſage not ſent of God. God as he is one, ſo doth he perfitly agree with himſelfe. If any private ſpirit croſſe a written word let him be accurſed.

A

Ahaſuerus *Feaſting*, Vaſhti *caſt off*, Eſther *choſen*.

Eſther 1, 2.

WHat bounds can be ſet to humane ambition? *Ahaſuerus*, that is, *Xerxes* the ſon of *Darius* is already the King of an hundred, and ſeaven and twenty Provinces, and now is ready to fight for more. He hath newly ſubdued Egypt, and is now addreſſing himſelfe for the conqueſt of Greece. He cannot hope ever to ſee all the land that he poſſeſſeth, and yet he cannot be quiet, whiles he heares of more. Leſſe then B two ells of earth ſhall ere long ſerve him, whom, for the time, a whole world ſhall ſcarce ſatisfie; in vaine ſhall a man ſtrive to have that which he cannot injoy, and to injoy ought by meere relation; It is a windie happineſſe that is ſought in the exaggeration of thoſe titles, which are taken upon others credit, without the ſenſe of the owner: Nothing can fill the heart of man, but he that made it.

This great Monarch, partly in triumph of the great victories, that he hath lately wonne in Egypt, and partly, for the animation of his Princes, and ſouldiers to his future exploits, makes a feaſt, like himſelfe, royall and magnificent.

What is greatneſſe if it be not ſhowed? And wherein can greatneſſe be better ſhowne, then in the atchievements of war, and the entertainment of peace?

All other feaſts were but hunger to this of *Ahaſuerus*, whether wee regard the C number of gueſts, or the largeneſſe of preparation, or continuance of time: During the ſpace of a whole halfe yeer, all the tables were ſumptuouſly furniſhed for all commers from *India*, to *Ethyopia*; A world of meat; every meale was ſo ſet on, as if it ſhould have been the laſt: Yet all this long feaſt hath an end; and all this glory is ſhut up in forgetfulneſſe; What is *Ahaſuerus* the better, that his Peeres then ſaid, he was incomparably great? What are his Peeres the better, that they were feaſted? Happy is he that eates bread, and drinkes new wine in the Kingdome of God; this banquet is for eternity; without intermiſſion, without ſatietie.

What variety of habits, of languages, of manners, met at the boards of *Ahaſuerus*? What confluence of ſtrange gueſts was there now to *Shuſhan*? And, leſt the glory of this great King might ſeeme, like ſome courſe picture, onely faire afarre off, after D the Princes and Nobles of the remote Provinces, all the people of *Shuſhan* are entertained, for ſeven dayes with equall pompe and ſtate; The ſpacious Court of the Palace is turned into a Royall Hall, the walls are of rich hangings, the pillars of marble, the beds of ſilver and gold, the pavement of porphyrie curiouſly checkered; The wine and the veſſels ſtrove whether ſhould be the richer; no men drunke in worſe then gold; and whiles the metall was the ſame, the forme of each cup was diverſe; the attendance was anſwerable to the cheare; and the freedome matched both: Here was no compulſion, either to the meaſure, or quality of the draught; every mans rule was his owne choiſe. Who can but bluſh to ſee forced healths in Chriſtian banquets, when the civility of very Pagans commands liberty.

I cannot but envy the modeſty of heathen Dames, *Vaſhti* the Queene, and her E Ladies, with all the ſeverall ranks of that ſexe, feaſt apart; intertaining each other, with a baſhfull courteſie, without wantonneſſe, without that wild ſcurrility, which uſeth to haunt promiſcuous meetings: Oh ſhamefull unchaſtity of thoſe looſe Chriſtians, who muſt feed their luſt, whiles they fill their bellies; and thinke the feaſt unperfit, where they may not ſatiate their eye no leſſe their palate.

The laſt day of this pompous feaſt is now come: King *Ahaſuerus* is ſo much more cheerefull, by how much his gueſts are neere to their diſmiſſion. Every one is wont to cloſe up his curteſie with ſo much more paſſion, as the laſt acts uſe to make the deeper impreſſion; And now, that he might at once amaze, and indeare the beholders, *Vaſhti* the Queene in all her royalty, is called for; Her ſight ſhall ſhut up the feaſt, that the Princes and people may ſay, How happy is King *Ahaſuerus*, not ſo much in this greatneſſe, as in that beauty.

Seven officers of the chamber are ſent to carry the meſſage, to attend her entrance, A and are returned with a deniall: Perhaps *Vaſhti* thought, What meanes this uncouth motion? More than ſix months hath this feaſt continued, and all this while we have injoyed the wonted liberty of our ſexe; Were the King ſtill himſelfe, this command could not be ſent; it is the wine, and not he, that is guilty of this errand. Is it for me to humour him in ſo vaine a deſire? Will it agree with our modeſt reſervedneſſe, to offer our ſelves to be gazed at by millions of eyes? Who knowes what wanton attempts may follow upon this ungoverned exceſſe? This very meſſage argues that wit, and reaſon have yeelded their places to that beſotting liquor. Nothing but abſence can ſecure us from ſome unbeſeeming profer; neither doubt I, but the King when he returnes to himſelfe, will give me thanks for ſo wiſe a forbearance.

Thus upon the conceit (as is likely) that her preſence would be either needleſſe, or unſafe, *Vaſhti* refuſeth to come; B Although perhaps her great ſpirits thought much to receive a command from the hand of officers.

The blood that is once inflamed with wine, is apt to boyle with rage: *Ahaſuerus* is very wroth with this indigne repulſe: It was the oſtentation of his glory, & might, that he affected, before theſe Princes, Peeres, people; and now that ſeems eclipſed, in the ſhutting up of all his magnificence, with the diſgracefull affront of a woman. It vexes him to think that thoſe Nobles, whom he meant to ſend away aſtoniſhed with the admiration of his power, and majeſty, ſhould now ſay: What boots it *Ahaſuerus* to rule afarre off, when he cannot command at home? In vaine doth he boaſt to governe Kings, whiles he is checked by a woman.

Whatever were the intentions of *Vaſhti*, ſurely her diſobedience was inexcuſa- C ble, it is not for a good wife to judge of her huſbands will, but to execute it: neither wit, nor ſtomacke may carry her into a curious inquiſition into the reaſons of an injoyned charge, much leſſe to a reſiſtance: but in a hood-winkt ſimplicity ſhe muſt follow, whither ſhee is led; as one that holds her chiefe praiſe to conſiſt in ſubjection.

Where ſhould the perfection of wiſdome dwell, if not in the Courts of great Princes? or what can the treaſures of Monarchs purchaſe more invaluably precious, than learned and judicious attendance? Or who can bee ſo fit for honour as the wiſeſt.

I doubt how *Ahaſuerus* could have been ſo great, if his throne had not beene ſtill compaſſed with them that knew the times, and underſtood the law, and judgment. Theſe were his Oracles in all his doubts. Theſe are now conſulted in this difficulty; D neither muſt their advice be ſecretly whiſpered, in the Kings eare, but publikely delivered in the audience of all the Princes. It is a perilous way that theſe ſages are called to go, betwixt a huſband and wife; eſpecially of ſuch power, and eminency: yet *Memucan* feares not to paſſe a heavy ſentence againſt Queene *Vaſhti*. *Vaſhti, the Queene hath not done wrong to the King onely, but alſo to all the Princes, and all the people, that are in all the Provinces of the King Ahaſuerus.* A deep and ſore crimination; injuries are ſo much more intolerable, as they are dilated unto more; thoſe offences which are of narrow extent, may receive an eaſie ſatisfaction; the amends are not poſſible, where the wrong is univerſall: *For this deed of the Queen ſhall come abroad to all women, ſo that they ſhall deſpiſe their husbands in their eyes:* Indeed ſo publik a fact muſt needs flie; That concourſe gave fit opportunity to diffuſe it all the world over; E The examples of the great are eaſily drawne into rules. Bad leſſons are apt to be taken out; as honour, ſo contempt fals downe from the head to the ſkirts; never aſcends from the ſkirts to the head.

Theſe wiſe men are ſo much the more ſenſible of this danger, as they ſaw it more likely, the caſe might prove their owne. *Likewiſe ſhall the Ladies of Perſia and Media ſay this day unto all the Kings Princes.* The firſt precedents of evill muſt be carefully avoided, if we care to keepe a conſtant order in good. Prudence cannot better beſtirre it ſelf, than in keeping miſchiefe from home.

The foundation of this doome of *Memucan* is not laid ſo deep for nothing; *If it pleaſe the King let there goe a royall commandement from him, and let it be written among* *the lawes of Perſians, and Medians, that it be not altered, that Vaſhti come no more before Ahaſuerus; and let the King give her royall eſtate to another that is better than ſhe.* How bold a word was this, and how hazardous? Had *Ahaſuerus* more loved the beauty of *Vaſhti*, than his honor, *Memucan* had ſpoken againſt his owne life: Howſoever, a Queene of ſo great ſpirits, could not want ſtrength of favour, and faction, in the Perſian Court; which could not but take fire at ſo deſperate a motion. Faithfull Stateſmen, overlooking private reſpects, muſt bend their eyes upon publique dangers, labouring to prevent a common miſchiefe, though with the adventure of their owne. Nature had taught theſe Pagans the neceſſity of a female ſubjection; and the hate and ſcorne of a proud diſobedience. They have unlearned the very dictates of Nature, that can abide the head to be ſet below the ribbe.

I cannot ſay but *Vaſhti* was worthy of a ſharp cenſure; I cannot ſay ſhee was worthy a repudiation. This plaiſter drew too hard; It was but heathen juſtice to puniſh the wives diſobedience in one indifferent act, with a divorce: Nothing but the violation of the mariage-bed, can either breake or unty the knot of mariage. Had ſhe not been a Queen, had not that contemptuous act been publique, the ſentence had not been ſo hard; now the puniſhment muſt be exemplary, leſt the ſin ſhould be ſo. Many a one had ſmarted leſſe, if their perſons, if their places had been meaner.

The King, the Princes approve this heavy judgement of *Memucan*; It is not in the power of the faire face of *Vaſhti*, to warrant her ſtomacke; No doubt many meſſages paſſed ere the rigour of this execution: That great heart knowes not to relent, but will rather break, than yeeld to an humble deprecation. When the ſtone and the ſteele meet, fire is ſtricken; it is a ſoft anſwer that appeaſeth wrath. *Vaſhti* is caſt off, Letters are ſent from the King, into all his Provinces, to command that every man ſhould rule at home; The Court affords them an awfull patterne of authority: Had not *Ahaſuerus* doted much upon *Vaſhties* beauty, he had not called her forth at the feaſt, to be wondred at, by his Peeres and people, yet now he ſo feeles the wound of his reputation, that he forgets he ever felt any wound of his affection. Even the greateſt love may be over-ſtrained; It is not ſafe preſuming upon the deepeſt aſſurances of deareneſſe: There is no heart that may not be eſtranged. It is not poſſible that great Princes ſhould want ſoothing up in all their inclinations, in all their actions: Whiles *Ahaſuerus* is following the chaſe of his ambition, in the warres of *Greece*, his followers are providing for his luſt at home; Nothing could ſound more pleaſing to a carnall eare, than that all the faire yong virgins, thorowout all his dominions, ſhould be gathered into his palace at *Shuſhan*, for his aſſay, and choice: The decree is ſoon publiſhed; The charge is committed to *Hegai*, the Kings Chamberlaine, both of their purification, and ornaments.

What ſtrife, what emulation was now, amongſt all the *Perſian* damoſells, that either were, or thought themſelves faire? Every one hopes to be a Queene, and ſees no reaſon why any other ſhould be thought more excellent; How happy were wee if we could be ſo ambitious of our eſpouſalls to the King of heaven?

Amongſt all this throng of Virgins, God hath provided a wife for *Ahaſuerus*; having determined his choice, where moſt advantage ſhall riſe to his forlorne people.

The *Iewes* were miſerably ſcattered over the world, in that wofull deportation under *Ieconiah*; ſcarce an handfull of them returned to *Ieruſalem*; the reſt remaine ſtill diſperſed where they may but have leave to live. There are many thouſands of them turned over with the *Babylonian* Monarchy, to the *Perſian*; amongſt the reſt, was *Mordecai*, the ſon of *Iair*, of the tribe of *Benjamin*; a man of no meane note, or abilitie; who, living in *Shuſhan*, had brought up *Hadaſſah*, or *Eſther*, his uncles daughter, in a liberall faſhion; It was happy for this Orphane, that in a region of captivity, ſhe light into ſuch good hands; Her wiſe kinſman findes it fit, that her breeding, and habit ſhould be *Perſian* like; In outward and civill formes, there was no need to vary from the heathen; her Religion muſt bee her owne; the reſt was ſo altogether theirs, that her very Nation was not diſcerned.

The ſame God that had given incomparable beauty to this *Ieweſſe*, gave her alſo favour in the eyes of *Hegai*, the keeper of the women; She is not only taken into the

Perſian Court,as one of the ſelected virgins,but obſerved with more than ordinary reſpect; all neceſſaries for her ſpeedy purification are brought to her; Seven maides are allowed for her attendance,and the beſt and moſt honourable place in that *Seraglio* is allotted to her; As if this great officer had deſigned her for a Queene, before the choice of his maſter.

What ſtrange preparation was here for the impure bed of an heathen? Every Virgin muſt be ſixe moneths purified with oyle of myrrhe, and ſixe other moneths perfumed with ſweet odors,beſides thoſe ſpeciall receits that were allowed to each, upon their owne election: O God, what care, what coſt is requiſite to that ſoule which ſhould be addreſſed a fit Bride for thine holy and glorious Majeſtie?

When we have ſcoured our ſelves with the moſt cleanſing oyle of our repentance,and have perfumed our ſelves with thy beſt graces, and our perfecteſt obedience,it is the onely praiſe of thy mercy,that we may be accepted.

The other Virgins paſſed their probation,unregarded; when *Eſthers* turne came, though ſhe required nothing,but tooke what was given her;though ſhe affected nothing, but brought that face,that demeanure, which nature had caſt upon her, no eye ſees her without admiration; the King takes ſuch pleaſure in her beauty, that contemning all the other vulgar formes,his choice is fully fixed upon her;All things muſt proſper,where God hath intended the ſucceſſe: the moſt wiſe providence of the Almighty fetches his projects from far; The preſervation and advantage of his owne people is in hand, for the contriving of this, *Vaſhti* ſhall be abandoned; the Virgins ſhall be choſen; *Eſther* onely ſhall pleaſe *Ahaſuerus*; *Mordecai* ſhall diſpleaſe *Haman*; *Hamans* ruine ſhall raiſe *Mordecai*: The purpoſes of God cannot be judged by his remote actions; onely the accompliſhment ſhowes his deſignes;In the meane time,it pleaſeth him to looke another way,than he moves; and to worke his owne ends, by arbitrary and unlikely accidents.

None but *Eſther* ſhall ſucceed *Vaſhti*; ſhe onely caries the heart of *Ahaſuerus* from all her ſexe; The royall Crowne is ſet upon her head;And,as *Vaſhti* was caſt off at a feaſt,ſo,with a ſolemne feaſt ſhall *Eſther* be eſpouſed;Here wanted no triumph, to expreſſe the joy of this great Bridegroome; and that the world might witneſſe he could be no leſſe loving,than ſevere,all his Provinces ſhall feele the pleaſure of this happy match,in their immunities,in their rich gifts.

With what envious eyes doe we think *Vaſhti* lookt upon her glorious rivall? How doth ſhe now(though too late)ſecretly chide her peeviſh will, that had thus ſtript her of her royall crowne,and made way for a more happy ſucceſſor? Little did ſhee thinke her refuſall could have had ſo hainous a conſtruction: Little did ſhe feare, that one word(perhaps not ill meant)ſhould have forfeited her huſband,her crown, and all that ſhe was. Who ſo is not wiſe enough to forecaſt the danger of an offence, or indiſcretion,may have leiſure enough of an unſeaſonable repentance.

That minde is truly great and noble,that is not changed with the higheſt proſperity; Queene *Eſther* cannot forget her cozen *Mordecai*; No pompe can make her ſleight the charge of ſo deare a kinſman: In all her royalty, ſhe caſts her eye upon him,amongſt the throng of beholders,but ſhe muſt not know him; her obedience keepes her in awe,and will not ſuffer her to draw him up with her,to the participation of her honor; it troubles her not a little,to forbeare this duty; but ſhe muſt: It is enough for her,that *Mordecai* hath commanded her not to be acknowne, who, or whoſe ſhe was.

Perhaps the wiſe Jew feared,that whiles her honour was yet green,and unſetled, the notice of her nation,and the name of a deſpiſed captive might be ſome blemiſh to her in that proud Court; when as afterwards,upon the merit of her cariage, and the full poſſeſſion of all hearts,her name might dignifie her nation, and countermand all reproches.

Mordecai was an officer in the Court of *Ahaſuerus*; his ſervice called him daily to attend in the Kings gate; Much better might he,being a Jew, ſerve a Pagan Maſter, than his foſter-daughter might aſcend to a Pagans bed.

If the neceſſity or convenience of his occaſions called him to ſerve; his piety

and

A and Religion called him to faithfulneſſe in his ſervice: Two of the Kings Chamberlaines, *Bigthana*, and *Teriſh*, conſpire againſt the life of their Soveraigne. No greatneſſe can ſecure from trechery, or violence: He that ruled over millions of men, through an hundred and ſeven and twenty Provinces, cannot aſſure himſelfe from the hand of a villaine; He that had the power of other mens lives, is in danger of his owne. Happy is that man, that is once poſſeſſed of a crowne incorruptible, unfadable, reſerved for him in heaven: no force, no treaſon can reach thither, there can bee no perill of either violence, or forfeiture,

The likelieſt defence of the perſon of any Prince, is the fidelity of his attendants: *Mordecai* over-heares the whiſpering of theſe wicked conſpirators; & reveales it to *Eſther*; ſhe (as glad of ſuch an opportunity to commend unto *Ahaſuerus* the loyaltie B of him whom ſhe durſt but ſecretly honour) reveales it to the King; The circumſtances are examined, the plot is diſcovered, the traytors executed, the ſervice recorded in the *Perſian* Annalls. A good foundation is thus laid for *Mordecaies* advancement, which yet is not over-haſtened, on either part; Worthy diſpoſitions labour only to deſerve well, leaving the care of their remuneration, to them, whom it concernes; It is fit that Gods leaſure ſhould be attēded in all his deſignments; The houre is ſet, when *Mordecai* ſhall be raiſed: If in the meane time there be an intervention, not onely of neglect, but of feares, and dangers, all theſe ſhall make his honour ſo much more ſweet, more precious.

C

HAMAN *diſreſpected by* MORDECAI. MORDECAIES *meſſage to* ESTHER.

BEſides the charge of his office, the care of *Eſthers* proſperity cals *Mordecai* to the Kings gate; and fixes him there: With what inward contentment did he thinke of his ſo royall pupill? Here I ſit among my fellowes; little doth the world thinke, that mine adopted child ſits in the Throne of *Perſia*: that the great Empreſſe of the world owes her ſelfe to me; I might have more ho-D nour, I could not have ſo much ſecret comfort, if all *Shuſhan* knew what intereſt I have in Queen *Eſther*.

Eſther 3.4.

Whiles his heart is taken up with theſe thoughts, who ſhould come ruffling by him, but the new-raiſed favourite of King *Ahaſuerus*, *Haman* the ſon of *Ammedatha* the *Agagite*? Him hath the great King inexpectedly advanced, and ſet his ſeat above all the Princes that were with him: The gracious reſpects of Princes are not alwaies led by merit, but by their owne will; which is ever affected to be ſo much the freer, as themſelves would be held more great.

When the Sun ſhines upon the Diall, every paſſenger will be looking at it; There needed no command of reverence, where *Ahaſuerus* was pleaſed to countenance; All E knees will bow alone even to forbidden Idolls of honour; how much more where royall authority injoynes obeiſance? All the ſervants, all the ſubjects of King *Ahaſuerus* are willingly proſtrate before this great mignon of their Soveraigne; onely *Mordecai* ſtands ſtiffe, as if be ſaw nothing more than a man in that proud *Agagite*.

They are not obſerved that doe as the moſt; but if any one man ſhall vary from the multitude, all eyes are turned upon him: *Mordecaies* fellow-officers note this palpable irreverence, and expoſtulate it; *Why tranſgreſſeſt thou the Kings commandement*? Conſidereſt thou not how farre this affront reacheth? It is not the perſon of *Haman*, whom thou refuſeſt to adore, but the King in him: Neither doe wee regard ſo much the man, as the command; Let him be never ſo vile whom the King bids to be honoured, with what ſafety can a ſubject examine the charge, or reſiſt it? his unworthineſſe cannot diſpence with our loyalty.

What a dangerous wilfulneſſe ſhould it be to incurre the forfeiture of thy place, A
of thy life for a curteſie? If thou wilt not bow with others, expect to ſuffer alone;
perhaps (they thought) this omiſſion was unheedy; in a caſe of ignorance, or inco-
gitancie, it was a friendly office to admoniſh; the ſight of the errour had been the
remedy.

Mordecai heares their challenge, their advice; and thinkes good to anſwer both,
with ſilence; as willing they ſhould imagine, his inflexibleneſſe proceeded from a
reſolution; and that reſolution upon ſome ſecret grounds, which he needed not im-
part: at laſt yet he imparts thus much: Let it ſuffice, that I am a *Iew*, and *Haman* an
Amalekite.

After a private expoſtulation, the continuance of that open neglect is conſtrued
for a ſullen obſtinacie; and now, the monitors themſelves grow ſenſible of the con- B
tempt: Men are commonly impatient to loſe the thanke of their indeavours, and
are prone to hate whom they cannot reforme. Partly therefore to picke a thanke,
and partly to revenge this contumacy, theſe officers turne informers againſt *Morde-
cai*, neither meant to make the matter fairer than it was; they tell *Haman* how proud
and ſtubborne a *Iew* ſate amongſt them, how ill they could brooke ſo ſaucy an af-
front to be offered to his greatneſſe; how ſeriouſly they had expoſtulated, how ſto-
mackefully the offender perſiſted; and beſeech him, that he would be pleaſed in his
next paſſage, to caſt ſome glances that way, and but obſerve the faſhion of that into-
lerable inſolency.

The proud *Agagite* cannot long endure the very expectation of ſuch an indigni-
ty; On purpoſe doth he ſtalke thither, with higher than his ordinary ſteps; ſnuffing C
up the aire as he goes, and would ſee the man, that durſt deny reverence to the grea-
teſt Prince of *Perſia*.

Mordecai holds his old poſture; onely he is ſo much more careleſſe, as he ſees *Ha-
man* more diſdainefull, and imperious; neither of them goes about to hide his paſſi-
on; one lookt as if he ſaid, I hate the pride of *Haman*; the other lookt, as if he ſaid, I
will plague the contempt of *Mordecai*: how did the eyes of *Haman* ſparkle with fury,
and as it were dart out deadly beames in the face of that deſpightfull *Iew*? How did
he ſwell with indignation; and then againe waxe pale with anger? ſhortly, his very
brow and his motion bad *Mordecai* look for the utmoſt of revenge.

Mordecai foreſees his danger, and contemnes it; no frownes, no threats can ſouple
thoſe joynts: he may breake, he will not bow. D

What ſhall we ſay then to this obfirmed reſolution of *Mordecai*? What is it, what
can it be, that ſo ſtiffens the knees of *Mordecai*, that death is more eaſie to him, than
their incurvation? Certainely, if meere civility were in queſtion, this wilfull irre-
verence to ſo great a Peere, could not paſſe without the juſt cenſure of a rude per-
verſneſſe; It is Religion that forbids this obeiſance, and tells him, that ſuch curteſie
could not be free from ſinne; Whether it were, that more than humane honour was
required to this new-erected image of the great King, as the *Perſians* were ever wont
to be noted for too much laviſhneſſe in theſe courtly devotions: Or whether it were
that the ancient curſe wherewith God had branded the blood, and ſtocke of *Haman*,
made it unlawfull for an *Iſraelite* to give him any obſervance: For the *Amalekites*
(of whoſe royall line *Haman* was deſcended) were the nation, with which God had E
ſworne perpetuall hoſtility; and whoſe memory he had ſtraitly charged his people
to root out, from under heaven; How may I (thinkes he) adore, where God com-
mands me to deteſt? How may I profeſſe reſpect, where God profeſſeth enmity?
How may I contribute to the eſtabliſhment of that ſeed upon earth, which God
hath charged to be pulled up from under heaven? Outward actions of indifferency,
when once they are felt to trench upon the conſcience, lay deepe obligations upon
the ſoule; even whiles they are moſt ſleighted by careleſſe hearts.

Exod. 17. 16.
Deut. 25. 19.

In what a flame of wrath doth *Haman* live this while? wherewith hee could not
but have conſumed his owne heart, had he not given vent to that rage in his aſſured
purpoſes of revenge: Great mens anger is like to themſelves, ſtrong, fierce, ambiti-
ous, of an exceſſive ſatisfaction. *Haman* ſcorns to take up with the blood of *Mordecai*;

A This were but a vulgar amends; Poore men can kill where they hate, and expiate their owne wrong, with the life of a ſingle enemy: *Hamans* fury ſhall fly an higher pitch; Millions of throates are few enow to bleed for this offence: It is a *Iew* that hath deſpighted him, all the whole nation of the *Iewes* ſhall periſh for the ſtomach of this one: The Monarchy of the world was now in the hand of the *Perſian*, as *Iudæa* was within this compaſſe, ſo there was ſcarce a *Iew* upon earth, without the verge of the *Perſian* dominions: The generation, the name ſhall now die at once; Neither ſhall there be any memory of them, but this; There was a people, which having beene famous through the world, for three thouſand, foure hundred and foureſcore yeares, were in a moment, extinct by the power of *Haman* for default of a curteſie.

Perhaps, that hereditary grudge, and old antipathy, that was betwixt *Iſrael*, and B *Amalek*, ſtucke ſtill in the heart of this *Agagite*; he might know that God had commanded *Iſrael* to root out *Amalek* from under heaven; and now therefore an *Amalekite* ſhall be ready to take this advantage againſt *Iſrael*. It is extreame injuſtice to dilate the puniſhment, beyond the offence; and to enwrap thouſands of innocents within the treſpaſſe of one: How many that were yet unborne when *Haman* was unſaluted, muſt rue the fact they lived not to know? How many millions of *Iewes* were then living, that knew not there was a *Mordecai*? all of them are fetcht into one condition, and muſt ſuffer, ere they can know their offence. Oh the infinite diſtance betwixt the unjuſt cruelty of men, and the juſt mercies of the Almighty; Even *Caiphas* himſelfe could ſay, *It is better that one man die, than that all the people ſhould periſh*; and here *Haman* can ſay, *It is better that all the people ſhould periſh than that one man* C *ſhould die*. Thy mercy, O God, by the willing death of one that had not ſinned, hath defrayed the juſt death of a world of ſinners: Whiles the injurious rigour of a man, for the ſuppoſed fault of one, would deſtroy a whole nation, that had not offended: It is true, that by the ſin of one, death raigned over all; but it was, becauſe all ſinned in that one: had not all men been in *Adam*, all had not falne in him, al had not died in him; It was not the man, but mankinde that fell into ſin, and by ſin, into death: No man can complaine of puniſhment, whiles no man can exempt himſelfe from the tranſgreſſion: Unmercifull *Haman* would have imbrued his hands in that blood, which he could not but confeſſe innocent.

It is a rare thing, if the height of favour cauſe not preſumption; Such is *Hamans* greatneſſe, that he takes his deſigne for granted, ere it can receive a motion; The fitteſt dayes for this great maſſacre, are determined by the lots of their common D divination; according whereunto, *Haman* chooſeth the houre of this bloody ſuit; and now, waited on by opportunity, he addreſſeth himſelfe to King *Ahaſuerus*. *There is a certaine people ſcattered abroad, and diſperſed among the people, in all the Provinces of the Kingdome, and their lawes are divers from all people; neither keepe they the Kings lawes, therefore it is not for the Kings profit to ſuffer them; If it pleaſe the King, let it be written that they may be deſtroyed, and I will pay ten thouſand talents of ſilver to the hands of the officers*. With what cunning hath this man couched his malice? He doth not ſay, There is a Jew that hath affronted me, let me be avenged of his nation; this rancour was too monſtrous to be confeſſed; perhaps this ſuggeſtion might have bred in the mind of *Ahaſuerus* a conceit of *Hamans* ill nature, and intolerable immanity; but his pretences E are plauſible, and ſuch as drive at no other, than the publike good; Every word hath his inſinuation, *It is a ſcattered people*; were the nation intire, their maintenance could not but ſtand with the Kings honour; but now ſince they are but ſtraglers, as their loſſe would be inſenſible, ſo their continuance, and mixture cannot but be prejudiciall; It was not the fault, it was the miſery of theſe poore *Iews*, that they were diſperſed; and now their diſperſion is made an argument of their extirpation; therefore muſt they be deſtroyed, from the earth, becauſe they were ſcattered over the earth. As good, ſo evils draw on each other; That which ſhould plead for pitty in the well affected, is a motive to cruelty in ſavage mindes. Seldome ever hath extremity of miſchiefe ſeized, where eaſier afflictions have not been billeted before.

All faithfull *Iews* had wont to ſay unto God, *Have mercy upon us, O God, and ſave us, for our ſoule is full of contempt, and we are ſcattered amongſt the heathen*; and here

A this enemy can ſay of them, to *Ahaſuerus*, *Deſtroy them for they are ſcattered*; Root them out, for they are contemned; How much better is it to fall into the hands of God, than of men; ſince that which whets the ſword of men, workes commiſeration in the Almighty: Beſides the diſſipation of the perſons, *Their lawes are divers from all people:* All other people live by thy lawes, they onely by their owne: and how can this ſingularity of their faſhions, but breed diſorder, and inconvenience? Did they live in ſome corner of the earth apart, the difference in Religion and government could not import much; now, that they are diſperſed amongſt all thy ſubjects, what doe theſe uncouth formes of theirs, but teach all the world to bee irregular? Why ſhould they live under thy protection, that will not be governed by thy lawes?

B Wicked *Haman*! what were the lawes of *Iſrael*, but the lawes of God? if this be a quarrell, what ſhall the death of the *Iewes* be other, than martyrdome?

The diverſity of judgement, and practice from the reſt of the world hath been an old, and envious imputation caſt upon Gods Church: What if we be ſingled from others, whiles we walk with God? In matters lawfull, arbitrary, indifferent, wiſdome teacheth us to conforme our ſelves to all others; but where God hath laid a ſpeciall impoſition upon us, we muſt either vary, or ſin: The greateſt glory of *Iſrael* was their lawes, wherein they as far exceeded all other nations, as heaven is above earth; yet, here their lawes are quarrelled, and are made the inducements of their deſtruction; It is not poſſible that the Church of God ſhould eſcape perſecution, whiles that which it hath good is maligned; whiles that offends which makes it happy.

C Yet, that they have lawes of their owne, were not ſo unſufferable, if withall, they did obſerve thine, O King; but theſe *Iewes*, as they are unconformable, ſo they are ſeditious: *They keep not the Kings lawes:* Thou ſlandereſt, *Haman*; they could not keep their owne lawes, if they kept not the Kings; for their lawes call them to obedience unto their Soveraignes; and adjudge hell to the rebellious: In all thoſe hundred and ſeven and twenty Provinces, King *Ahaſuerus* hath no ſubjects, but them; They obey out of conſcience, others out of feare: why are they charged with that, which they doe moſt abhorre? What can be the ground of this crimination? *Ahaſuerus* commanded all knees to bow to *Haman*; A *Iew* onely refuſes; Malicious *Haman*! He that refuſed to bow unto thee, had ſufficiently approved his loyalty to *Ahaſuerus*; *Ahaſuerus* had not been, if *Mordecai* had not been a good ſubject; Hath the King no laws, but what concerne thine adoration? Set aſide Religion (wherein the *Iew* is ready to D preſent if not active, yet paſſive obedience) and name that *Perſian* law, which a *Iew* dares breake.

As I never yet read, or heard of a conſcionable *Iſraelite*, that hath not paſſed under this calumniation, ſo I cannot yeeld him a true *Iſraelite*, that deſerves it.

In vaine doth he profeſſe to acknowledge a God, in heaven, that denies homage to his deputy, on earth.

It is not for the Kings profit to ſuffer them. Worldly hearts are not led by good, or evil, but by profit, or loſſe; neither have they grace to know that nothing is profitable but what is honeſt, nothing ſo deſperately incommodious, as wickedneſſe; They muſt needs offend by rule that meaſure all things by profit, and meaſure profit by their imagination. How eaſie is it to ſuggeſt ſtrange untruths, when there is no body to make anſwer? Falſe *Haman*, how is it not for the Kings profit to ſuffer the *Iews*? E If thou conſtrue this profit, for honour, the Kings honour is in the multitude of ſubjects, and what people more numerous than they? If for gaine, the Kings profit is in the largeneſſe of his Tributes; and what people are more deep in their payments? If for ſervice, what people are more officious? How can it ſtand with the Kings profit to bereave himſelfe of ſubjects, his ſubjects of their lives, his Exchequer of their tributes, his State of their defence? Hee is a weake politician that knowes not to guild over the worſt project, with a pretence of publike utility. No name under heaven hath made ſo many fooles, ſo many villaines, as this of profit.

Laſtly, as *Ahaſuerus* reapes nothing but diſprofit by the lives of the *Iewes*, ſo hee ſhall reape no ſmall profit by their deaths: *I will pay ten thouſand talents of ſilver to*

the

A *the Kings treaſurie for this execution.* If revenge were not very ſweet to the malicious man, he could not be content to purchaſe it at ſo high a rate; How doe wee ſee daily that the thirſt hereof caries men to a riotous prodigality of eſtate, body, ſoule?

Cruell *Haman*! if thou couldſt have ſwimmed in a whole Sea of *Iewiſh* blood, if thou couldſt have raiſed mountaines of their carcaſſes; if thou couldſt have made all *Perſia* thy ſhãbles, who would have given thee one farthing for al thoſe piles of fleſh, for all thoſe ſtreames of blood? yea who would not rather have been at charge for the avoiding of the annoyances of thoſe ſlaughtered bodies, which thou offereſt to buy at ten thouſand talents? It were an happy thing, if charity could enlarge it ſelfe, but ſo much as malice; if the preſervation of mankinde could be ſo much beholden to our bounty, as the deſtruction.

B Now when all theſe are laid together, the baſeneſſe and diſperſedneſſe of the people, the diverſitie of the lawes, the irregularity of their government, the rebellion of their practice, the inconvenience of their toleration, the gaine of their extirpation; what could the wit or art of man deviſe more inſinuative, more likely to perſwade? How could it be but *Ahaſuerus* muſt needs thinke (ſince hee could not ſuſpect the ground of this ſuit;) What a zealous patriot have I raiſed, that can be content to buy off the incommodity of the State, at his owne charge? How worthy is he rather of the aide both of my power, and purſe? why ſhould I be fee'd to eaſe my Kingdomes of rebells: *The ſilver is given to thee, the people alſo, to doe with them as ſeemeth good to thee:* Without all delay, the ſecretaries are called to write the warrants, the Kings ring is given to ſeale them, the Poſts are ſent out to cary them into all Provinces; C The day is ſet wherein all *Iewes*, of all ages, of both ſexes, thorow the hundred and ſeven and twentie Provinces of the King, ſhall bee ſacrificed to the wrath of *Haman*.

In all the cariage of *Ahaſuerus*, who ſees not too much headdineſſe of paſſion? *Vaſhti* is caſt off for a trifle; the *Iewes* are given to the ſlaughter for nothing, his rage in the one, his favour in the other is too impotent: He is not a worſe huſband than a King; the bare word of *Haman* is enough to kill ſo many ſubjects: No diſpoſition can be more dangerous in great perſons, than violence of affection mixt with credulity. Oh the ſeeming inequality of humane conditions: *The King and Haman ſate downe to drinke, but the Citie of Shuſhan was perplexed:* It is a wofull thing to ſee great ones quaffe the teares of the oppreſſed; and to heare them make muſicke of ſhriekes.

D With what lamentation doe we thinke all the Synagogues of *Iewes* thorow the world received this fatall meſſage of their proclaimed deſtruction? How doe they bemone themſelves, each to other? How doe their conjoyned cries fill heaven, and earth? But above all, what ſack-cloth and aſhes could ſuffice wofull *Mordecai*, that found in himſelfe the occaſion of all this ſlaughter? What ſoule could be capable of more bitterneſſe, than he felt? Whiles he could not but think, Wretched man that I am; It is I, that have brought all this calamity upon my nation; It is I, that have been the ruine of my people: woe is me that ever I put my ſelfe into the Court, into the ſervice of a Pagan; how unhappy was I to caſt my ſelfe into theſe ſtraits, that I muſt either honour an *Agagite*, or draw a vengeance upon *Iſrael*? E Yet how could I imagine, that, the flame of *Hamans* rage would have broke out ſo farre? might that revenge have determined in my blood, how happy ſhould I have been? now, I have brought death upon many thouſands of innocents, that cannot know wherefore they die; Why did I not hide my ſelfe rather from the place of that proud *Amalekite*? Why did I ſtand out in conteſtation with ſo over-powerfull an enemy? Alas, no man of *Iſrael* ſhall ſo much as live to curſe me, onely mine enemies ſhall record my name with ignominie, and ſay, *Mordecai* was the bane of his nation. Oh, that my zeale ſhould have reſerved me for ſo heavy a ſervice! Where now are thoſe vaine ambitions, wherewith I pleaſed my ſelfe in this great match of *Eſther*? How fondly did I hope by this undue meanes to raiſe my ſelfe and my people? Yea, is not this carnall preſumption the quarrell that God hath againſt me? Doe I not therefore ſmart frõ theſe Pagans, for that I ſecretly affected this uncircumciſed alliance? How-

ſoever it be, yet, O God, what have thy people done? Oh let it be thy juſt mercy A
that I may periſh alone!

In theſe ſad thoughts did *Mordecai* ſpend his heart, whiles he walked mournful-
ly in ſackcloth, before that gate, wherein he was wont to ſit; now his habit bars his
approch; no ſackcloth might come within the Court: Loe, that which is welcomeſt
in the Court of heaven, is here excluded from the preſence of this earthly royaltie:
A broken and a contrite heart, O God, thou wilt not deſpiſe.

Neither did it a little adde to the ſorrow of *Mordecai*, to heare the bitter inſulta-
tions of his former monitors: *Did we not adviſe thee better? Did we not fore-admoniſh*
thee of thy danger? ſee now the iſſue of thine obſtinacie: now ſee, what it is for thine
earthen pitcher to knock with braſſe? now, where is the man that would needs con-
teſt with *Haman?* haſt thou not now brought thy matters to a faire paſſe? Thy ſto- B
macke had long owed thee a ſpight, and now it hath paid thee; who can pitty thy
wilfulneſſe? ſince thou wouldeſt needs deride our counſell, wee will take leave to
laugh at thy ſackcloth. Nothing but ſcornes and griefes, and terrors preſent them-
ſelves to miſerable *Mordecai*. All the externall buffets of adverſaries were ſleight
to the wounds that he hath made, and felt in his owne heart.

The perpetuall intelligences that were cloſely held betwixt *Eſther* and *Mordecai*,
could not ſuffer his publike ſorrow to be long concealed from her; The newes of his
ſackcloth afflicts her ere ſhe can ſuſpect the cauſe; her crown doth but clog her head,
whiles ſhe heares of his aſhes; True friendſhip transformes us into the condition of
thoſe we love; and if it cannot raiſe them to our cheerefulneſſe, drawes us downe to
their dejection: Faine would ſhe uncaſe her foſter-father of theſe mournfull weeds; C
and change his ſackcloth for tiſſue; that yet, at leaſt, his cloathes might not hinder
his acceſſe to her preſence, for the free opening of his griefes.

It is but a ſleight ſorrow that abides to take in outward comforts; *Mordecai* re-
fuſes that kinde offer; and would have *Eſther* ſee that his affliction was ſuch, as that
he might well reſolve to put off his ſackcloth and his ſkin at once; that hee muſt
mourne to death rather than ſee her face to live.

The good Queene is aſtoniſht with this conſtant humiliation of ſo deare a friend;
and now ſhe ſends *Hatach*, a truſtie (though a Pagan) attendant, to inquire into the
occaſion of this ſo irremediable heavineſſe: It ſhould ſeeme *Eſther* inquired not
greatly into matters of State; that which perplexed all *Shuſhan*, was not yet knowne
to her; her followers, not knowing her to be a *Iewesse*, conceived not how the newes D
might concerne her, and therefore had forborn the relation: *Mordecai* firſt informes
her, by her meſſenger, of the decree that was gone out againſt all her nation, of the
day wherein they muſt all prepare to bleed, of the ſumme which *Haman* had profer-
ed for their heads, and delivers the copy of that bloody Edict; charging her, now, if
ever, to beſtir her ſelfe; and to improve all her love, all her power with King *Ahaſu-*
erus, in a ſpeedy and humble ſupplication for the ſaving of the life (not of himſelfe ſo
much, as) of her people.

It was tydings able to confound a weake heart; and hers, ſo much the more, as
ſhee could apprehend nothing but impoſſibility of redreſſe: ſhee needs but to put
Mordecai in minde of that, which all the Kings ſervants & ſubjects knew well enough
that the *Perſian* law made it no leſſe than death for whomſoever, man, or woman, E
that ſhould preſſe into the inner court of the King, uncalled. Nothing but the roy-
all ſcepter extented, could keep that preſumptuous offender from the grave. For her,
thirtie dayes were now paſſed ſince ſhe was called in to the King; an intermiſſion,
that might be juſtly ſuſpicious; Whether the heate of his firſt affection were thus
ſoone (of it ſelfe) allayed towards her; or whether ſome ſuggeſtions of a ſecret ene-
my (perhaps his *Agagite*) may have ſet him off; or whether ſome more pleaſing ob-
ject may have laid hold on his eyes; what ever it might be, this abſence could not
but argue ſome ſtrangeneſſe, and this ſtrangeneſſe muſt needs imply a danger in her
bold intruſion: Shee could bewaile therefore, ſhe could not hope to remedy this
diſmall day of her people. This anſwer in the eares of *Mordecai* ſounded truth, but
weakneſſe; neither can he take up with ſo feeble a returne; Theſe occaſions require
other

A other ſpirits,other reſolutions,which muſt be quickened by a more-ſtirring replie:
Thinke not with thy ſelfe that thou ſhalt eſcape in the Kings houſe,more than all the Iewes.
For if thou altogether holdeſt thy peace at this time,then ſhall there inlargement,and deliverance
ariſe to the Iewes from another place,but thou and thy fathers houſe ſhall be deſtroyed.
And who knoweth whether thou art come to the Kingdome for ſuch a time as this?

The expectation of death had not quailed the ſtrong heart of faithful *Mordecai*;
even,whiles he mournes, his zeale droops not; there could have been no life in that
breſt,which this meſſage could not have rouzed.

What then? is it death that thou feareſt in this attempt of thy ſupplication; what
other than death awaits thee in the neglect of it? there is but this difference,ſue,and
thou maiſt die,ſue not,and thou muſt die: what blood haſt thou but *Iewiſh*? and if
B theſe unalterable Edicts exempt no living ſoule,what ſhall become of thine? and
canſt thou be ſo vainely timerous,as to die for feare of death? to prefer certainty of
danger,before a poſſibility of hopes? Away with this weake cowardiſe unworthy
of an *Iſraelite*,unworthy of a Queen: But if faint-heartedneſſe or private reſpects
ſhall ſeale up thy lips,or withhold thine hand from the aide of thy people; if thou
canſt ſo far neglect Gods Church,know thou that God will not neglect it;it ſhall not
be in the power of Tyrants to root out his choſen ſeed; that holy one of *Iſrael* ſhall
rather worke miracles from heaven, than his inheritance ſhall periſh upon earth?
and how juſt ſhall it then be for that jealous God,to take vengeance upon thee, and
thy fathers houſe for this cold unhelpfulneſſe to his diſtreſſed Church? Suffer mee
therefore to adjure thee by all that tenderneſſe of love,wherewith I have trained up
C thine orphane infancie; by all thoſe deare and thankfull reſpects which thou haſt
vowed to me againe; by the Name of the God of *Iſrael* whom we ſerve, that thou
awaken and ſtirre up thine holy courage,and dare to adventure thy life, for the saving
of many;It hath pleaſed the Almighty to raiſe thee up to that height of honor,
which our progenitors could little expect; why ſhouldſt thou be wanting to him,
that hath been ſo bountifull to thee? yea,why ſhould I not thinke that God hath
put this very act into the intendment of thine exaltation, having on purpoſe thus
ſeaſonably hoyſed thee up to the throne,that thou maiſt reſcue his poore Church
from an utter ruine?

Oh the admirable faith of *Mordecai*,that ſhines thorow all theſe cloudes, and in
the thickeſt of theſe fogges,deſcries a cheareful glimpſe of deliverance; He ſaw the
D day of their common deſtruction enacted,he knew the *Perſian* decrees to be unalterable;
but,withall,he knew there was a Meſſias to come; hee was ſo well acquainted
with Gods covenanted aſſurances to his Church,that he thorow the midſt of thoſe
bloody reſolutions foreſees indemnity to *Iſrael*;rather truſting the promiſes of God,
than the threats of men. This is the victory that overcomes all the feares, and fury
of the world,even our faith.

It is quarrell enough againſt any perſon,or community not to have been aidfull
to the diſtreſſes of Gods people. Not to ward the blow, if we may, is conſtrued for
little better than ſtriking. Till we have tryed our utmoſt,we know not whether we
have done that we came for.

Mordecai hath ſaid enough; Theſe words have ſo put a new life into *Eſther*, that
E ſhe is reſolute to hazard the old;*Goe gather together all the Iewes that are preſent in Shuſham,*
and faſt ye for me,and neither eate nor drinke three dayes,night or day; I alſo and my
maidens will faſt likewiſe,and ſo will I goe in unto the King,(which is not according to the
law) and if I periſh, I periſh. Heroicall thoughts doe well befit great actions. Life
can never be better adventured, than where it ſhall be gaine to leeſe it.

There can be no law againſt the humble deprecation of evils; where the neceſſity
of Gods Church calls to us, no danger ſhould with-hold us from all honeſt meanes
of reliefe. Deep humiliations muſt make way for the ſucceſſe of great enterpriſes,
we are moſt capable of mercy, when we are throughly emptie: A ſhort hunger
doth but whet the appetite,but ſo long an abſtinence meets death halfe way,to prevent
it; Well may they injoyne ſharpe penances unto others, who practiſe it upon
themſelves.

A It was the face of *Eſther* that muſt hope to win *Ahaſuerus*, yet that ſhall bee macerated with faſting, that ſhee may prevaile. A carnall heart would have pampered the fleſh, that it might allure thoſe wanton eyes; ſhee pines it, that ſhee may pleaſe.

God, and not ſhe, muſt worke the heart of the King; Faith teaches her rather to truſt her devotions, than her beauty.

Eſther *ſuing to* Ahaſuerus.

Eſther. 5.

B THE *Iewes* are eaſily intreated to faſt, who had received in themſelves the ſentence of death; what pleaſure could they take in meate, that know what day they muſt eate their laſt? The three dayes of abſtinence are expired; now *Eſther* changes her ſpirits, no leſſe than her clothes; Who that ſees that face, and that habit, can ſay ſhe had mourned, ſhe had faſted? Never did her royall apparell become her ſo well. That God before whom ſhee had humbled her ſelfe, made her ſo much more beautifull, as ſhe had been more dejected; And now, with a winning confidence, ſhe walkes into the inner court of the King, and puts her ſelfe into that forbidden preſence: as if ſhee ſaid, Here I am with my life in my hand, if it pleaſe the King to take it, it is ready for him; *Vaſhti*, my predeceſſor, forfaited her place for not comming when ſhe was called; C *Eſther* ſhall now hazard the forfeiture of her life, for comming when ſhe is not called: It is neceſſity, not diſobedience that hath put me upon this bold approach; according to thy conſtruction, O King, I doe either live or die; either ſhall be welcome. The inexpectedneſſe of pleaſing objects makes them many times the more acceptable: The beautifull countenance, the gracefull demeanour, and goodly preſence of *Eſther*, have no ſooner taken the eyes, than they have raviſhed the heart of King *Ahaſuerus*: Love hath ſoon baniſhed all dreadfulneſſe; *And the King held out to Eſther the golden ſcepter that was in his hand*: Moderate intermiſſion is ſo farre from cooling the affection, that it inflames it: had *Eſther* been ſeen every day, perhaps that ſatietie had abated of the height of her welcome; now, three and thirty dayes reti- D redneſſe hath indeared her more to the ſurfeted eyes of *Ahaſuerus*.

Had not the golden Scepter been held out, where had Queen *Eſther* been? The Perſian Kings affected a ſterne awfulneſſe to their ſubjects; It was death to ſolicit them, uncalled; How ſafe, how eaſie, how happy a thing it is to have to doe with the King of heaven, who is ſo pleaſed with our acceſſe, that he ſolicits ſutors; who, as hee is unweariable with our requeſts, ſo is infinit in his beneficences!

How gladly doth *Eſther* touch the top of that Scepter, by which ſhe holds her life? and now, whiles ſhe thinkes it well that ſhe may live, ſhe receives beſides pardon, favour: *What wilt thou, Queen Eſther, and what is thy requeſt? it ſhall be given thee, even to the halfe of the Kingdome.* Commonly, when we feare moſt, we ſpeed beſt; God then moſt of all magnifies his bounty to us, when we have moſt afflicted our ſelves. E Over-confident expectations are ſeldome but diſappointed; whiles humble ſuſpitions goe laughing away: It was the benefit and ſafety of but one peece of the Kingdome that *Eſther* comes to ſue for, and behold *Ahaſuerus* offers her the free power of the halfe: He that gave *Haman*, at the firſt word, the lives of all his *Iewiſh* ſubjects, is ready to give *Eſther* halfe his Kingdome, ere ſhe aſke: Now ſhe is no leſſe amazed at the loving munificence of *Ahaſuerus*, than ſhe was before afraid of his auſterity; *The Kings heart is in the hand of the Lord, as the rivers of water; he turneth it whereſoever he will.*

It is not good to ſwallow favours too greedily, leſt they either choke us in the paſſage, or prove hard of digeſtion. The wiſe Queen, however ſhee might ſeeme to have a faire opportunity offered to her ſuit, findes it not good to apprehend it too

A ſuddenly;as deſiring by this ſmall dilation,to prepare the eare and heart of the King for ſo important a requeſt.

Now,all her petition ends in a banquet; *If it ſeeme good unto the King, let the King and Haman come this day unto the banquet, that I have prepared for him,* It is an eaſie favour to receive a ſmall courteſie,where we offer to give great. *Haman* is called, the King comes to *Eſthers* table; and now highly pleaſed with his entertainement, he himſelfe ſolicites her to propound that ſuit, for which her modeſty would, but durſt not ſolicit him: Baſhfulneſſe ſhall leeſe nothing at the hand of well-governed greatneſſe.

Yet ſtill *Eſthers* ſuit ſtickes in her teeth,and dares not come forth without a further preface of time,and expectation; Another banquet muſt paſſe, ere this reckoning B can be given in. Other ſuitors wait long for the delivery of their petition;longer for the receit of their anſwer: Here the King is faine to wait for his ſuit: Whether *Eſthers* heart would not yet ſerve her to conteſt with ſo ſtrong an adverſary, as *Haman*,without further recollection; or whether ſhe deſired to get better hold of the King,by indearing him with ſo pleaſing entertainments; or whether ſhe would thus ripen her hopes,by working in the minde of King *Ahaſuerus* a fore-conceit of of the greatneſſe, and difficultie of that ſuit,which was ſo loath to come forth; or, whether ſhe meant thus to give ſcope to the pride and malice of *Haman*,for his more certaine ruine: Howſoever it were,to morrow is a new day, ſet for *Eſthers* ſecond banquet,and third petition.

The King is not invited without *Haman*; Favours are ſometimes done to men, C with a purpoſe of diſpleaſure, Doubtleſſe *Haman* taſteth of the ſame cates with his maſter;neither could he in the forehead of *Eſther* reade any other characters,than of reſpect,and kind applauſe,yet had ſhe then,in her hopes, deſigned him to a juſt revenge. Little do we know, by outward cariages, in what termes we ſtand with either God or man.

Every little wind raiſeth up a bubble;How is *Haman* now exalted in himſelf with the ſingular graces of Queene *Eſther*; and begins to value himſelfe ſo much more, as he ſees himſelf higher in the rate of others opinion.

Onely ſurly, and ſullen *Mordecai* is an allay to his happineſſe; No Edict of death can bow the knees of that ſtout Jew: yea the notice of that bloody cruelty of this *Agagite*, hath ſtiffned them ſo much the more: Before, he lookt at *Haman* as an D *Amalekite*,now,as a perſecutor. Diſdaine and anger looke out at thoſe eyes, and bid that proud enemy doe his worſt. No doubt,*Mordecai* had beene liſtening after the ſpeed of Queen *Eſther*; how ſhee came in to the King, how ſhee was welcommed with the golden ſcepter, and with the more precious words of *Ahaſuerus*; how ſhee had entertained the King, how ſhee pleaſed; the newes had quit his ſackcloth, and raiſed his courage to a more ſcornefull neglect of his profeſſed adverſary.

Haman comes home,I know not whether more full of pride,or of rage;calls an inward councell of his choice friends,together with his wife;makes a glorious report of all his wealth,magnificence,height of favour,both with the King and Queene; and at laſt,after all his ſhun-ſhine,ſets in this cloudy epilogue, *Yet all this availeth me* E *nothing, ſo long as I ſee Mordecai the Iew ſitting at the Kings gate.* It is ſeldome ſeene that God allowes even to the greateſt dearlings of the world,a perfect contentment; ſomething they muſt have to complaine of,that ſhall give an unſavory verdure to their ſweeteſt morſels; and make their very felicity,miſerable.

The wit of women hath wont to be noted for more ſudden and more ſharp. *Zereſh* the wife of *Haman* ſets on foot that motion of ſpeedy revenge, which is applauded by the reſt. *Let a gallowes be made of fiftie cubits high, and to morrow, ſpeake thou to the King,that Mordecai may be hanged thereon; then goe thou in merily with the King, unto the banquet.* I doe not heare them ſay; Be patient awhile, thou haſt already ſet *Mordecai* his laſt day; the moneth *Adar* will not be long in comming; the determination of his death hath made him deſperate, let him in the meane time eate his owne heart in envy at thy greatneſſe,but they rather adviſe of a quick diſpatch.

Malice is a thing full of impatience,and hates delay of execution, next unto mercy. A Whiles any grudge lies at the heart,it cannot be freely cheerfull. Forced ſmiles are but the hypocriſie of mirth. How happy were it for us,if we could bee ſo zealouſly carefull to remove the hinderances of our true ſpiritual joy, thoſe ſtubborne corruptions,that will not ſtoope to the power of grace.

Mordecai *honoured by* Haman.

Eſther. 6.

THe wit of *Zereſh* had like to have gone beyond the wit of *Eſther*: B had not the working providence of the Almighty contrived theſe events,beyond all hopes,all conceits,*Mordecai* had been diſpatched,ere *Eſthers* ſecond banquet. To morrow was the day pitched for both their deſignes; had not the ſtreame beene inexpectedly turned,in vaine had the Queene blamed her delayes; *Mordecaies* breakefaſt had prevented *Eſthers* dinner: for certainly he that had given to *Haman* ſo many thouſand lives,would never have made daintie, upon the ſame ſuit,to anticipate one of thoſe,whom he had condemned to the ſlaughter: But God meant better things to his Church,and fetches about all his holy purpoſes, after a wonderfull faſhion,in the very inſtant of opportunity: *Hee that keepeth Iſrael, and neither ſlumbreth, nor ſleepeth*,cauſeth ſleep that night to depart from him that had C decreed to root out *Iſrael*. Great *Ahaſuerus*,that commanded an hundred and ſeven and twenty Provinces,cannot command an houres ſleep. Poverty is rather bleſſed with the freedome of reſt,than wealth,and power: Cares and ſurfet with-hold that from the great,which preſſeth upon the ſpare diet,and labour of the meaneſt. Nothing is more tedious than an eager purſuit of denied ſleepe: which (like to a ſhadow) flyes away ſo much faſter,as it is more followed: Experience tels us, that this benefit is beſt ſolicited by neglect;and ſooneſt found, when wee have forgotten to ſeeke it.

Whether to deceive the time,or to beſtow it well, *Ahaſuerus* ſhall ſpend his reſtleſſe houres in the Chronicles of his time. Nothing is more requiſite for Princes,than to looke back upon their owne actions and events,and thoſe of their predeceſſors; D The examination of fore-paſſed actions makes them wiſe;of events, thankfull, and cautelous.

Amongſt thoſe voluminous regiſters of Acts and Monuments, which ſo many ſcores of Provinces muſt needs yeeld,the book ſhall open upon *Mordecaies* diſcovery of the late treaſon of the two Eunuches: the reader is turned thither, by an inſenſible ſway of Providence: Our moſt arbitrary or caſuall actions are over-ruled by a hand in heaven.

The King now feeles afreſh the danger of that conſpiracie; and (as great ſpirits abide not to ſmother or bury good offices) inquires into the recompence of ſo loyall a ſervice, *What honour and dignitie hath been done to Mordecai for this*? Surely *Mordecai* did but his duty; he had hainouſly ſinned,if he had not revealed this wicked trea- E chery; yet *Ahaſuerus* takes thought for his remuneration: How much more carefull art thou,O God of all mercies,to reward the weake obedience of thine (at the beſt) unprofitable ſervants?

That which was intended to procure reſt,ſets it off; King *Ahaſuerus* is unquiet in himſelf,to think that ſo great a merit ſhould lie,but ſo long,neglected;neither can he find any peace in himſelf,till he have given order for a ſpeedy retribution: hearing therefore by his ſervants,that *Haman* was below in the Court; he ſends for him up, to conſult with him, *What ſhould be done to the man whom the King delighteth to honour:* O marvellous concurrence of circumſtances, drawne together by the infinite wiſedome,and power of the Almighty: Who but *Haman* ſhould be the man? And when ſhould *Haman* be called to adviſe of *Mordecaies* honour,but in the very inſtant,when

A he came to ſue for *Mordecaies* hanging? Had *Ahaſuerus* but ſlept that night; *Mordecai* had beene that morning advanced fifty cubits higher than the earth, ere the King could have remembred to whom he was beholden.

What ſhall we ſay then to reconcile theſe croſſe-paſſions in *Ahaſuerus*? Before he ſigned that decree of killing all the Jewes, he could not but know that a Jew had ſaved his life; and now, after that he hath enacted the ſlaughter of all Jewes, as rebels, he is giving order to honor a Jew, as his preſerver. It were ſtrange if great perſons in the multitude of their diſtractions ſhould not let fall ſome incongruities.

Yet, who can but thinke that King *Ahaſuerus* meant upon ſome ſecond thoughts to make amends to *Mordecai*? neither can he chooſe but put theſe two together; The Jewes are appointed to death, at the ſuit of *Haman*; This *Mordecai* is a Jew; how then B can I do more grace to him, that hath ſaved my life, than to command him to be honoured by that man who would ſpill his?

When *Haman* heard himſelf called up to the bed-chamber of his maſter, he thinks himſelfe too happy in ſo early an opportunity of preſenting his ſuit; but yet more in the pleaſing queſtion of *Ahaſuerus*; wherein he could not but imagine that favour forced it ſelfe upon him with ſtrange importunity; For how could he conceive that any intention of more than ordinary honour could fall beſides himſelfe? Selfe-love, like to a good ſtomach, drawes to it ſelfe what nouriſhment it likes, and caſts off that which offends it. *Haman* will be ſure to be no niggard in adviſing thoſe ceremonies of honour, which he thinkes meant to his owne perſon. Could he have once dreamed that this grace had beene purpoſed to any under heaven, beſides himſelfe, C he had not been ſo laviſh in counſelling ſo pompous a ſhew of exceſſive magnificence. Now the Kings own royall apparrell, and his owne Steed is not ſufficient, except the royall Crowne alſo make up the glory of him, who ſhall thus triumph in the Kings favour. Yet all this were nothing in baſe hands: The actor ſhall be the beſt part of this great Pageant. *Let this apparell, and this horſe, be delivered to one of the Kings moſt noble Princes, that they may aray the man withall, whom the King delighteth to honor, and bring him on horſe-backe thorow the ſtreets of the City, and proclaime before him, thus ſhall it be done to the man whom the King delighteth to honour.* Honour is more in him that gives, than him that receives it: To be honoured by the unworthy is little better than diſgrace; No meaner perſon will ſerve to attend this *Agagite*, in his ſuppoſed greatneſſe, than one of the nobleſt Princes. The ambition is too high flowne D that ſeekes glory in the ſervility of equals.

The place adds much to the act; There is ſmall heart in a concealed honour; It is nothing, unleſſe the ſtreets of the city *Shuſhan* be witneſſes of this pompe, and ring with that gracious acclamation.

The vaine hearts of proud men can eaſily deviſe thoſe meanes, whereby they may beſt ſet out themſelves. Oh that we would equally affect the meanes of true and immortall glory. The heart of man is never ſo cold within him, as when from the height of the expectatiõ, of good, it falls into a ſudden ſenſe of evill. So did this *Agagite*. *Then the King ſaid to Haman, make haſte, and take the apparell, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Iew, that ſitteth at the Kings gate; Let nothing faile* E *of all that thou haſt ſaid.* How was *Haman* thunder-ſtricken with this killing word, *Do thou ſo to Mordecai*? I dare ſay al the honors that *Ahaſuerus* had heaped upon *Haman*, cannot countervaile this one vexation: Doubtleſſe, at firſt, he diſtruſts his eare, and then muſes whether the King be in earneſt; at laſt, when he heares the charge ſo ſeriouſly doubled, and findes himſelfe forced to beleeve it, he begins to thinke, What meanes this unconceiveable alteration? Is there no man in all the Court of Perſia to be pickt out for extraordinary honour, but *Mordecai*? Is there no man to be pickt out for the performance of this honour to him, but *Haman*? have I but one proud enemy in all the world, and am I ſingled out to grace him? Did it gall me to the heart, and make all my happineſſe tedious to me, to ſee that this Jew would not bow to me, and muſt I now bow to him? That which he would rather die, and forfait the life of all his nation, than do to me, notwithſtanding the Kings command; ſhall I be forced by the Kings command to do unto him? Yea, did he refuſe to give

A but a cap and a knee to my greatneſſe, and muſt I lacquay ſo baſe a fellow thorow the ſtreets, muſt I be his herald to proclaime his honor thorow all *Shuſhan*? Why do I not let the King know the inſolent affronts that he hath offered me? Why doe I not ſignifie to my Soveraigne, that my errand now was for another kinde of advancement to *Mordecai*? If I obtaine not my deſired revenge, yet at leaſt, I ſhal prevaile ſo farre, as to exempt my ſelfe from this officious attendance upon ſo unequall an enemy. And yet, that motion cannot be now ſafe; I ſee the Kings heart is (upon what ground ſoever) bent upon this action; ſhould I flye off never ſo little (after my word ſo directly paſſed) perhaps my coldneſſe, or oppoſition might be conſtrued as ſome wayward conteſtation with my maſter: Eſpecially, ſince the ſervice that *Mordecai* hath done to the King, is of an higher nature, than the deſpight which he hath done to me. I will, I muſt give way for the time; mine humble yeeldance, (when all the carriage of this buſineſſe ſhall be underſtood) ſhall (I doubt not) make way for mine intended revenge: *Mordecai*, I will honour thee now, that by theſe ſteps B I may ere long raiſe thee many cubits higher. I will obey the command of my Soveraigne in obſerving thee, that he may reward the merit of my loyalty, in thine execution.

Thus reſolved, *Haman* goes forth with a face and heart full of diſtraction, full of confuſion; and addreſſes himſelfe to the attyring, to the attending of his old adverſary, and new maſter, *Mordecai*; What lookes do we now thinke were caſt upon each other, at their firſt greeting? their eyes had not forgotten their old language; Certainely, When *Mordecai* ſaw *Haman* come into the roome where he was, he could not but thinke; This man hath long thirſted for my blood, and now he comes to C fetch it; I ſhall not live to ſee the ſucceſſe of *Eſther*, or the fatall day of my nation: It was knowne that morning in the Court, what a lofty gibbet *Haman* had provided for *Mordecai*; and why might it not have come to *Mordecaies* eare? What could he therefore now imagine other, than that he was called out to that execution? But, when hee ſaw the royall robe that *Haman* brought to him; he thinks, Is it not enough for this man to kill me, but he muſt mocke me too? What an addition is this to the former cruelty, thus to inſult and play upon my laſt diſtreſſe? But, when he yet ſaw the royall crown ready to be ſet on his head, and the Kings owne horſe richly furniſhed, at his gate, and found himſelfe raiſed by Princely hands, into that royall ſeat, he thinks what may all this meane? Is it the purpoſe of mine adverſary that I ſhall die in ſtate? Would he have me hanged in triumph? At laſt, when he ſees ſuch a traine of Perſian Peeres attending him, with a grave reverence; and heares *Haman* D proclaime before him, *Thus ſhall it be done to the man whom the King delighteth to honour*; finding this pompe to be ſerious, and well meant, he imagines (in all likelihood) that this inexpected change proceeds from the ſuit of his *Eſther*; now he begins to lift up his head, and to hope well of himſelfe, and his people, and could not but ſay within himſelfe, that he had not faſted for nothing. O the wonderous alteration that one morning hath made in the Court of Perſia; he that was yeſternight deſpiſed by *Hamans* footmen, is now waited on by *Haman*, and all his fellow-Princes; he that yeſternight had the homage of all knees but one, and was ready to burſt for the lacke of that, now doth obeyſance to that one, by whom he was wilfully neglected; It was not *Ahaſuerus* that wrought this ſtrange mutation, it was the over-ruling E power of the Almighty, whoſe immediate hand would thus prevent *Eſthers* ſuit, that he might challenge all the thank to himſelfe. Whiles Princes have their own wills, they muſt doe his; and ſhall either exalt, or depreſſe according to divine appointment.

I ſhould commend *Hamans* obedience in his humble condeſcent to ſo unpleaſing and harſh a command of his maſter, were it not, that either he durſt doe no other, or that he thus ſtoopt for an advantage. It is a thankleſſe reſpect that is either forced, or for ends: True ſubjection is free and abſolute; out of the conſcience of duty, not out of feares, or hopes.

All Shuſhan is in amaze at this ſudden glory of *Mordecai*, and ſtudies how to reconcile this day with the thirteenth of *Adar*; *Mordecai* had reaſon to hope well; It could not ſtand with the honour of the King, to kill him whom he ſaw cauſe to advance; neither could this be any other, than the beginning of a durable promotion; otherwiſe, what recompence had an houres riding beene to ſo great a ſervice?

On the other ſide, *Haman* droupes, and hath changed paſſions with *Mordecai*; Neither was that Jew ever more deepely afflicted with the decree of his own death, than this *Agagite* was with that Jewes honour: How heavy doth it lie at *Hamans* heart, that no tongue, but his, might ſerve to proclaime *Mordecai* happy: Even the greateſt mignons of the world muſt have their turnes of ſorrow.

With a covered head, and a dejected countenance, doth he haſten home, and longs to impart his griefe, where he had received his advice: It was but cold comfort that he finds from his wife *Zeriſh*, and his friends. *If Mordecai be of the ſeed of the Iewes, before whom thou haſt begun to fall, thou ſhalt not prevaile againſt him, but ſhalt ſurely fall before him:* Out of the mouth of Pagans, O God, haſt thou ordained ſtrength, that thou maiſt ſtill the enemy, and the avenger. What credit hath thy great name won with theſe barbarous nations; that they can out of all experience make maximes of thine undoubted protection of thy people, and the certaine ruine of their adverſaries? Men find no difference in themſelves; the face of a Jew lookes ſo like other mens, that *Eſther* and *Mordecai* were not (of long) taken for what they were: He that made them, makes the diſtinction betwixt them; ſo as a *Iew may fall* before a Perſian, and get up and prevaile; but if a Perſian (or whoſoever of the Gentiles) begin to fall before a Jew, he can neither ſtay, nor riſe: There is an inviſible hand of omnipotencie that ſtrikes in for his owne, and confounds their oppoſites. O God, neither is thine hand ſhortned, nor thy bowels ſtraitned in thee; thou art ſtill and ever thy ſelfe; If we be thy true ſpirituall Iſrael, neither earth nor hell ſhall prevaile againſt us; we ſhall either ſtand ſure, or ſurely riſe, whiles our enemies ſhall licke the duſt.

Haman *hanged*, Mordecai *advanced*.

Eſther 7.8.

Hamans day is now come; That vengeance which hath hitherto ſlept, is now awake, and rouzeth up it ſelfe to a juſt execution; That heavy morning was but the preface to his laſt ſorrow, & the ſad preſage of friends is verified in the ſpeaking; While the word was in their mouthes, the meſſengers were at the doore to fetch *Haman* to his funerall-banquet.

Eccleſ.9.12.

How little do we know what is towards us? As the fiſhes that are taken in an evill net, and as the birds that are caught in the ſnare, ſo are the ſons of men ſnared in an evill time, when it falleth ſuddenly upon them.

It was (as *Haman* conceived) the onely priviledge of his deareneſſe, and the comfort of his preſent heavineſſe, that he onely was called with the King, to *Eſthers* banquet, when this onely was meant for his bane: The face of this invitation was faire, and promiſeth much; and now the ingenuous man begins to ſet good conſtructions upō all events. Surely (thinks he) the King was tyed in his honor to give ſome publik gratification to *Mordecai*; ſo good an office could deſerve no leſſe, than an houres glory; But little doth my maſter know what termes there are betwixt me, and *Mordecai*; had he fully underſtood the inſolencies of this Jew, and ſhould notwithſtanding have injoyned me to honour him, I might have had juſt cauſe to complaine of diſgrace, and diſparagement; but now, ſince all this buſineſſe hath beene carried in ignorance, and caſualty; why do I wrong my ſelfe in being too much affected with that which was not ill meant? Had either the King, or Queene, abated ought of their favour to me, I might have dined at home; now this renued invitation argues me to ſtand right in the grace of both: And why may not I hope, this day, to meet with a good occaſion of my deſired revenge? How juſt will it ſeeme to the King, that the ſame man whom he hath publikely rewarded for his loyalty, ſhould now be publikely puniſhed for his diſobedience?

With ſuch like thoughts *Haman* cheares up himſelfe; and addreſſeth himſelfe to the royall banquet, with a countenance that would faine ſeeme to forget his mornings taſke: *Eſther* works her face to an unwilling ſmile upon that hatefull gueſt, and the king (as not inguilty of any dignity that he hath put upon his favourite) frames himſelfe to as much cheerefulneſſe, as his want of reſt would permit. The table is royally furniſhed with all delicate confections, with all pleaſing liquors; King *Ahaſuerus* ſo eates, as one that both knew he was, and meant to make himſelf welcome: *Haman* ſo poures in, as one that meant to drowne his cares; And now, in this fulneſſe of cheere, the King hungers for that long-delayed ſuit of Queene *Eſther*; Thrice, hath he graciouſly call'd for it; and (as a man conſtant to his owne favours) thrice hath he, in the ſame words, vowed the performance of it, though to the halfe of his Kingdome: It falls out oftentimes, that when large promiſes fall ſuddenly from great perſons, they abate by leiſure; and ſhrinke upon cold thoughts; here King *Ahaſuerus* is not more liberall in his offer, than firme in his reſolutions; as if his firſt word had been, like his law, unalterable. I am aſhamed to miſſe that ſteddineſſe in Chriſtians, which I find in a Pagan. It was a great word that he had ſayd, yet he eates it not, as over-laviſhly ſpoken: but doubles and trebles it, with hearty aſſurances of a reall proſecution; whiles thoſe tongues which profeſſe the name of the true God, ſay, and unſay at pleaſure; recanting their good purpoſes, contradicting their owne juſt ingagements upon no cauſe, but their owne changeableneſſe.

It is not for Queene *Eſther* to drive off any longer, the ſame wiſdome that taught her to defer her ſuit, now teaches her to propound it; A wel choſen ſeaſon is the greateſt advantage of any actiõ; which as it is ſeldome found in haſte, ſo is too often loſt in delay: Now therefore with an humble and gracefull obeyſance, and with a countenance full of modeſt feare, & ſad gravity, ſhe ſo delivers her petition, that the King might ſee, it was neceſſity that both forc't it upon her, & wrung it from her. *If I have found favour in thy ſight O King, and if it pleaſe the King, let my life be given me at my petition, and my people at my requeſt*: Expectation is either a friend or an enemy, according to the occaſion: *Ahaſuerus* lookt for ſome high and difficult boone; now that he heares his Queene beg for her life, it could not be, but that the ſurpluſage of his love to her muſt be turned into fury againſt her adverſary; and his zeale muſt be ſo much more to her, as her ſuit was more meeke and humble. *For we are ſould, I and my people to be deſtroyed, to be ſlaine, and to periſh; but if we had beene ſold for bondmen, and bondwomen, I had held my tongue, although the enemy could not countervaile the Kings damage.* Crafty men are ſometimes choaked with their own plots. It was the profer of ten thouſand talents wherewith *Haman* hoped both to purchaſe his intended revẽge, and the reputation of a worthy patriot; that ſumme is now laid in his diſh, for a juſt argument of malicious corruption; for, well might *Eſther* plead; If we Jews deſerved death, what needed our ſlaughter to bee bought out? and if wee deſerved it not, what horrible cruelty was it to ſet a price upon innocent blood? It is not any offence of ours, it is only the deſpight of an enemy that hath wrought our deſtruction.

Beſides, now it appeares the King was abuſed by miſ-information; the adverſary ſuggeſted that the life of the Jewes could not ſtand with the Kings profit; whereas their very bondage ſhould be more damage to the ſtate, thẽ all *Hamans* worth could countervaile. Truth may be ſmothered, but it cannot dye; it may be diſguiſed, but it will be knowne; it may be ſuppreſſed, but it will triumph.

But what ſhall we ſay to ſo harſh an aggravation? Could *Eſther* have been ſilent in a caſe of decreed bondage; who is now ſo vehement in a caſe of death? Certainely, to a generous nature, death is farre more eaſie than bondage; why would ſhe have endured the greater, and yet ſo abhorres the leſſe? Was it for that the Jewes were already too well inured to captivity; and thoſe evils are more tolerable wherewith we are acquainted: Or, was it, for that there may be hopes in bondage, none in death? Surely, either of them were lamentable, and ſuch as might deſerve her humbleſt deprecation.

The Queene was going on, to have ſayd, But, alas, nothing will ſatisfie our bloody enemy, ſave the utter extirpation of me, and my nation; when the impatient rage

A of the King interrupts her ſentence in the midſt,and(as if he had heard too much already,& could too eaſily ſupply the reſidue of her complaint)ſnatches the word out of her mouth,with a furious demand; *Who is he, and where is he that durſt preſume in his heart to do ſo?* It was the intereſt of Queene *Eſthers* perſon that raiſed this ſtorme in *Ahaſuerus*;ſet that aſide,how quietly,how merily was the determined maſſacre of the Jewes formerly digeſted? Actions have not the ſame face when we looke upon them with contrary affections.

Now Queene *Eſther* muſters up her inward forces, and with an undaunted courage,fixing her angry eyes upon that hated *Agagite*, ſhe ſayes,*The adverſary,and enemy is this wicked Haman.* The word was loath to come forth, but it ſtrikes home at the laſt. Never till now did *Haman* heare his true title; Before,ſome had ſtiled him, B noble;others, great; ſome,magnificent; and ſome perhaps, vertuous; onely *Eſther* gives him his owne, *wicked Haman*; Ill deſerving greatneſſe doth in vaine promiſe to it ſelfe a perpetuity of applauſe: If our waies be foule, the time ſhall come,when after all vaine flattery,after all our momentaine glory, our ſins ſhall be ript up, and our iniquities laid before us to our utter confuſion. With what conſternation did *Haman* now ſtand?How do we thinke he lookt to heare himſelfe thus enſtyled,thus accuſed, yea, thus condemned? Certainly death was in his face,and horror in every of his joynts;no ſenſe, no limme knowes his office: Faine would he ſpeake, but his tongue falters and his lips tremble; faine would he make apologies upon his knees, but his heart failes him;and tells him the evidence is too great,and the offence above all pardon:Only guiltineſſe,and feare look through his eyes upon the enraged coun- C tenance of his maſter,which now bodes nothing to him but revenge,and death.

In what a paſſionate diſtemper doth this banquet ſhut up? King *Ahaſuerus* flyes from the table, as if he had beene hurried away with a tempeſt. His wrath is too great to come forth at his mouth; only his eyes tels *Haman* that he hates to ſee him, and vowes to ſee his diſpatch:For ſolitarineſſe, and not for pleaſure, doth he now walk into his garden; and thinks with himſelfe; What a monſter have I favoured? Is it poſſible that ſo much cruelty and preſumption ſhould harbour in a breſt that I thought ingenuous? Could I be ſo bewitched as paſſe ſo bloody a decree?Is my credulity thus abuſed by the trecherous ſubtilty of a miſcreant whom I truſted? I confeſſe it was my weake raſhneſſe to yeeld unto ſo prodigious a motion, but it was the villany of this *Agagite*,to circumvent me by falſe ſuggeſtions; He ſhall pay for my D error; the world ſhall ſee, that as I exceeded in grace, ſo I will not come ſhort in juſtice. *Haman*,thy guilty blood ſhall expiate that innocent blood,which thy malice might have ſhed.

In the meane time, *Haman*, ſo ſoone as ever he could recover the qualme of his aſtoniſhment, finding himſelfe left alone with Queene *Eſther*, looſeth no time, ſpareth no breath to mitigate her anger,which had made way to his deſtruction.Doubtleſſe,with many vowes,and teares,and dejerations,he labours to cleare his intentions to her perſon; bewaling his danger, imploring her mercy,confeſſing the unjuſt extent of his malice, profering indeavours of ſatisfaction: Wretched man that I am, I am condemned before I ſpeake;and when I have ſpoken, I am condemned: Upon thy ſentence, O Queene,I ſee death awaits for me,in vaine ſhall I ſeeke to avoid it; E It is thy will that I ſhould periſh; but let that little breath I have left, acquit me ſo farre with thee, as to call heaven and earth to record, that in regard of thee, I dye innocent: It is true that mine impetuous malice miſcarried me againſt the nation of the Jewes, for the ſake of one ſtubborne offender; but did I know there was the leaſt drop of Iſraelitiſh blood in thy ſacred perſon? could I ſuſpect that *Mordecai*, or that people,did ought concerne thee?Let not one death be enough for me if I would ever have entertained any thought of evill againſt nation, or man, that ſhould have coſt but a frowne from thee: All the court of Perſia can ſufficiently witneſſe how I have magnified and adored thee, ever ſince the royall crowne was ſet on thy head; neither did I ever faile to doe thee all good offices unto that my Soveraine Maſter, whom thou haſt now mortally incenſed againſt me.O Queene,no hand can ſave my life,but thine,that hath as good as bereaved it:ſhow mercy to him,that never meant but loyalty to thee : As ever thou wouldeſt oblige an humble and faithfull vaſſall A to thee, as ever thou wouldſt honour thy name, and ſexe, with the praiſe of tender compaſſion, take pitty upon me, and ſpare that life which ſhall be vowed to thy ſervice : and whereas thy diſpleaſure may juſtly alleage againſt me that rancorous plot for the extirpation of that people, whom I, too late, know to be thine; let it ſuffice that I hate, I curſe mine owne cruelty; and only upon that condition ſhall beg the reprivall of my life, that I ſhall worke, and procure by thy gracious ayd, a full defeazance of that unjuſt execution. Oh let fall upon thy deſpairing ſervant one word of favour to my diſpleaſed Maſter, that I may yet live.

Whiles he was ſpeaking to this purpoſe, having proſtrate himſelſe (for the more humility) before the Queene, and ſpread his armes in a vehement imploration up to her bed; the King comes in, and, as not unwilling to miſconſter the poſture of B him, whom he now hated, ſayes, *what, will he force the Queene alſo before me in the houſe?* That which *Haman* meant as an humble ſuppliant, is interpreted as frō a preſumptuous offender; How oft might he have done ſo, and more, whiles he was in favour, uncenſured? Actions are not the ſame when the man alters. As charity makes a good ſenſe of doubtfull occurents, ſo prejudice and diſpleaſure takes all things (though well-meant) at the worſt. It is an eaſie thing to picke a quarrell, where we intend a miſchiefe.

The wrath of the King is as a meſſenger of death: Whiles theſe words were yet in the mouth of *Ahaſuerus*, *Haman*, in turning his head towards the King, is ſuddenly muffled for his execution; he ſhall no more ſee either face, or Sun: he ſhall be ſeene no more but as a ſpectacle of ſhame, and horror: and now he thinks, Wo is me whoſe C eyes ſerve me onely to foreſee the approach of a diſhonorable, and painefull death! what am I the better to have beene great? O that I had never beene, O that I could not be: How too truly have *Zereſh* and my friends foretold me of this heavy deſtiny? Now am I ready to feele what it is that I meant to thouſands of innocēts; I ſhal dye with paine & ignominy: Oh that the cōſcience of mine intended murder could dye with me. It is no marvel if wicked men finde nothing but utter diſcomforts in their end: rather then faile, their former happineſſe ſhall joyne with their imminent miſeries, to torment them. It is the juſt judgment of God that preſumptuous ſinners ſhould be ſwallowed up of thoſe evils, which they would not feare; Happy is that man, who hath grace to fore-ſee, and avoid thoſe waies, which wil lead him to a perfect confuſion. Happy is he that hath ſo lived that he can either welcome death as a D friend, or defie it as an enemy.

Who was ever the better for favour paſt? thoſe that had before kiſſed the feet, and ſmiled in the face of *Haman*, are now as ready to cover his head, and help him to the gallowes. *Harbonah* one of the Chamberlines, ſeaſonably tells the King how ſtately a gibbet *Haman* had newly ſet up for well-deſerving *Mordecai*, within his owne pallace.

I heare not one man open his mouth to intercede for the offender, to pacifie the King, to excuſe or leſſen the fact; every one is ready to pul him downe that is falling, to trample on him that is downe; yet no doubt, there were ſome of theſe Courtiers whom *Haman* had obliged ; Had the cauſe beene better, thus it would have beene. Every Curre is ready to fall upon the dog that he ſees worried; But here, it was the E juſt hand of God to ſet off all hearts from a man that had beene ſo unreaſonably mercileſſe; and to raiſe up enemies (even among friends) to him that had profeſſed enmity to Gods Church: So let thine enemies periſh O Lord, unſuccored, unpittied. *Then the King ſaid, hang him thereon:* There can be no truer juſtice then in retalliation; Who can complaine of his owne meaſure ? *Behold the wicked travelleth with iniquity, and hath conceived miſchiefe, and brought forth falſhood. He made a pit and digged it, and is fallen into the ditch that he made, His miſchiefe ſhal returne upon his owne head, and his violent dealing ſhall come downe upon his owne pate.*

There hangs *Haman*, in more reproch, then ever he ſtood in honour; and *Mordecai* (who is now firſt knowne for what he was) ſucceeds his favour, and changes inheritances with his enemy; for whiles *Haman* inherits the gibbet of *Mordecai*, *Mordecai*

inherits

A inherits the houſe and honour of *Haman*.O Lord,let the malice of the wicked come to an end,but eſtabliſh thou the juſt.

One houre hath changed the face of the Perſian Court; what ſtability is there in earthly greatneſſe? Hee who in the morning all knees bowed unto, as more than a man,now hangs up like a deſpiſed vermin, for a prey to the Ravens : He, who this morning was deſtin'd to the gallowes, now rules over Princes; neither was it for nothing, that he this day rode in triumph: The Kings ring that was taken from *Haman*,is now given to *Mordecai*,as the pledge of his authority;and he that even now ſate in the gate,is called up next to the throne. Wickedneſſe,and honeſt innocence have now payd their debts to both their clients.

Little joy would it yet have been to *Eſther*,that her enemy was dead,her kinſman B advanced, if ſtill her people muſt for all this expect their fatall day : Her next ſuit therefore is for the ſafety of her nation, in the countermand of that bloody decree which *Haman* had obtained againſt them : That which was ſurrepticiouſly gotten, and raſhly given, is ſo much more gladly reverſed; by how much mercy is more pleaſing to a good nature,than cruell injuſtice. *Mordecai* hath power to endite,ſeale, ſend out letters of favour to the Jews,which were cauſleſly ſentenced to the ſlaughter.If a Perſian law might not be reverſed,yet it might be countercharged: *Mordecai* may not write, *Let no Iew be ſlaine*,he may write, *Let the Iewes meet, and ſtand for their lives againſt thoſe that would ſlay them.* This command flyes after the former,ſo faſt,as if it would over-take that which it cannot recall. The Jewes are revived with this happy tydings,that they may have protection as well as emnity;that authority will C not be their executioner;that their owne hands are allowed to be their avengers.

Who would imagine that after publike notice of this alteration at the Court, when the world could not chooſe but know the malicious ground of that wrongful edict,the ſhamefull death of the procurer, the power of the party oppoſite; any one ſhou'd be found, throughout all the provinces, that would once lift up his hand againſt a Jew? that,with his own danger,would indevour to execute a controlled decree? The Church of God ſhould ceaſe to be it ſelfe,if it wanted malicious perſecution:there needs no other quarrell than the name,the religion of Iſrael.

Notwithſtanding the knowne favour of the King,and the patronage of *Mordecai*, the thirteenth of *Adar* is meant to be a bloody day; *Haman* hath too many abettors in the Perſian dominions;theſe joyne together to performe that ſentence,whereof D the author repented : The Jewes take heart to defend themſelves,to kill their murtherers All the provinces are turn'd into a field of civil war;wherein innocence vanquiſheth malice. The Jewes are victors, and not only are alive, but are feared; the moſt reſiſt them not,many aſſiſt them,and ſome become theirs:The countenance of the great leads the world at pleaſure ; feare of authority ſwayes thouſands that are not guilty of a conſcience.

Yea,beſides the liberty of defence, the Jewes are now made their owne Juſtices; That there may be none left from the loynes of that accurſed *Agagite*,(who would have left none of the Jewiſh ſeed) they ſlay the ten ſons of *Haman*; and obtaine new dayes of further executions;Neither can death ſatisfie their revenge; thoſe ten ſons E of *Haman* ſhall in their very carcaſſes beare the reproach of their father, and hang aloft upon his gallowes.

Finally, no man doth, no man dares frowne upon a Jew;they are now become Lords in the midſt of their captivity;no marvell if they ordaine, and celebrate their joyfull Purim,for a perpetuall memory,to all poſterities,of their happy deliverance. It were pity that the Church of God ſhould not have ſun-ſhines, as well as ſtormes, and ſhould not meet with interchanges of joy in their warfare, before they enter upon the unchangeable joy of their endleſſe triumph.

FINIS.

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